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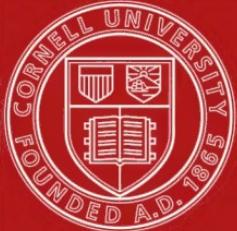
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Syntax of the Greek language, especially



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SYNTAX
OF
THE GREEK LANGUAGE,
ESPECIALLY OF THE ATTIC DIALECT,

For the Use of Schools:

BY
Dr. J. N. Madvig,
DR. J. N. MADVIG,

PROFESSOR IN THE UNIVERSITY OF COPENHAGEN.

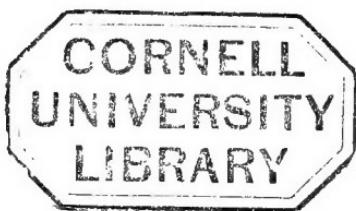
TRANSLATED FROM THE GERMAN
BY THE REV.
HENRY BROWNE, M.A.
• AND EDITED BY THE LATE REV.
THOMAS KERCHEVER ARNOLD, M.A.
RECTOR OF LYNDON,
AND FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

TOGETHER WITH AN
APPENDIX ON THE GREEK PARTICLES, BY THE TRANSLATOR.

LONDON:
FRANCIS & JOHN RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

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SJ

PREFACE BY THE TRANSLATOR.

THOSE who are acquainted with Mr. ARNOLD'S (larger) *Greek Grammar*, and the later editions of his *Practical Introduction to Greek Prose Composition*, will have observed how very highly he rated the authority of Dr. MADVIG. On the first appearance of this "Syntax of the Greek Language," my lamented friend promptly recognized its great merits, and by the use he has made of it in his own manuals, it may be said to have already materially aided in the instruction of the rising generation of scholars. His increasing sense of its importance prompted the wish to extend its usefulness, and he was persuaded that the work itself, in an English translation, could not fail to be welcomed as a most valuable addition to our school and college books. In this country, certainly, no national prejudices or animosities of the schools are opposed to a favourable reception of Dr. Madvig's labours. He lies under no imputation of regarding with an unfriendly eye the performances of English scholars; he has attacked no favourite theories of ours: that a Dane has remonstrated against what he conceived to be an excessive deference to the decisions of Hermann, can be borne by us without an effort of magnanimity; nor are we jealous lest a light from Copenhagen should obscure the lustre of German scholarship. With us, at least, his work will be appreciated by its own merits. His *Latin Grammar* is already well known and highly esteemed in this country, and the

principles and method which he has developed with signal success in his treatment of the Latin, are here applied by him to the Syntax of the Greek Language. He has produced a work of which, in my opinion, it is not too much to say that, while, as an accession to philology, it possesses a high scientific value and importance, it is pre-eminently distinguished from the works of his predecessors in the same field, from Buttmann and Matthiæ down to Kühner and Krüger, by its excellencies as a manual of instruction. "For schools" Dr. Madvig wrote this book, and he was guided throughout by a constant regard to the wants and requirements of learners. The objects which he proposed to himself were, greater clearness and definiteness in the conception and enunciation of the fundamental positions and principles, and a more exact and perspicuous development of these into rules, simple and easy, and of well-defined application, unembarrassed by disquisition or subtle distinctions, and illustrated by copious and well-selected examples. There can be no doubt that he has been eminently successful in the accomplishment of his design, and I am much mistaken if the peculiar excellencies of this work are not precisely of the kind which will be most highly appreciated by the practical judgment of English teachers and scholars. As instances of Dr. Madvig's happy talent of clear grammatical exposition, I may refer to his chapter on the article, his deduction of the various uses of the genitive case, and especially, to his doctrine of the optative mood. At the same time, there are parts of this work in which he has a right to claim for himself the merit of having been the first to give the true statement of the facts, and to reduce them to their rules: for example, his explanation of the force of the aorist in the optative and infinitive, and of the use of *δτι* and *ως* in declarative object-sentences. It is a further, and certainly not an inconsiderable, advantage of this exhibition of the Greek Syntax, that it has been conducted by its author in congruity, as far as that was possible, with his treatment of the Latin

Syntax. The references given in the margin to the Author's Latin Grammar will enable the student to compare the syntactical procedure of the Greek with that of the sister language, and to obtain a clearer insight into what is common to both, or peculiar to either.

In restricting himself, for the most part, to the cultivated Attic form of the language, as this appears in the historians, philosophers, and orators, and the dialogue of Aristophanes, I think it will be generally acknowledged that Dr. Madvig has exercised a sound discretion. Whatever may be, in a purely scientific regard, and in a work intended only for philologists, the advantages (perhaps it should be said, the feasibility) of a comprehensive historical and "genetic" method, in which the phenomena of the language should be traced from its earliest records downwards, it will hardly be questioned that the student ought to be, in the first place, well grounded in a firm and exact knowledge of that regular, most finished form of the language which marks the culminating epoch of Grecian literature. This point being secured, his attention may be directed to the licenses and other peculiarities by which the language of the poets is differenced from the prose usage, and also to the deviations which are characteristic of the later prose (the *κοινή*), without that danger of confusing his perceptions of the normal and essential, which can hardly fail to attend the attempt at a wider and more general exhibition of the language, and especially of its syntax. From the Attic literature, he will of course proceed to the reading of the most primitive Greek authors: and for the understanding of Homer and Herodotus, he must be introduced to their dialect. But on this head, Dr. Madvig expresses it as his full persuasion, that the acquisition of the dialectic peculiarities (which, in a *syntactical* point of view, in Herodotus are neither many nor considerable, and in Homer are in great measure negative, i. e. may be described as belonging to a state of the language in which the rule was in some points not yet so clearly settled as it afterwards became) ought to be rendered as easy

as possible, and only just so much information imparted as is necessary for the explanation of the task actually in hand. "I foresee," he says, "that some will accuse me here of recommending a shallow and perfunctory way of study; but I also know that in the school, in the attempt to be very thorough-going, we often miss the nearer object which could, and ought to be secured."

Dr. Madvig's Latin Grammar was early made known in this country through the medium of an English Translation. The present work, originally composed by its author in German, and published in 1847, is now, for the first time, made directly accessible to English students. The translation was undertaken by me at the instance of my lamented friend, Mr. Arnold: the *editing*, I am happy to say, was entirely his. The work enjoyed, throughout, the benefit of his careful revision; and (with one slight exception, at p. 201) all the additions to the text and notes are from his hand.¹ His also should have been the *Appendix on the Particles*, to which, as a desirable supplement to the Syntax, he has in several places referred the student. But the execution of this part of his design was hindered by the illness which terminated his valuable life; and at his own request it was undertaken by me. I have not the presumption to imagine that my powers have adequately seconded my willingness to give effect to the wishes of my revered friend. I will only say, that while, in the performance of this task, I have freely used the materials collected by others, and especially by Mr. Arnold in his larger Greek Grammar, and the Second Practical Introduction to Greek Prose Composition, I have also drawn upon my own stores, and have

¹ A remark in the note to § 122, on the force of ὅπως and ὡς ἀν with the subjunctive in final sentences, proposed by me as a query for Mr. Arnold's consideration, has, I perceive, been allowed by him to stand as part of the note.

exercised an independent judgment. As regards the method, the alphabetical order seemed to labour under the disadvantage of throwing wide apart what is closely related (for example, $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$), and ought, for the sake of mutual illustration, to stand side by side. On the other hand, the attempt to reduce the doctrine of the particles to a strictly categorical method, e. g. under the heads of connective and separative, restrictive and intensive, &c.,—in itself very precarious, by reason of the many-sided significance and varied expressiveness of these nicer elements of language,—was at best impracticable without an amount of discursiveness and repetition which would have confused the subject. The enumeration, therefore, begins with the particles of most frequent occurrence, $\kappa\acute{\epsilon}\iota$ and $\tau\acute{\epsilon}$, $\mu\acute{\epsilon}\nu$ and $\delta\acute{\epsilon}$, and, upon the whole, proceeds upon the plan of bringing together the particles which either seemed to be most nearly related by common origin and signification, or suggested each other by various kinds of association. It is scarcely necessary to add, that the enumeration is not intended to be complete. To facilitate reference, a list of the particles treated of is included in the Table of Contents.

H. B.

Chichester, May 30, 1853.

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GREEK SYNTAX.

PART I.

ON THE CONNEXION OF WORDS IN SENTENCES.

CHAPTER I.

On the agreement of the Subject and Predicate; of the Substantive and Adjective:—and on the Impersonal form of expression.

a) THE verb of the predicate conforms to the subject in person § 1. and number. But with a plural *subject* of the neuter gender, the (211) verb stands in the singular. With a dual subject of the masculine or feminine gender, the verb not unfrequently stands in the plural, when no stress is laid on the fact of there being precisely *two*. (The first person of the dual is not used in prose.) Τὸ ξένω τώδε σοφῶ καὶ φίλω ἐστὸν ἐμώ (Pl. Gorg. 487). Ὡ Δάχης καὶ Νικία, εἴπατον ἡμῖν, τίνι δὴ δεινοτάτῳ συγγεγόνατον περὶ τῆς τῶν ιεών τροφῆς (Pl. Lach. 186). Γένος καὶ μέρος οὐ ταῦτόν ἐστον (Pl. Pol. 263).—"Οπλα οὐ πάρεστιν. Τὰ καλὰ τὴν ψυχὴν εὐφραίνει.—Δότε παράδειγμα ἡμῖν, ὦ Δάχης καὶ Νικία, τίνας ἐκ φαύλων καλούς τε καὶ ἀγαθοὺς ἐποιήσατε (Pl. Lach. 187). Οὕτω διάκεισθον σύ τε καὶ ὁ ἀδελφός, ὥσπερ εἰ τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, ἀφεμένω τούτου τράποιντο ἐπὶ τῷ διακωλύειν ἀλλήλω (Xen. Mem. 2, 3, 18). Θερσαγόρας καὶ Ἐξήκεστος ὥκουν ἐν Λέσβῳ (Dem. 23, 143). Οὐ χρώμεθα τούτοις ἔγω καὶ ὁ ἀδελφός (Pl. Euthyd. 273).

REM. 1. The occurrence of a plural verb with a plural subject of the neuter gender is a rare exception: Φανερὰ ἡσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά (Xen. Anab. 1, 7, 17). Τὰ τίδη Λακεδαιμονίων (the Lacedæmonian authorities) Βρασίδαν ἔξεπεμψαν (Thuc. 4, 88).

REM. 2. Now and then we meet with the plural of a substantive with reference to *two* objects: e. g. Δύο ἀνδρας ἔχω (Xen. Anab. 4, 1, 22). Δυοῖν ὄνόμασι χρώμεθα (Pl. Soph. 244), ἀμφοτέψω τῷ παῖδε and οἱ στρατηγοὶ ἀμφότεροι, and then a plural

[§ 1.] subject of this kind may take its verb either in the dual or in the plural (or, if it be of the neuter gender, in the singular) : *Δύο τρίματά εἰσον* (*Pl. Pol.* 282). "Εστι δύο ταῦτα κακῶν ἐν τῷ ψυχῇ γένη" (*Pl. Soph.* 228¹).

REM. 3. In the poets, the plural of the first person is sometimes used instead of the singular: in prose this occurs only when a writer speaks of himself as an *author*: Οὐδὲ δικαιός, ήν θάνω, θανούμεθα (*Helen, Eur. Tr.* 904). "Οσα ἐπινόμεθα περὶ Κύρου, ταῦτα πειρασόμεθα δηγήπασθαι" (*Xen. Cyr.* 1, 1, 6). (In the masculine gender, even of a *female*, since there is no longer an accurate specification of the individual) : Οὐκ ἄρ' ὡς θανούμενον μετῆλθες ήμᾶς (*Hecuba, Eur. Hec.* 511).

b) The adjective or participle of the predicate conforms to the subject in number, gender, and case: in the same way every adjective (participle) conforms to the substantive to which it is, whether *attributively* or *appositively*, attached: Τὸ ἄνδρε τούτῳ (Κριτίας καὶ Ἀλκιβιάδης) φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων ἐγενέσθην (*Xen. Mem.* 1, 2, 14). Πάρεσμεν ὡς ἐπιδείξοντε καὶ διδάξοντε, ἐάν τις ἔθέλῃ μανθάνειν (*Pl. Euthyd.* 274). Χοήματα ἄνευ νοῦ βλαβερὰ γίγνεται. Πάντα καλλίω γίγνεσθαι φιλεῖ θεραπείας τυγχάνοντα.

REM. 1. With dual subjects a participle, as *apposition* or *predicate* (but not as *attributive*), sometimes stands in the plural: Ἐγελασάτην ἀμφι βλέψαντες εἰς ἀλλήλους (*Pl. Euthyd.* 278).

REM. 2. With a dual subject of the feminine gender there is sometimes found a participle of the masculine: δύο τινὲς ιδέα ἀρχοντε καὶ ἀγοντε (*Pl. Phæd.* 237²).

REM. 3. A masculine or feminine subject, or a neuter subject in the plural number, may take a *predicative* adjective in the neuter of the singular, when it denotes, in a general way, the *essence* of a certain *class* of objects: Πονηρὸν ὁ συκοφάντης δεῖ (*Dem.* 18, 242). Ἀσθενέστερον γυνῃ ἀνδρός (*Pl. Rep.* 5, 455). Οἱ τοιοῦτοι ἀνθρώποι χρησιμώτερον νομίζουσι χρήματα ή ἀδελφούς (*Xen. Mem.* 2, 3, 1).

REM. 4. When a neuter adjective with the verb *ἴστι* is predicated of an infinitive, it sometimes (especially in the *older* writers) stands in the plural: Θέρους δι' ἀνυδρίαν ἀδύνατα ἦν ἐπιστρατεύειν ταῖς Αἰόλον νήσοις (*Thuc.* 3, 88). Also in impersonal expressions, especially with the *gerundives*, the adjective is sometimes used in the plural of the neuter gender: πολεμητέα ἴστιν (*Thuc.* 1, 88).

REM. 5. Instead of a predicative noun with *εἰμί*, *γίγνομαι*, a demonstrative or relative pronoun of the neuter gender may also be used, to indicate a preceding predicate: for two, ἀμφότερον, οὐδέτερον, ἀμφότερα, οὐδέτερα may also be used: 'Ο μὲν δίκαιος φρόνιμός τε καὶ ἀγαθός, ὁ δὲ ἀδίκος οὐδέτερα (*Pl. Rep.* 1, 349). The words last mentioned may also be referred to verbs: λέγειν ή γράφειν ή ἀμφότερα ('or both').

REM. 6. The verb *ἴναι* is connected, not only with *local* adverbs (e. g. μακρὰν *ἴναι*, *to be far off* or *away*, χωρὶς *ἴναι*, *to be apart, by itself*), but also with the

¹ "Εστι καὶ ἐν ταῖς ἀλλαις πόλεσιν ἀρχοντές τε καὶ δῆμος" (*Pl. Rep.* 5, 463; *there are —*). So in a few instances *ἴστι*, *γίγνεται*, in the poets also *ἶν*, before a masculine or feminine subject in the plural.

² For the dual forms of the article and certain pronouns that are common to the masculine and feminine gender, see the *Accidence*.

adverb *μάτην*, e. g. *μάτην* ἔστι τὸ μεμνῆσθαι περὶ τούτων (Isocr. Paneg. 5). ("Ἄλις [§ 1.] ἔστιν.) In the same way the impersonal *ἔστιν*, *it is = it is going on (well, ill, &c.)* is used with adverbs, e. g. *καλῶς* ἔσται, ὀποτέρως ἔσται. With local adverbs γίγνεσθαι also is used, e. g. ἐγγύτερον γίγνεσθαι, *to come nearer*, χωρὶς γ., δίχα γίγνεσθαι, *to separate* (*to come into the state of being found at two places*).

a) When two or more subjects of different persons are spoken of § 2. together, they are connected with the first or second person of the plural [with the *first*, if any one of them is of that person]: Τὴν τέχνην ταύτην ἐγώ τε καὶ ὁ πατὴρ ἀσκοῦμεν. Καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆστε, except when peculiar prominence is to be given to the nearest subject (by making the verb conform to it): Ταῦτα καὶ σὺ καὶ πάντες οἱ τότε παρόντες ἴσασιν. (Σύ τε Ἐλλην εἶ καὶ ἡμεῖς. Xen. Anab. 2, 1, 16.)

b) When several connected subjects of the singular number are *living creatures*, especially *persons*, they usually take the predicate in the plural; two in the dual: if they are of different genders, the predicate, if capable of distinction of sex, is masculine: Κριτίας καὶ Ἀλκιβιάδης Σωκράτει ὥμιλειτην (Xen. Mem. 1, 2, 40). Καὶ ἡ γυνὴ καὶ ὁ ἀνήρ ἀγαθοί εἰσιν (Pl. Men. 73). The singular, however, is also used when the predicate is a single verb and *precedes* the subjects, only the nearest subject being then regarded: Ἰσως ἀναβήσεται καὶ συνερῇ τῇ βουλῇ Φίλιππος καὶ Ἄντιγένης καὶ ὁ ἀντιγραφεύς (Dem. 22, 38). Ἡκεν ὁ Θερσαγύρας καὶ ὁ Ἔξηκεστος εἰς Λέσβον καὶ φέκουν ἔκει (Dem. 23, 143). (Ἐκ τῶν πατρῷών θρέψεται (ὁ τύραννος) αὐτός τε καὶ οἱ συμπόται τε καὶ ἑταῖροι καὶ ἑταῖραι, Pl. Rep. 8, 568).

c) If the connected subjects are *things* and impersonal notions, then the predicate may either conform only to the nearest subject (so that all the subjects are conceived as one, or, it may be, the nearest is rendered prominent), or be placed in the plural, the *plurality* and *distinction* being both alike regarded. (For several subjects of the neuter gender, the *verb* always stands in the singular, according to § 1, a.) Τῶν ἡμετέρων κακῶν ἡ τῶν πολιτῶν στάσις καὶ ὁ πόλεμος αἴτιός ἔστιν. Οἱ ἔμοὶ πλάνοι καὶ ταλαιπωρίαι καὶ τὰ πολλὰ ψηφίσματα τοῦτο ἀπειργάσατο (Dem. 18, 218). Σοφία καὶ νοῦς ἄνευ ψυχῆς οὐκ ἄν ποτε γενοίσθην (Pl. Phil. 30). If, in the last case, the predicate is such a verb as expresses no independent notion, with an adjective or participle, if the subjects are of different genders, the predicate is always *neuter*: if they are of the same gender (masculine or feminine) it is most commonly *neuter* (the subjects in general being regarded as *things, objects*), and then the verb also stands in the singular: Πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσίν ἔστιν. Κάλλος καὶ ἰσχὺς δειλῶ

[§ 2.] καὶ κακῷ ξυνοικοῦντα ἀπρεπῆ φαίνεται (*Pl. Men.* 246). Φθόνος καὶ ἔρως ἐναντία ἐστίν. (Less commonly: φθόνος καὶ ἔρως ἐναντίοι¹.)

d) If several plural subjects of different genders are connected, then, with respect to the gender of the predicate, the rule given under *b* and *c* holds good: Εἴδον νέους τε καὶ νέας ὄμιλοῦντας φιλοφρόνως ἀλλήλοις (*Pl. Legg.* 9, 835). Τῶν δυνατῶν καὶ οἱ φθόνοι καὶ οἱ ἔρωτες δεινοί. Πόλεμοι καὶ στάσεις ὀλέθρια ταῖς πόλεσιν. Also, when the subjects are of the same gender (masculine or feminine), the predicate *may* be neuter (denoting *things*, in a general way, according to *c*): Ταραχὴ καὶ στάσεις ὀλέθρια ταῖς πόλεσιν (*are ruinous things*).

REM. 1. When of several subjects the *nearest* (to the verb), is in the singular (or in the plural, but of the neuter gender), the rest in the plural, then the predicate may conform either to the nearest alone, or to all of them: Ἀθήνησι καὶ οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει τῶν γενναίων καὶ τῶν πλουσίων (*Xen. Ath. Pol.* 1, 2). Σάρκες καὶ νεῦρα ἔξ αἰματος γίγνεται (*Pl. Tim.* 82). Αἱ τῶν Λακεδαιμονίων ἀμαρτίαι καὶ παρασκενή ὑπὸ τῆς ὄλης οὐ δῆλα ἡν τοῖς Ἀθηναίοις (*Thuc.* 4, 29). (Now and then the predicate conforms to a more remote subject, which is at the same time the most important one: Βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον, *Xen. Anab.* 1, 10, 1.)

REM. 2. If the subjects are connected by the disjunctive *ἢ*, the predicate, as a general rule, conforms only to the nearest; sometimes, however, it is referred to both. With *ἢ—ἢ, οὔτε—οὔτε*, the predicate *nearly always* conforms only to the nearest subject.

§ 3. Sometimes the natural quality and character of the predicate is more regarded, than the grammatical form of the word employed.

(215) a) In the case of a *collective*, denoting living beings, the predicate sometimes refers to the *individuals* comprehended under it, and stands in the plural, and in the *natural* gender (i.e. that of the objects designated): Ἀθηναίων τὸ πλῆθος "Ιππαρχον οἴονται ὁφέλιον καὶ Ἀριστογείτονος τύραννον ὅντα ἀποθανεῖν (*Thuc.* 1, 20). Πολὺ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυσιένοις εἰς τροφὴν οὐ χρῶται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι (*Xen. Anab.* 4, 3, 10). So also a participle, added *appositively*, stands in the plural: Τὸ στράτευμα ἐπορίζετο σῖτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους (*Xen. Anab.* 2, 1, 6).

b) If persons are denoted figuratively by neuter substantives, or men by feminine substantives, the predicate (or a participle as *apposition*) is sometimes added in the plural: Ἐδοξεῖ τοῖς Λακεδαιμονίοις, τὰ τέλη (that the authorities) καταβάντας ἐς τὸ στρατόπεδον βουλεύειν (*Thuc.* 4, 15). Πεντήκοντα τριήρεις τῶν Ἀθηναίων πλέουσαι εἰς Αἴγυπτον ἵσχον (landed) κατά τὸ Μενδήσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν (*Thuc.* 1, 110). (Αλκεβιάδης ἔώρα τὴν πόλιν ἐαντῷ εὗνουν οὖσαν καὶ στρατηγὸν αὐτὸν γέρμενους, *Xen. Hell.* 1, 4, 12, — and that they, namely, the Athenians, —.)

c) A subject in the singular, to which another personal name is attached by *σὺν* or *μετά*, is sometimes considered as a *plural* subject, when stress is to be laid

¹ Ή καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπά ἐστιν ἡμῖν διελθεῖν, *Pl. Rep.* 8, 562 (a non-personal notion and a person).

on the *community of action*: Δημοσθένης μετὰ τῶν ξυστρατηγῶν σπένδονται [§ 3.]
Μαντινεῦσιν (*Thuc.* 8, 109).

When the predicate consists of a substantive (or a word used substantively), with *εἰμί*, *γίγνομαι*, or any of the other verbs that cannot express a complete predicate, the verb nearly always conforms to the substantive, and is generally placed close by it: Οἱ σοφισταὶ φανερά ἔστι λώβῃ τε καὶ διαφθορὰ τῶν συγγιγνομένων (*Pl. Men.* 91). Αἴτιον ἐγένετο τῆς ἀποστολῆς τῶν νεῶν οἱ πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρασσόμενα (*Thuc.* 8, 9, *the reason of the ships being sent was*—). Τὸ χωρίον τοῦτο πρότερον ἐννέα δόδοι ἐκαλοῦντο (*Thuc.* 4, 102). Πάντα, ὅσα ὑπὸ ποιηῶν λέγεται, διήγησις οὖσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων (*Pl. Rep.* 8, 392). Τὴν ηδονὴν διώκετε ὡς ἀγαθὸν ὅν (*Pl. Prot.* 354).

A more special distinction by means of the words *ἄλλος*, *ἄλλο* (*ἄλλοθεν*, &c.), § 5. ὁ μὲν — ὁ δὲ, *ἴκαστος* (*of two, ἕκατερος*) is often attached to a plural subject without exerting any influence upon the predicate; sometimes, however, when it follows it: Ως ἔλδόν μ' εἰσόντα, εὐθὺς, πρόφρωθεν ἥσπάζοντα ἄλλος ἄλλοθεν (*Pl. Charm.* 153). — Έγώ τε καὶ σὺ μακρὸν λόγον ἕκατερος ἀπετείναμεν (*Pl. Prot.* 361). — Πελοποννήσου πάντες ισόψηφοι ὄντες καὶ οὐχ ὄμοφύλοι τὸ ἐφ' ἐντὸν ἔκαστος σπεύδει (*Thuc.* 1, 141). Οὗτοι ἄλλοι ἄλλα λέγει (*Xen. Anab.* 2, 1, 15). (Cf. on the partitive gen. § 50, a. REM. 3.)

REM. When one subject is appended to another by the *comparative* particle *ἢ*, the predicate often conforms to the appended subject: Τῶν κοινῶν οὐδὲν σὺ μᾶλλον ἢ τις ἄλλος ἔχει (*Pl. Theat.* 209).

a) The subject is usually omitted in Greek, when it would be § 6. the personal pronoun of the first or second person, without any peculiar emphasis or opposition to other notions (but: ὡς καὶ ἡμεῖς R. 2) λέγομεν καὶ ὑμεῖς δομολογεῖτε¹); so also always, when it is *that* third person, who has hitherto been the subject of discourse, and is sufficiently known from the context (whereas, by the use of a demonstrative pronoun, the subject is rendered prominent, and distinguished from other notions in a marked way, or even opposed to them).

REM. Sometimes, by a less careful mode of expression, the third person of a verb without a pronoun is so placed, that we must understand it to be spoken of some other subject (sufficiently implied by the context), than that of another verb in the third person, which preceded it: Αἰσθόμενοι οἱ Ἀθηναῖοι τὸν Δακεδαιμονίους διὰ κατάγνωσιν ἀσθενείας σφῶν (*because they considered the Athenians weak*) παρασκευαζομένους, δηλῶσαι βουλόμενοι, ὅτι οὐν δρθῶς ἐγνώκασιν (namely, οἱ Δακεδαιμόνιοι), ἀλλ' οἱοί τε εἰσί (namely, οἱ Ἀθηναῖοι), μὴ κινοῦντες τὸ ἐπὶ Δέσφυ ναυτικόν, καὶ τὸ ἀπὸ Πελοποννήσου ἐπιδύως ἀμύνεσθαι, ἐπλήρωσαν ναῦς ἑκατόν (*Thuc.* 8, 16). (Ἀφανῆ τὸν Γύγην γενέσθαι φασὶν τοῖς παρακαθημένοις καὶ διαλέγεσθαι (namely, αὐτοὺς, τοὺς παρακαθημένους) ὡς περὶ οἰχομένου (*Pl. Rep.* 306). Some-

¹ Οἱ ἄλλοι σκηνοῦμεν ὑπαίθριοι (*Xen. Anab.* 5, 5, 21, — *we others: the rest of us*). Θεμιστοκλῆς ἦκω παρὰ σέ (*Thuc.* 1, 187).

[§ 6.] times, by an inaccuracy, the expression passes over from a whole class, denoted by a plural substantive, to the singular, denoting one of the individuals contained in the class : *οἱ τύραννοι*, and then *τίνων γὰρ ἔτι ἄρξει*; namely, *ὁ τύραννος* (*Xen. Hier.* 6, 14).

(208,
R. 3) b) The third person of a verb in the plural is sometimes found without a subject expressed, when it is to be understood of men in general; especially when the thing spoken of is the common opinion or common talk of men; or when particular men are intended, who are easily known from the context: *Τοὺς εὖ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν* (*Xen. Mem.* 2, 2, 1). *Οἱ Νικίας (ὅπερ πάσχοντιν ἐν τοῖς μεγάλοις ἀγῶσι) πάντα τε ἔργω ἔτι ἐνδεῖ εἶναι ἐνόμιζε καὶ λόγῳ οὐπώ ἰκανὰ εἰρῆσθαι* (*Thuc.* 7, 69). (Often φασί, *they say, people say; it is said.*) *Τῷ ποταμῷ γέφυραι οὐκ ἔπεισιν, διαβαίνοντο δὲ ἐπὶ σχεδιῶν* (namely, *the inhabitants of the country*).

(211a,
R. 370) c) The second person of the verb is used, in some kinds of sentences, to denote an assumed indefinite subject: *Οὐδὲ βουλόμενος ἀν εὑρεις ῥᾳδίως τὸν νύκτωρ πορευόμενον* (*Xen. Cyr.* 4, 5, 6, *would you have found, i. e. would a person, anybody, have found.*)

REM. The second person stands in this way only in hypothetical sentences with *ἄν*, of what would have shown itself to be the case in a certain assumed state of things; and, in subjunctive subordinate sentences, with *ἴαν* or a relative word with *ἄν*. *Ορῶν ταῦτα ἡγίσαο ἀν Δακεδαιμονίους μόνονς τῷ ὅντι τεχνίτας τῶν πολεμικῶν εἶναι* (*Xen. Pol. Lac.* 13, 5). *Οἱ ἀνοήτως φοβούμενοι, ὅσῳ ἀν μᾶλλον αὐτοῖς θαρρεῖν παρακελεύη, τοσούτῳ ἐν δεινοτέροις ἡγοῦνται εἶναι* (*Xen. Cyr.* 5, 2, 34). (In Herodotus and the poets also the second person of the future in the indicative, e. g. *Herod.* 1, 139.)

§ 7.
(207,
R. 1) a) The third person plural of several active verbs stands without any substantive (or substantivized word) as subject (*impersonally*), e. g. *ὕει, it rains, ἔξεστι (ἴεται), it is permitted, = one (you, &c.) may (licet), ἐδήλωσε, it was plain.*

In this way are used in Greek :

1) Verbs that denote a state of the weather, or certain natural phenomena : as *ὕει, νίψει, βροντᾷ, ἀστράπτει, χειμάζει, συσκοτάζει* (*it is growing dark*), *ἔστεισε (there was an earthquake: a shock was felt)*. With these verbs some indefinite being is regarded as the agent who causes the event (*ὁ θεὸς ὕει, Herod.* 2, 13; *ἔστεισεν ὁ θεός, Xen. Hell.* 4, 7, 4; *Ζεὺς βροντᾷ*).

2) The verbs which denote generally the propriety or possibility of an action, and have for their subject an infinitive, or *acc. cum infinit.*, as *δεῖ, χρή, προσήκει, πρέπει, ἔξεστι, ἔγχωρεῖ, ἐνδέχεται*, and also *συμβαίνει, it happens*. In certain phrases, *ἔχει* stands in the same way, as : *φύσιν ᔾχει, it is natural, δίκην ᔾχει, it is just.*

3) The verbs *δοκεῖ (it seems; and with an infinitive; it seems good, it is resolved)*, *ἔοικε, and in some connexions δηλοῖ and δείκνυοι (ἔδιλλωσε, δηλώσει, it was manifest, will be manifest, δεῖξει)*, with which the thing intended must be mentally supplied.

4) Verbs which (in certain connexions) denote generally the state and progress of circumstances, as *εὖ (καλῶς, οὔτως, ἄλλως) ᔾχει, δεῖ (πολλοῦ, ὀλίγου), προχωρεῖ*

(μοι), *it is going on* (successfully), *I am succeeding* (in any thing) : εἰς τοῦτ' [§ 7.] ἥλθεν, *it has come to this*, and a few others. (Of relations of time: Ἡν ἀμφὶ ἀγορὰν πλήθουσαν, *it was about the time when the market-place fills.*) Further μέλει (*curest est*) and μεταμέλει (μοι, *pœnit me*).

5) Some verbs which denote the action of persons appointed to perform it, when the occurrence of the action is the thing contemplated, without any thought of the personal agent: especially, σημαίνει, *a signal is given* (ἐπειδάν σημήνῃ), σαλπίζει (*the trumpet sounds*), κηρύττει (*proclamation is made*): (ἐκήρυξε). ('Αναγνώσεται, *he shall read*, in the orators, of the *clerk* who was present for the purpose.)

b) In other instances, the action is denoted impersonally by the third person singular of intransitive or intransitively-used verbs: Λέγεται, τοὺς θεοὺς ὑπὸ Διὸς βασιλεύεσθαι (*Isoср. Nic.* 26). Συρακούσιοι τοὺς Μεγαρεῖς τοὺς ἐν τῇ Σικελίᾳ ἀνέστησαν, ὡσπερ καὶ πρότερον μοι εἴρηται (*Thuc.* 6, 94). Οὐκ ἄλλως αὐτοῖς πεπόνηται (*Pl. Phaed.* 232). Ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις, ἀνήγοντο ὡς ἐπὶ ναυμαχίαν (*Thuc.* 1, 48). Ὡν ἀν καταψηφισθῆ, ἀποκτείνειν δέησει (*Pl. Pol.* 299). (Δέδοκται, *it is resolved*.)

REM. 1. This use is, however, for the most part, restricted to verbs that denote to *say* (λέγειν, ὅμολογειν), and to the perfect and pluperfect of other verbs, with an appended dative of the agent (see on Dat. § 88, g), of the completed action, and what has been effected. (On the other hand, the Latin practice, of using *impersonally* in the passive voice verbs which govern the dat., e.g. *invidetur, videbatur mihi*, is not customary in Greek.)

REM. 2. Now and then we meet with a general impersonal expression (without a sentence for its subject), with a neuter adjective (sometimes in the plural, § 1, b. R. 4), to denote a relation that exists, and a certain state of affairs, e.g. ἔτοιμά ἔστιν, γίγνεται (*Thuc.* 2, 3; *it is ready* = *things are in readiness*, or *all is ready*); βάσιμα ἦν, ἀβατα ἦν (*Xen. Anab.* 3, 4, 49); εὗ ἐπιθέτον ἦν ἐνταῦθα (*Xen. Anab.* 3, 4, 20; here it was easy to attack = *here was a convenient opportunity for attacking*). On the Gerundive, see Chap. VII.

REM. 3. Observe, that the Greeks occasionally use a personal expression with a definite substantive (or *substantivized*) subject, where in English we use a neuter adjective with *it is*, &c., having a sentence for its subject: as in the case of the adjectives φανερός, δῆλος (see on the Participle, § 177, b. R. 2), and δίκαιος (see on Infin. § 165, a. R.).

CHAPTER II.

On the use of the Article.

THE Greek article (like the English definite article, *the*) represents § 8. the substantive before which it is placed, as the name or designation of a certain definite and known object (as opposed to a representation of *some one or other* indefinite object amongst several of the same kind). It stands, therefore, 1) before the generic names

[§ 8.] of objects which are, in their own nature, isolated and definite¹; 2) before substantives which denote the whole class designated by the substantive (or substantive with its adjective), not any individual object; 3) before the names of persons or things, *a)* which are sufficiently distinguished from others by some appended specification (adjective, participle, genitive, preposition with its case), or *b)* which have been already mentioned, or follow immediately from what has been said, or *c)* of which it is easily understood, from the circumstances under which they are spoken of, that they, and no others, are the objects intended: 'Ο οὐρανός, ἡ γῆ, ὁ ἥλιος, ἡ θάλασσα.—Οἱ ἵππεῖς. Τὰ θηρία. Οἱ ἵπποι καλλίσους τῶν ὄνων εἰσίν. 'Ο συκοφάντης (*the sycophant, as a class*²). Οἱ σοφοὶ ἀνδρες. Αἱ καλαὶ γυναῖκες. Οἱ ἄλλοι ἀνθρώποι. (*Ἄγαθοὶ ἀνδρες, good men, ἄλλοι ἀνθρώποι, other men*).—'Ο πρεσβύτερος ἀδελφός. Οἱ προτεταγμένοι ἵππεῖς. 'Η ἐπὶ τῷ ποταμῷ πόλις. 'Η τοῦ πατρὸς οἰκία.—'Ο ἀνήρ οὗπω ἔκει. Ποῦ οἱ ἵπποι (*the horses, which have been spoken of, and are here meant*). Κῦρος ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβεν (*Xen. Anab. 1, 8, 3, the javelins = his javelins, it being supposed a known thing, that javelins made a part of his equipment*). Οἶνος ἐν τῷ πίθῳ οὐκ ἔστιν (*in the cask, the cask in use*). Ξέρξης ἀγέρας τὴν ἀναρίθμητον στρατιὰν ἥλθεν ἐπὶ τὴν Ἑλλάδα (*Xen. Anab. 3, 2, 13, the well-known, numerous army*).

REM. 1. The article stands more frequently than in English, to denote an object that is defined by its relation to another (subject, object, or relational-object in the sentence): in such cases we generally use a possessive pronoun in English: Οἱ πλούσιοι τοῖς χρήμασιν ἔξωνοῦνται τοὺς κινδύνους (*Lys. 24, 17*). Τοὺς τοιούτους πατέρας οὐδὲ οἱ παῖδες αἰδεῖσθαι δύνανται. "Ισμεν ὑμᾶς εἰθισμένους τοῖς εὐεργέταις μεγίστην χάρων ἀποδίδοντας (*Isochr. Plat. 1*).

REM. 2. With certain words in certain connexions (without an adjective) the article is occasionally omitted in Greek (as in some similar instances in English), although a definite notion is denoted, some peculiarity in the nature or conception of the notion having caused, in particular instances, the retention of the old manner of expression, when the use of the article was not yet become general, and firmly established. Such words are:

a) The names of the large and peculiar portions of external nature (*οὐρανός, γῆ, θάλασσα, ὕκειανός, ἥλιος*), especially when a particular point or particular manifestation of them is contemplated: 'Επὶ θαλάττῃ, *on the sea*. "Υδωρ ἐξ οὐρανοῦ πολύ. "Ηλιος ἀνατέλλει, ἥλιος ἐδύνετο, περὶ ἥλιον δυσμάς (*at sunset = the setting of the sun*); further, sometimes θεοὶ and ἀνθρώποι, when it is precisely the generic term, that is to be made prominent: Τὰ ἐν ἀνθρώποις (*Xen. Cyr. 2, 2, 7*), *human affairs and institutions*. Τῶν ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ

[¹ Bp. Middleton's 'monadic nouns.']

[² Where, however, our idiom allows us to say 'a sycophant,' taking one as the type of the class.]

ἐπιμελεῖας θεοὶ διδόσαντι ἀνθρώποις (*Xen. Mem.* 2, 1, 28), and the names of [§ 8.] naturally-defined times (ἄμα ἥψ, at day-break; with the dawn; at the break of day; even when a particular day is meant; but also ἄμα τῇ ἥψ).

b) The term βασιλεὺς, when the Persian king is intended (βασιλεὺς δὲ μέγας). Οἱ πρόγονοι οἱ βασιλέως. (Here the article is nearly always omitted.)

c) The names of *virtues, vices, sciences, arts, and occupations*, when they are considered as general conceptions, which may be exhibited in a different form in different persons : Πάντα τὰ καλὰ καὶ ἀγαθὰ ἀσκητά ἔστιν, οὐχ ἡκιστα δὲ σωφροσύνη (*Xen. Mem.* 1, 2, 23, *moderation, or temperance*). Οὐδέποτε ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης (*Pl. Rep.* 1, 354, but also *Λυσιτελέστερον* ἡ ἀδικία τῆς δικαιοσύνης, *Pl. ib.* as a single definite notion). Ἀνδρὶ καλῷ τε κάγαθῷ ἐργασίᾳ καὶ ἐπιστήμῃ κρατίστῃ γεωργίᾳ (*Xen. Oec.* 6, 8).

d) Πόλις, ἄστυ, ἀγρός, ἀγορά, τεῖχος, πεδίον, and other *local* designations, when they denote oppositions between the parts of a given and presupposed principal locality, and are governed by prepositions¹: Ἐσπέρας γενομένης ἡ διαδοχὴ τῇ πρόσθετῳ φυλακῇ ἔρχεται ἐκ πόλεως (*Xen. Cyr.* 1, 3, 17). Δοκεῖτε μοι πρὸς ἄστυ ὥρμησθαι (*Pl. Rep.* 1, 327, *to the city, Athens, from the Piraeus*; but shortly before ἀπῆμεν πρὸς τὸ ἄστυ). Ἔξω Ἰσθμοῦ (*Thuc.* 1, 62, *beyond the Isthmus of Corinth, but in the same chap. ἐν τῷ Ἰσθμῷ*). Ἐκτὸς τείχους and ἐκτὸς τοῦ τείχους (of the wall of the city). In the same way sometimes also στρατός, στρατά, στράτευμα, στρατόπεδον (and with adjectives as one word, δεξιὸν κέρας, εὐώνυμον κέρας, *the right, the left wing*: Κορινθίοις τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆσις εἶχον καὶ αἱ Ἀμπρακώτιδες, εὐώνυμον δὲ κέρας αὐτοὶ οἱ Κορίνθιοι εἶχον, *Thuc.* 1, 48). (Απὸ δεξιᾶς, &c.)

e) Names of *relationship* in certain connexions with an emphatic prominence given to the generic term of the relationship : Οὗτε πατρὸς οἵτε μητρὸς φείδεται. Οἱ Καρδοῦχοι ἔχουντες γυναῖκας καὶ παῖδας² ἔφευγον ἐπὶ τὰ δρῦ (Xen. Anab. 4, 18, with their wives and children).

f) And in general, the article is sometimes omitted when, by the combination of two or more opposed members, the expression of the whole is brought out with a certain emphasis³: Δύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος (*Pl. Phæd.* 67, as in English, *body and soul*; but, 64 : ἡ τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγή. Πανσανίας συγκαλέσας πολεμάρχους καὶ πεντηκοστῆρας ἐβούλευτο (*Xen. Hell.* 3, 5, 22). Ἀπὸ τελευτῆς ἐπ' ἀρχῆν³ [cf. note 1].)

REM. 3. A superlative (or other adjective) with a predicative noun, or a superlative standing alone as the predicate, never takes the article in Greek : nor does it stand with a substantive and the ‘superlative of eminence’ (denoting only a *very high degree*, and therefore not distinguishing any particular object as belonging to the *highest degree of all*) : Ἀνδρὶ καλῷ κάγαθῷ ἐργασίᾳ κρατίστῃ ἐπὶ γεωργίᾳ (*Xen. Oec.* 6, 8). (Οὗτοι φανερά ἔστι διαφθορὰ τῶν συγγενομένων, are evidently the ruin of —: *Pl. Men.* 91, c.) Πάντων φιλομαθέστατος Κῦρος ἦν. Οἱ Φαστηλίται εἰσι πονηρότατοι ἀνθρώπων καὶ ἀδικώτατοι (*Dem.* 35, 2). (Τοῦτο βαρύ-

[¹ Bp. Middleton considers government by a preposition to favour the omission of the article generally.]

[² This belongs to Bp. Middleton’s head of *enumeration*.]

[³ Οἱ ὀπλίτης δραχμῇν ἐλάμβανε τῆς ἡμέρας (*Thuc.* 3, 17, *received a drachma a day = every day*); but also δέκα, εἷς ἀπὸ φυλῆς (*Xen. Hell.* 2, 4, 24, *ten, one from each Phyle*), εἷς ἀπὸ πόλεως (*ib.* 4, 2, 8).

[§ 8.] τατόν ἔστι τοῦ στρατεύματος, *Xen. Cyr. 5, 3, 37*, the most heavily-armed division. Διὰ βραχυτάτων, in the shortest way I can.)

REM. 4. The Attic poets often omit the article where it must have stood in prose, as well before substantives undefined by any added specification, as before such as have a genitive or adjective (possessive pronoun) with them: e.g. Θύματος ἐπιστάτης ἐπέστη τοῦδε παῖς Ἀχιλλέως (*Eur. Hec. 224*). Παῖδα σὴν κτενοῦσιν. Πέμπονοι μὲ δυσσοὶ Ἀτρεῖδαι (*Eur. Hec. 510*). Ἐκάθη κεῖται κόνει φύρουσα δύστηνον κάρα (*Eur. Hec. 496*). In the old poets (Homer, Hesiod) the usage is still more fluctuating.

§ 9. a) The adjective or participle by which the substantive is defined, stands, with any appended notion dependent on it, either between the article and its substantive, or, with the article repeated, after the substantive: Ὁ ἀγαθὸς ἀνήρ. Ὁ πάντων κάλλιστος καὶ πᾶσι φίλτατος ἀνήρ. Οἱ στρατηγικοὶ νομιζόμενοι ἄνδρες. Αἱ ἄρισται δοκοῦσαι εἶναι φύσεις (*Xen. Mem. 4, 1, 3*).—Αἱ τιμαὶ αἱ πολιτικαὶ. Οἱ στρατηγοὶ οἱ ταῦτα βεβουλευκότες. (Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα η πειθῶ καὶ η καρτερία καὶ οἱ ἐν καιρῷ πόνοι παρέχονται. *Xen. Cyr. 3, 3, 8*.)

The latter position, that with the article repeated, is, however, the more rare, especially in the Attic writers, and is usually employed only when the object is first mentioned, as a notion sufficiently defined in and by itself, and then has a nearer specification added to it besides: Τὸ τεῖχος περιεῖλον τὸ καινόν (*Thuc. 4, 51*). Ἐπὶ τῆς νέως τῆς διαφθαρείσης (*Dem. 34, 2*).

REM. 1. When the participle has itself a specification (by means of dependent words), it not uncommonly happens, that only this nearer specification, or only the participle itself, is placed between the article and its substantive: Αἱ πρὸ τοῦ στόματος (before the mouth of the harbour) νῆτες ναυμαχοῦσαι (*Thuc. 7, 23*). Αἱ ὑπ' Αἰσχίνον βλασφημίας εὑρημέναι (*Dem. 18, 126*). Ὁ κατειληφὼς κίνδυνος τὴν πόλιν (*Dem. 18, 220¹*).

REM. 2. The adjective may stand as an *apposition*, either before the article or after the substantive, without repetition of the article, see § 12. Otherwise 'Ο ἀνήρ καλός or καλὸς ὁ ἀνήρ signifies (with *ἴστιν* omitted) *the man is handsome*.

REM. 3. Sometimes the article makes its first appearance before the *following* adjective (participle) or prepositional expression, the object being first placed as an undefined notion, and then more closely defined: Ἀρετῆς ἔνεκα καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομένης (*Thuc. 2, 71*). Σκεπτέον, πῶς ποτε η ἀκράτος δικαιοσύνη πρὸς ἀδικίαν τὴν ἀκράτον ἔχει (*Pl. Rep. 8, 535*, is related to).

b) A preposition with its case is connected *attributively* with a substantive by means of an article, in the same way as an adjective: 'Η ἐπὶ τῷ ποταμῷ πόλις. Αἱ απὸ Ἀθηνῶν νῆες. Οἱ στρατιῶται οἱ ἐν

¹ Μετὰ τὸν ὕστερον πόλεμον τῆς καθαιρέσεως τῶν Ἀθήνησι τειχῶν (*Xen. Hell. 5, 1, 35*). The specification of an adjective appended to it after the substantive). The placing of a secondary specification before the article is a rare and poetical construction: Τούτων τὰ ἐναντία ἐπιφημίσματα (*Thuc. 7, 75 = τὰ ἐν τούτων ἐπιφημ.*). ("Οστις γάρ ἦν ἐκεῖνον ὁ κτανών, *Soph. Cœd. T. 139*.)

τὴν πόλει. Τὸ τεῖχος τὸ παρὰ τὸν ποταμόν. This is also the case with [§ 9.] adverbs of *time* and *place*, of what manifests itself at the *time* or *place* expressed: *Oἱ πάλαι ἀνθρωποι, the men of former days; of the olden time.* 'Η τότε ταραχή. (Completely: 'Η τότε ταραχὴ γενομένη.) 'Η Άισχίνου τότε μισθαρνία (*Dem.* 18, 50). 'Η ἄνω πόλις. 'Η πρότερον ἀπραγμοσύνη (*your former, or previous, inactivity*; ἡ προτέρα, *the former, of two*). *Oἱ ἀρχοντες οἱ Ἀθήνησι.* 'Η πόλις ἡ ὑπὸ τῷ ὅρει. In this way ἄγαν and λίαν are also used (ἡ ἄγαν ἐπιθυμία, *Thuc.* 6, 24) with πάνν (δὲ πάνν *Περικλῆς, the celebrated Pericles*): as are also a few other isolated adverbs, when no corresponding adjective exists, or with a peculiar meaning: *Τὰ καταλογάδην συγγράμματα* (*Isocr. ap. Nic.* 7, *prose writings*). *Τὸ ἀληθῶς φῶς* (*Pl. Phæd.* 109, *the light which is truly light*). (Also Ο γόνων πατήρ, *Lys.* 18, 91, *the natural father*.)

REM. Now and then a specification which would be properly attached to the substantive by an article, is referred less accurately to the verb: δοι τῶν πραγμάτων πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον (*Thuc.* 4, 74).

The article stands in Greek with substantives that are defined by § 10. an appended genitive, either of a generic term with the article, or of a proper name: 'Η τοῦ πατρὸς οἰκία, ἡ τοῦ ὑπὲρ τῶν Ἡλείων ὥρους κορυφὴ (*Xen. Hell.* 7, 4, 13), (οἱ Σόλωνος νόμοι), ἡ οἰκία τοῦ πατρός, ἡ οἰκία ἡ τοῦ πατρός. Of these forms the first (that of the genitive in the middle) is the most common; the second (the genitive following the substantive) is also common: the third (the genitive following the substantive with its article repeated, by means of which the specification is, as it were, returned for and appended with emphasis) is less common. Fourthly, the genitive may also precede, when it stands with emphasis on account of an opposition, or in a transition: *Τῶν παλαιῶν ἡ φιλοσοφία* (*Pl. Prot.* 343). *Τοῦ χωρίου ἡ ἀπορία* (*Thuc.* 4, 29). (Τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον, *Pl. Rep.* 381, after the first form. Περὶ τοῦ μισθοῦ τῆς ἀποδόσεως, *Thuc.* 8, 85, after the fourth¹.)

REM. 1. The partitive genitive very frequently precedes, and with this genitive the article can never be repeated: cf. § 50, Rem. 1.

REM. 2. A substantive which governs a genitive with the article, itself stands without the article, when, in spite of the appended genitive, the object is undefined (especially in the case of the partitive and objective genitives: e. g. μέρος τῆς πόλεως ἐπὶ βλάβῃ τῆς πόλεως (*Thuc.* 8, 72, for *injury to the city* [though we should say, to the *injury of the city*] μεγάλαι δαπάναι τῶν τε τριηράρχων καὶ τῆς πόλεως (*Thuc.* 6, 31), *great outlays on the part of the trierarchs and the state*): sometimes also, when it is wished to express a notion that in itself is definite, in a general and indefinite way: ἐν ἀρχῇ τοῦ λόγου (*Dem.* 37, 28), ὑπὸ πλήθους τῶν ἐπικεμένων νεῶν (*Thuc.* 8, 105). The article is always omitted, when the governing substantive is the predicate with εἰμι or γίγνομαι, or belongs to the predicate as an appo-

¹ But αἱ ἴδαι ἡμῶν ἐκάστων πόλεις (*Isocr. Plat.* 8), and ἡ δοκοῦσα ἡμῶν πρότερον σωφροσύνη (*Thuc.* 1, 32), where the genitive attaches itself to another specification (Rem. 6).

[§ 10.] sition¹ : 'Η τῶν πολεμίων βλάβη κέρδος τῆς πόλεως γίγνεται. Σωτήρ γενοῦ τῆς πατρίδος. Μεγάλων κακῶν ἄγγελοι ἥκομεν. (Νόμοι πόλεως, *laws of a state*; περὶ ἀρίστου ὕραν, *Thuc.* 7, 81.)

REM. 3. Now and then the article does not stand with the substantive itself, but is not placed till before the following genitive² : 'Επὶ σκηνὴν ἔσαν τὴν Σενοφῶντος (*Xen. Anab.* 9, 2, 19). Τισσαφέροντος ἥδει τὸν Μιλησίους ἐξ τὴν Λακεδαιμονια πορευομένους ἐπὶ καταβοῦ τῷ αὐτοῦ μάλιστα (*Thuc.* 8, 85).

REM. 4. With respect to the position of the article with the governing substantive, the genitive of a personal or possessive pronoun has the same effect as the genitive of a substantive with the article. The genitive of the personal pronoun stands either before the article or after the substantive (enclitically). 'Ημῶν ἡ πόλις, ἡ πόλις ἡμῶν. Τοῦτο σοι δίδωμι ὅτι μου τὴν μητέρα (τὴν μητέρα μου) τιμᾶς. The genitive of a demonstrative or reflexive pronoun either stands in the middle, or follows with the article repeated : ὁ τούτου ἀδελφός, ὁ ἀδελφὸς ὁ τούτου (*Dem.* 35, 15). Τὴν ἑαυτῶν συκοφαντίαν δηλοῦσιν. Παρὰ τὸν τρόπον τὸν ἑαυτῶν (*Thuc.* 5, 63). (Partitively also : 'Εαυτῶν τοὺς βελτίστους αἰροῦνται, and¹ τοὺς βελτίστους αἴρονται ἑαυτῶν.)

REM. 5. In the case of substantives with possessive pronouns, the article stands as in the case of substantives with adjectives : 'Ο ὑμέτερος πατήρ, ὁ πατήρ ὁ σός. Τὸν οἰκους τοὺς ὑμέτέρους αὐτῶν, or τὸν ὑμέτέρους αὐτῶν οἰκους ἀσφαλῶς κεκτῆσθαι βούλεσθε. (But δοῦλος ὑμέτερος, *one of your slaves*; *a slave of yours*. Σοὶ δοῦλοι ἔσμεν.)

REM. 6. When two specifications are appended to a substantive (adjective, participle, preposition, adverb, or genitive), the one of which bears such a relation to the other, that the two are blended into one (complex) specification, they are usually comprehended under one article : when, however, they are taken, each by itself, as two co-ordinated specifications, the article is used with each : and this is sometimes done even in the first case, especially if both are adjectives, particularly in the instance of ἄλλος : Τὰ ἐν τῇ ἡπειρῷ Αἰολικά πολίσματα (*Thuc.* 4, 52). 'Ο 'Αλκεβιζίδου τούτου νεώτερος ἀδελφός (*Pl. Prot.* 320). Μέμνησθε τῆς ἐν Σαλαμῖνι πρὸς τὸν Πέρσην ναυμαχίας (*Aesch.* 2, 74). Εἰς τὰς ἄλλας 'Αρκαδικὰς πόλεις (*Xen. Hell.* 7, 4, 38). Αἱ ἀπὸ τῆς Σικελίας Πελοποννησίων ἐκκαΐδεκα νῆες (*Thuc.* 8, 18). Τὰ ἐν τῇ Ἰάσου μεγάλα χρήματα διαρπασθέντα (*Thuc.* 8, 36 ; the participle removed according to § 9, a. Rem. 1).—'Η σεμνὴ αὐτη, ἡ τῆς τραγῳδίας ποίησις (*Pl. Gorg.* 502). 'Η ἄνω ἡ πρὸς τῷ τείχει ἀπόληψις τῶν ὀπλιτῶν (*Thuc.* 7, 54). Αἱ πέντε καὶ εἷκοσι νῆες τῶν Κορινθίων αἱ τοῖς Ἀθηναίοις δινθοροῦσσαι (*Thuc.* 7, 31). Τὸ ἐν 'Αρκαδίᾳ τὸ τοῦ Διὸς τοῦ Δυκαίου ιερόν (*Pl. Rep.* 8, 565). Κατὰ τὴν Ἀττικὴν τὴν παλαιὰν φωνὴν (*Pl. Crat.* 398). Τεκμαριομai ἐκ τοῦ ἄλλου τοῦ ὑμετέρου τρόπου (*Pl. Rep.* 2, 368). (Also where the other adjective or participle stands substantively : Οἱ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν, *Xen. Anab.* 6, 4, 7.) (It is seldom, that one of the specifications follows without the repeated article : ἡ τῆς πόλεως ἀνάλωσις δημοσία, *Thuc.* 6, 31. Μετὰ τὴν τῶν τυράννων κατάλαυσιν ἐκ τῆς Ἐλλάδος. *Thuc.* 1, 18. Τὸν πρεσβύτατον υἱὸν ἑαυτοῦ, *Xen. Mem.* 2, 2, 1.)

§ 11. The article stands with substantives (appellatives), that are connected with a demonstrative pronoun, οὗτος, ὅδε, or ἐκεῖνος. The

¹ [So, often, *ἄτιος*, *ἄτιον* &c., used substantively in the *predicate*, = the cause.]

² [Observe that in both the instances substantives are under the government of *prepositions*.]

demonstrative stands before the article or after the substantive : [§ 11.] Οὗτος δ ἀνήρ. "Ηδε ἡ πόλις. Κατὰ τοὺς νόμους ἐκείνους. Ἐκτῶντο τὴν τιμὴν ταύτην (*Isocr. Phil.* 107). If, however, besides the pronoun, an adjective or the like is also added, the pronoun may either attach itself to this (the more usual case), or retain its own peculiar position : 'Η στενὴ αὐτὴ ὁδός (*Xen. Anab.* 4, 2, 6). Αἱ πρὸς τοὺς τυράννους αὗται λίαν δυσίλιαι (*Dem.* 6, 21).—Οἱ ἀλαζόνες λόγοι ἐκεῖνοι (*Pl. Rep.* 8, 560). Ἐκείνη ἡ ὑψηλοτάτη πλάτανος (*Pl. Phæd.* 229). (Αὐτός, *self*, has no influence on the use of the article¹.)

REM. 1. The article is omitted, when the substantive is properly a predicative noun, or an apposition (connected with the predicate) to the pronoun, which last, instead of standing independently, conforms in gender, according to the Greek practice, to the substantive (is attracted by it) : Αὐτὴ ἔστιν ἀνδρὸς ἀρέτῃ (*Pl. Men.* 71, *this is the virtue of a man*). Κίνησις αὐτὴ μεγίστη τοῖς Ἑλλησιν ἐγένετο (*Thuc.* 1, 1). Ταύτην τέχνην ἔχει (*Lys.* 6, 7). Ταύτην ἀπολογία χρῆται (*Dem.* 49, 63, *he uses this as an excuse*). Ός οἱ περὶ Κλεόβροτον ἐκράτουν τῇ μάχῃ, σαφεῖ τούτῳ τεκμηριώ γνοῖν ἀν τις (*Xen. Hell.* 6, 4, 18; *from this as from a certain indication, or proof*) ; and in the same way, where the pronoun refers to something following, by which the notion is defined for the first time : Οὗτοι, οὓς ὅπται, βάρβαροι, πολέμοι ήμιν ἔσονται (*Xen. Anab.* 1, 5, 16). Μενεκλῆς ἔδειτο ὑμῶν δοῦναι χάριν ταύτην αὐτῷ, ἵκδοῦναι ἀλλω τῇν ἀδελφῷν (*Isa.* 1, 14; *to have the kindness to —*). (In the poets, the article is omitted with demonstratives in other cases ; especially in the case of ὅδε, a thing of rare occurrence in prose, with a definite pointing out of the object, ‘here’ : Φέρε λαβών χιτῶνας τουτούν τοῖς τῶν δορυφόρων ἡγεμόσι, κασᾶς δὲ τούςδε τοὺς ἐφιππείονς τοῖς τῶν ἡγεμόσι, καὶ τῶν ἀρμάτων τοῖς ἡγεμόσι ἀλλούς τούςδε χιτῶνας, *Xen. Cyr.* 8, 3, 6.)

REM. 2. In the same way, ἐκάτερος, ἄμφω, ἀμφότεροι are always accompanied by the article : 'Αμφοῖν τοῖν χεροῖν. With ἐκαστος it may be either expressed or omitted : Κατὰ τὴν ἡμέραν ἐκάστην and καθ' ἡμέραν ἐκάστην. Ἐν ἐκάστη τῇ πόλει and ἐν ἐκάστη πόλει.

REM. 3. With the adjectives τοιωτος, τοιόσδε, τοσοῦτος (*τηλικοῦτος, τηλικόσδε*) the article *may* stand (before them, as in the case of other adjectives), when the notion of a definite class of such a kind is to be rendered prominent : Τί οὐκ ἀν πράξειν δ τοιωτος ἀνήρ ; (*Dem.* 34, 29, *such a man = the man who acts in this way*.) (Τὸ τοιόνδε λέγω, *Pl. Gorg.* 476, *I mean the following relation*.)

REM. 4. Πᾶς, *every*, stands without the article (*Πᾶσα πόλις. Πᾶς ἀνήρ*) ; but πάντες, *all*, usually with the article (of a definite class) : Πάντα τὰ ἀγαθά. (*Πᾶν τὸ καλῶς ἔχον, Pl. Rep.* 2, 381, *all that is good*.) 'Η Σπάρτη πασῶν τῶν πόλεων ἀρέτῃ διαφέρει (*Xen. Pol. Lac.* 10, 4). Πᾶσαί αἱ καλαὶ πράξεις (not after the article), but also without it : Πάντα ἀγαθά, *all good things*. Πᾶσῶν πόλεων 'Αθῆναι μάλιστα πεφύκασιν ἐν εἰρήνῃ αὔξενθαι (*Xen. de Vect.* 5, 2). (*Πάντες θεοί, πάντες ἄνθρωποι.*) Πᾶς, *whole*, stands with the article, usually *on the outside* of the article and its substantive ; that is to say, either before the article or after the substantive (as apposition, cf. § 12) : Πᾶσα ἡ πόλις, ἡ πόλις πᾶσα (*the whole*

¹ Ἡμεῖς οἱ στρατηγοί. Ἐγὼ ἡ τάλαινα.

[§ 11.] *city, the latter properly, the city, all of it), so also ὅλος (ὅλη ἡ πόλις, ἡ πόλις ὅλη).* (Without the article ὅλη πόλις, πόλις ὅλη, seldom πόλις πᾶσα, an entire city, the whole of a city.) Πᾶς, however, and especially ὅλος, also stands after the article, like other adjectives : 'Η πᾶσα Σικελία (Thuc. 4, 61, *the whole of Sicily, Sicily as a whole*). 'Η σύμπασα Ἑλλάς (Isoc. Paneg. 8, 3). Τὸ πᾶν πλῆθος τῶν ὀπλιτῶν (Thuc. 8, 98). Τὸ ὅλον πρόσωπον (Pl. Prot. 329). Τὸ ὅλον γένος (Pl. Crat. 392). In the same way we also meet with in the plural : Τὰ πάντα μέρη, *all the portions together, oī πάντες ἄνθρωποι* (Xen. Anab. 5, 6, 7), μόνη τῶν πασῶν πόλεων (Dem. 8, 64), and always *oī πάντες, = in all, e. g. δέκα ταῖς πάσαις καυσίν.* (*Ξέμπαντες ἐπτρακόσιοι ὀπλῖται, in all; together, Thuc. 4, 129.*)

REM. 5. The article also stands with the interrogative pronominal adjective *ποῖος*, to denote that the enquiry is made about the property of an object named or otherwise indicated : Τὴν ποιαν κατάστασιν πολιτείας διηγαρχίαν λέγεις ; (Pl. Rep. 8, 550). Θέλω σοι πάννυ μεγαλόφρονα τῆς γυναικὸς ἔργα διηγήσασθαι. Τὰ ποῖα ; (Xen. OEc. 10, 1.)

REM. 6. Where parts of a whole are stated in numbers, the article is sometimes prefixed to the numeral (to denote the definiteness of the relation) : Αἱ ἑκαδεκα τῶν νεῶν (Thuc. 1, 116). Τὰ δύο μέρη. In like manner it is said : 'Αρφὶ τὸς εἴκοσι, *about twenty.* (But on the other hand : *ὑπὲρ ἥμισυ¹ τοῦ στρατεύματος, Xen. Anab. 5, 10, 10, above half, or the half.)*

§ 12. The article stands in Greek with substantives to which an adjective is added as an apposition (*outside* of the article) and belonging to the predicate, to intimate that the notion of the substantive follows of itself, and is assumed (as something given and existing), so that the only question is about the *property*. (In English we usually put the substantive with the adjective indefinitely : but if we wish to express the definiteness of the substantive, we give the words a different turn, or have recourse to a periphrasis.) Οἱ ἄνθρωποι ὑπὸ τοῦ ἥλιον καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχοντιν (Xen. Mem. 4, 7, 7, *acquire a darker hue, or, come to have their hue darker, or, their hue becomes darker*). Πόσον ἄγει τὸ στράτευμα ; (Xen. Cyr. 2, 1, 2, *how great is the army which he leads?*) Τὸ σῶμα θηγτὸν ἄπαντες ἔχοντιν (Isocr. Phil. 134). 'Απ' ὅρθῆς καὶ δικαίας τῆς ψυχῆς τὰ πάντα μοι πέπρακται (Dem. 18, 298, *with an upright and honest mind; in the uprightness and integrity of my mind.*) (Αὐτὸς ἀγαθὸς σὺν ἀγαθοῖς τοῖς παρ' ἐμοὶ, Xen. Cyr. 8, 6, 12, *with those about me good, with good people about me.*) Οἱ παρ' ἐμοὶ, substantively, cf. § 14, b.² ('Ο λιμὴν τὸ σῶμα εἶχε ὀκτὼ σταδίων, Thuc. 7, 59, with the descriptive genitive.)

REM. The same position (*outside* the article) is also taken by the adjective and participle in other cases, when they are in apposition (i. e. used, not attributively, but appositively) : Οἱ Κερκυραῖοι ἐνίπτονται τὰς σκηνὰς ἐρήμους (Thuc. 1, 49, *left with none to defend them*). 'Ο ποταμὸς διὰ μέσης τῆς πόλεως ῥεῖ (Xen. Cyr. 7, 5, 8). "Ακραις ταῖς χερσίν. "Αμα τῷ ἦρι ἀρχομένῳ. On the adjective, see § 86, and on the participle, § 181, R. 7.

§ 13. a) Proper names do not require the article (which is accordingly omitted even where a demonstrative is annexed : οὗτοσι 'Απατούριος, *this A. here*) ; but they *may* take it, if the person or

^[1] Cf. note 1, p. 9.3.]

^[2] Τίνας λέγεις, τὰς τέσσαρας πολιτείας ; (Pl. Rep. 8, 544, *what are the four polities you are speaking of?*)

object is made prominent, as having been previously named, and as [§ 13.] being essential to the matter in hand, or as being so generally known and presupposed, that the scope of the discourse naturally leads one to expect the mention; sometimes without any particular emphasis: Ταῦτα λαβὼν ὁ Παυσανίας τὰ γράμματα πολλῷ μᾶλλον ἤρτο (*Thuc.* 1, 130, in the continuation of an account of Pausanias.)—Καὶ ἐκ τοῦ Βυζαντίου βίᾳ ἐκπολιορκηθεὶς (*Παυσανίας*) ἐς μὲν τὴν Σπάρτην οὐκ ἀνεχώρει, ἐς δὲ Κολωνάς τὰς Τρωιάδας ἴδρυθη (*Thuc.* 1, 131; *Byzantium*, mentioned before as the place where Pausanias was residing; *Sparta*, his well-known home. But shortly afterwards: ἀνεχώρει ἐς Σπάρτην). Ἐν δὲ τῷ Πύλῳ—ἐν δὲ ταῖς Ἀθήναις (*Thuc.* 4, 26, 27, the narrative now passing on to these before-mentioned cities). Ἡ Θεμιστοκλέους ἀρετή, ἡ ἀρετὴ ἡ Θεμιστοκλέους (by § 10), but not ἡ ἀρετὴ Θεμιστοκλέους (though it may be ἡ ἀρετὴ τοῦ Θεμιστοκλέους with the article, and ἡ ἀρετὴ ἡ τοῦ Θεμ.). Εὑρημα Θεμιστοκλέους, *an invention of Themistocles*.

REM. 'Ο μέγας Ἀλέξανδρος, θῆβαι αἱ ἐν Βοιωτίᾳ, Ἀλέξανδρος ὁ Μακεδών, for distinction from others of the same name. 'Ο Σιλανὸς ὁ Ἀμβρακιώτης (*Xen. Anab.* 6, 4, 13), (the before-mentioned) *S. the Ambraciote* (who is recalled to one's thoughts here; otherwise Σιλ. ὁ Ἀμβρ.). When, to describe a person more exactly, the name of the father is added in the genitive, the governing word may take an article after it before the genitive, which makes the addition more prominent: Κλέων ὁ Κλεανέτου, Περίβοια ἡ Ἀλκάθου, but also without the article: Κλέων Κλεανέτου (in the business-style). (With appended designation of birth-place and district: Κάλλιππος ὁ Φίλωνος ὁ Αἰξανεύς, or Καλλικλῆς Ἐπιτρέφους Θριάσιος, *Dem.* 50, 47¹.)

b) For names of nations, the same rule holds good, when they are used of the whole nation. (But always *οἱ Ἑλληνες*, in contradistinction to *οἱ βάρβαροι*²). 'Ο Αθηναῖων δῆμος, ὁ δῆμος ὁ Αθηναῖων (in public transactions this is the most usual) and ὁ δ. τῶν Αθηναίων. (Rarely 'Ο δῆμος ὁ τῶν Αθηναίων.) When some of a nation are spoken of, it is *οἱ Αθηναῖοι*, *οἱ Ἑλληνες*, and *Αθηναῖοι*, *Ἑλληνες*, according to the general rules for the article. "Ἐλληνές ἔσμεν. So *Αθηναῖος* and *ὁ Αθηναῖος*.

a) In the same manner as with substantives, the article stands with § 14. adjectives or participles when they are used substantively of persons or things (definite individuals or classes): 'Ο καλός, τὸ ἄγαθόν. Οἱ καλοὶ, τὰ ἄγαθά. Τὰ ἐν ἀνθρώποις ἄγαθά. (Οἱ πολλοὶ, *the many*; *the multitude*, *the popular party*: *οἱ ὀλίγοι*, *the oligarchical party*.) Οἱ πολεμοῦντες. 'Ο βουλόμενος, *whoever will*. Οἱ πρῶτοι ἐφόρμενοι. 'Ο ἄκων ἀμαρτάνων. Πᾶν τὸ καλῶς ἔχον (*Pl. Rep.* 381). Οἱ κινδυνεύειν

¹ 'Ο Μαιανδρος ποταμός (with different genders: ἐπὶ τῷ Αἴτνῃ τῷ ὅρει, or ἐπὶ τῷ ὅρει τῷ Αἴτνῃ), more rarely μέχρι Μαιάνδρου ποταμοῦ.

² Μόνος Ἐλλήνων καὶ βαρβάρων, *of Greeks and barbarians*, § 8, R. 2, f.

[§ 14.] ἐθέλοντες or οἱ ἐθέλοντες κινδυνεύειν. Ὁ τὸ τεῖχος ἐλών. Ὁ ἐλὼν τὸ τεῖχος.

REM. 1. Where such a participle has a predicate nominative, this is usually placed between the article and the participle (ὁ φαῦλος νομιζόμενος), more rarely after the participle (ὁ νομιζόμενος φαῦλος). A case governed by the participle is rarely (by reason of special emphasis) placed before the article: Καὶ τὴν σοφίαν ὡσάντως τοὺς ἀργυρίου πωλοῦντας σοφιστὰς ἀποκαλοῦσιν (*Xen. Mem.* 1, 6, 12).

REM. 2. The Greeks sometimes put a participle substantively with the article, where we say indefinitely *people who* or *people to*—, see § 186, b. R. 1.

REM. 3. Some such substantive expressions formed of the article with a neuter adjective, and denoting a relation of time, or an extent or amount, are used (in the accusative) as adverbs, e.g. τὸ ἀρχαῖον, τὸ παλαιόν, *of old*, τὸ πρῶτον (τὸ δεύτερον, πέμπτον, etc.), *for the first time*, τὸ τελευταῖον, *lastly, at last*, τὸ ὅλον, τὸ ξύμπαν, *on the whole*, τὸ μέγιστον, *for the greatest part*, τὰ πολλά, *mostly, τὸ πλέον, τὰ πλείω, for the more part* (in Thucyd. sometimes τὸ πλέον for the mere adverb πλέον), τὸ λοιπόν, τὰ λοιπά, *for the future, τάλλα, for the rest, τὰ τελευταῖα (Thuc. 1, 24), lastly.*

b) In the same way, the article without a substantive is prefixed to a preposition and its case, or to an adverb of time or place (§ 9 b), to denote persons or things (definite individuals or classes), which are in the situation or relation assigned by the preposition or adverb: Οἱ ἐν τῇ πόλει, *the people in the city*, οἱ παρὰ Νικίου (*the persons sent from N.*), οἱ ἐφ' ἡμῶν, ἐμοῦ (*our, my, contemporaries, people in our times*), οἱ ἐπὶ τῶν πραγμάτων (*Dem., those over the affairs, i.e. those who are at the head of them*). Ὁ ἐν τῷ πλοίῳ (*the men in the ship, of a person lately mentioned*). Οἱ νῦν, οἱ ἐνθάδε, οἱ ἐκεῖ. Οἱ ἐγγυτάτω (γένους), *the next of kin*. Τὰ εἰς τὸν πόλεμον, *what belongs to war, the preparations for war*. Τὰ ἐφ' ἡμῖν, *what is in our power*. Τὰ κατὰ Σικελίαν, *the Sicilian affairs*. Τὰ ἐνθάδε, *the affairs here*¹.

REM. 1. In the singular of the neuter gender, some such expressions, governed by a preposition, serve to mark time and place. Ἐν τῷ τότε, *at that time*, ἐν τῷ πρὸ τοῦ, *in the time preceding*, ἐκ τοῦ ἐπὶ θάτερα, ἐκ τοῦ ἐπ' ἀριστερά, *from the opposite side, from the left side*, τὰ ἐν τῷ ἐπέκεινα τῆς ἀκρας γιγνόμενα (*Thuc. 8, 104*), *what was doing on the other side of the promontory*.

REM. 2. Some such expressions, formed with the neuter article and a preposition, are used (in the accusative) as adverbs to denote a certain compass or extent, thus: τὸ ἀπὸ τοῦδε, *from this time forth*, τὸ ἐπ' ἑμοί, *as far as it depends on me, for my part*, τὸ καθ' ἔαυτόν, *for his own part, as regards oneself*, τὸ πρὸ τούτου, *in former times*. The article stands in this way even before adverbs of time, to denote a certain extent of time: τὸ πρίν, *of yore*, τὸ τήμερον, τὸ νῦν, τὰ νῦν

¹ Rarely τὸ σφόδρα, τὸ φανερῶς, and the like, with an infinitive understood: *the putting it strongly, the vehement form, the speaking openly.*

(τοῦν, ταῦν), now (τὰ νῦν τάδε), τό τε παραντίκα καὶ τὸ ἐπιτίτα (Thuc.), both [§ 14.] for the instant and for the future. (Τὰ μάλιστα, in the highest degree).

c) The article in the plural masculine is put with the genitive of the name of a person to denote that person's people, train, troops, &c.: Κλέαρχος ἡλαυνεν ἐπὶ τοὺς Μένωνος (Xen. An. 1, 5, 13). But especially the article is put in the neuter with the genitive, and conveys a general substantive notion of that which belongs to, or arises from, or concerns a person or thing: Τὰ τῶν πολεμίων. Τὰ τῆς πόλεως, the concerns or affairs of the city. Ἡ Δίκη πάντα τὰ τῶν ἀνθρώπων ἐφορᾶ (Dem. 25, 11). Τὸ τῆς ἐπιτροπῆς ἐλέλυτο (Dem. 33, 19, the affair of the guardianship). Τὰ τῆς τύχης, the dispensations, dealings, of fortune. Τὰ τῶν Ἀθηναίων φρουεῖν, to think that which is for the interest of the Athenians, i. e. to take part with the Athenians. Τὸ τοῦ Θεμιστοκλέους (Pl. Rep. 1, 329, the expression of Th., what Th. said). Δοκεῖς μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι (Pl. Parm. 136, what befel the horse of Ibycus). (Sometimes little more than a mere periphrasis: Ἡν ἄδηλα τὰ τῆς σωτηρίας Χαριδήμῳ, Dem. 23, 163. Τὸ τῶν πρεσβυτέρων ἡμῶν, Pl. Legg. 2, 657, we elders, as for us elders. Τὰ βαρβάρων γάρ δοῦλα πάντα πλὴν ἐνός, Eur. Hel. 276.)

a) The article is put with infinitives to mark that the notion of the § 15. action is conceived as a substantive (*τὸ λέγειν, the speaking, τὸ κολάζεσθαι, the being punished*); see on the Infinitive, § 154 f. Further, it is put with any other not substantive word which is used *materiāliter* as substantive; and so, with a set of connected words. Τὸ ὑμέτερος, the word *ὑ-*. Τὸ λέγεται. Τὸ γνῶθι σαντόν. “Υπερέβη τὸ “καὶ ἔαν ἀλῷ φόνου” (Dem. 23, 220; he left out the words —). Ισχόμαχος ἐγέλασεν ἐπὶ τῷ “Τί ποιῶν καλὸς κάγαθὸς κέκλησαι;” (Xen. OEc. 7, 3).

b) The article stands before a whole proposition in indefinite form (acc. with inf.), to denote that the matter of the proposition is conceived as a substantive; *the circumstance that—, the fact of—, &c.* See under Inf. § 170.

REM. 1. Even the substance of a dependent proposition is sometimes put definitely by the article, and thereby brought into connexion with the primary sentence, especially in dependent interrogative propositions: Οὐ περὶ τοῦ ἐπιτυχόντος ὁ λόγος, ἀλλὰ περὶ τοῦ, ὅτινα τρόπον χοῇ ζῆν (Pl. Rep. 1, 352, but about the question, how—). Τὸ γάρ ὡς τὰ ἄριστά τε ἐπράττον καὶ διὰ παντὸς εἴνους εἰμι, ικανῶς ἐκ τῶν εἰρημένων δεδηλωθεῖ μοι νοιζέω (Dem. 18, 110).

REM. 2. A short relative expression may be attached to a substantive by the article, even so as to obtain an adjective sense: Οὐ τὴν ὕξπειρ ἐπὶ τοῦ δίφρου ἔδραν ἐπιποιήσειν (Xen. Hipp. 7, 5, of a rider: *a way of sitting upon a horse, as one would upon a chair*). Ανδροτίων τῆς ὅπου βούλεσθε διλγαρχίας ἀσελγέστερος γέγονεν (Dem. 22, 52, more insolent than an oligarchy be it where you will;—than any

oligarchy). Σόλων ἐμίσει τὸν οἶος οὐτος (ἐστὶν) ἀνθρώπους (*Dem.* 19, 254. Cf. § 106, R. 2).

§ 16. a) Where the same substantive (or word put substantively) with the article ought to be put twice (or oftener) with different adjuncts, it is sufficient merely to repeat the article: 'Ο τῶν ἰδιωτεύοντων βίος αἱρετάτερος ἡ ὁ τῶν τυραννεύοντων (*Isocr. ad Nic.* 4). "Εχομεν Μοῦσαν τῆς τῶν χορῶν καλλίαν καὶ τῆς ἐν τοῖς κοινοῖς θεάτροις (*Pl. Legg.* 2, 667). 'Υπὸ τῶν πεττεύειν δεινῶν οἱ μὴ (viz. πεττεύειν δεινοί) τελευτῶντες ἀποκλέονται (*Pl. Rep.* 6, 487). Καὶ παρὰ τῶν ὑμετέρων στρατιωτῶν καὶ παρὰ τῶν ἐνθάδε. Πολὺ κρείττων ἐστὶν ὁ τῆς ψυχῆς ἡ ὁ τοῦ σώματος ἔρως (*Xen. Symp.* 8, 12)¹. In like manner: 'Ανηρ δόκιμος ὅμοια τῷ μάλιστα, viz. δοκίμῳ, *Hdt.* 7, 118. Σέβομαί τι δομῆα τῷ μάλιστα, viz. σεβομένῳ, *Hdt.* 3, 8.

b) When two notions coupled by 'and' so closely cohere that they together make one notion, or may be comprised under one head, the article is sometimes put only once: Οἱ στρατηγοὶ καὶ λοχαγοὶ (*Xen. An.* 3, 1, 29, (*the chief officers, to wit*) *generals and captains*: in other passages οἱ στρ. καὶ οἱ λοχ.). 'Ο ἥλιος καὶ σελήνη καὶ ἄστρα (*Pl. Phæd.* 111, *the heavenly bodies, to wit*). Τό τε δίκαιον καὶ τὸ ἄδικον καὶ καλὸν καὶ αἰσχόλον καὶ ἀγαθὸν καὶ κακόν (*Pl. Euthyp.* 7, *these moral conceptions, one and all*). 'Ἐν τε τοῖς Ἀργείοις καὶ τοῖς ξυμάχοις (*Thuc.* 5, 61). (Τῆς τε Ἰταλίας καὶ Σικελίας, *Thuc.* 1, 36, with two proper names, *the west, viz. It. and Sic.*)

§ 17. In certain expressions, the article is put elliptically with an adjective or similar defining adjunct, a particular substantive being understood, from which the article takes its gender. (Usually in the feminine, because the masculine article suggests only the general notion of a *person*; the neuter, that of a *thing*.) 'Η ἡμετέρα (γῆ), ἐν τῇ τῶν πολεμίων, ἐν τῇ βασιλέως (*Pl. Alcib.* i. 421). 'Η αὔριον (ἡμέρα). Κατὰ τὴν ἐμήν (γνώμην). Τὴν ἐπὶ Βαβυλῶνος ἔνει (όδόν). Τὴν ἐπὶ θανάτῳ ἄγειν τινά (*to lead one to execution*), and similar expressions denoting the direction of a motion. (Of the Adjectives see the further § 87 b.)

§ 18. (Appendix to Chap. 2².) a) The Greeks are more regular than we in their use of the plural of substantives, in speaking of a number of individuals and of things which each of these individuals possesses (e.g. ψυχαί, σώματα).

REM. Sometimes however the singular is used, so that the notion is given in a merely general way: Τὸν πηλὸν ἐπὶ τοῦ νάρον ἔφερον (*Thuc.* 4, 4). Τὰς πρώρας καὶ τῆς νεώς ἄνω ἐπὶ πολὺ (a good bit) κατεβάσσωσαν (*Thuc.* 7, 65); especially

¹ Μεγάλη τις δύναμις ἡ τῶν εὗ λεγόντων, with the substantive drawn over to the predicate.

² Strictly speaking this does not come under the Syntax.

without the article, distributively : Δώδεκα ψιλοί ξὺν ξιφιδίψ καὶ θώρακι (*Thuc.* [§ 18.] 3, 22).

b) Even substantives denoting abstract and other general conceptions to which the notion of number does not apply, are put in the plural to mark the occurrence of the condition, affection, or the like, in different forms, with different subjects or at different times, or with some special modification, e. g. ψύχη καὶ θάλπη, αὐχμοί, πλοῦτοι, δυναστεῖαι, ἔνδειαι, ταπεινότητες, γέλωτες (γέλωτες ἔξαιστοι), μέσαι νύκτες, *midnight, κρέα* (conceived as pieces), πυροί, κριθαί (*wheat, barley, as masses*), ἄλες.

c) Conversely, certain words, denoting individual objects which admit of being numbered, sometimes stand in the singular, to denote the genus and a multitude, e. g. πλίνθος, *bricks, or tiles*. Note especially the figurative use of ἀστίς, to signify a host of heavy-armed (poetically, λόγχη), and of ἵππος (ἵ) for the cavalry, with the numerals χιλία and μυρία in the singular : Herodotus has even ἡ κάμηλος, denoting a troop of camels.

CHAPTER III.

The Cases. Nominative and Accusative.

In Greek, an apposition is often attached to the subject or object § 19. of a proposition, sometimes even to a case governed by a preposition, to denote in what quality, to what end, the person or thing appears in the action : "Ηκεις μοι σωτήρο. Τίνος διδάσκαλοι ἥκετε ; (*Pl. Euthyd.* 287). Οὐ χείρους βοηθοί σοι παραστησόμεθα ἢ εἰ παῖδας ἐκέτησο (*Xen. Cyr.* 5, 3, 19). Τοὺς φίλους μάρτυρας παρέχω. Τὰ περιττὰ χοίματα πράγματα ἔχοντιν (*Xen. Cyr.* 8, 2, 21; as a burden, i. e. in their superfluous wealth they have only an incumbrance). "Ισως τάχα τοὺς Θηβαίους ἄλλους Δακεδαιμονίους εύρηστε (*Xen. Hell.* 7, 1, 24). Σὺν σοὶ φίλῳ καὶ ταῦτα διαπράξομαι¹.

REM. 1. Such an apposition is rarely found with objects which are not in the accusative, except with χρῶμαι (dative: Χρῆματα τοῖς φίλοις βοηθοῖς) and τυγχάνω (genitive: Ἐρωτᾶτε τοὺς Τραπεζοντίους, ὅποιων τινῶν ἡμῶν ἐνυχον, *Xen. An.* 5, 5, 15, what sort of people they found us). (Θρασυμήδης οὐδὲν ὕδει, οἵοις θηρίοις ἐπλούσαξ τοῖς ἀνθρώποις τούτοις, *Dem.* 35, 8, with what monsters he associated, in having to do with these men.)

REM. 2. In a numerical statement of breadth, length, height, weight, or value, the general term is often put as an apposition (100 feet as *length*, i. e. in length) : and so, in speaking of a sum of money, the more special description of the way in which it is applied (30 talents as *reward* = for reward, as we also say, 30 t.

¹ On the other hand a relation of time is never denoted (as it is in Latin) by the apposition of a substantive or adjective (without the participle ὡν). When, or, as *consul*, is ὑπατεύων, as a child, παῖς ὡν. See § 174 b. R.

[§ 19.] *reward).* Τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν εἶχε χρυσίου ἀπέφθου (*Thuc.* 2, 18). Ἀρχέβιος καὶ Λυσιθείδης ἔχουσι χρήματα Ναυκρατικά, τίμημα τάλαντα ἐννέα καὶ τριάκοντα μνᾶς (*Dem.* 24, 11). Ἐπὶ μισθῷ τριάκοντα τάλαντοις (*Hdt.* 8, 4). Ἐμοὶ ὁ πατὴρ κατέλιπε τριάκοντα μνᾶς ἀπὸ τοῦ ἐργαστηρίου τὴν πρόσοδον (*Dem.* 27, 18, *as the produce, the profits, of the workshop*).

REM. 3. An entire proposition may have a description of its purport, or of its predicate, annexed to it in the form of an apposition. In an active proposition, this apposition attaches itself to the object; in a passive one, to the subject; but in prose it consists only of an adjective or a similar expression in the neuter: Τὸ δὲ πάντων μέγιστον καὶ κάλλιστον, τὴν μὲν σῆν χώραν αὐξανομένην δῆρες, τὴν δὲ τῶν πολεμίων μειούμενην (*Xen. Cyr.* 5, 5, 24). Παρεμνίδης μοι φαίνεται, τὸ τοῦ Ὁμέρου, αἰδοῖς τε ἄμα δεινός τε (*Pl. Theat.* 183, *P. seems to me, Homer's expression, both*—, i. e. *as Homer has it*). Πανολεθρίᾳ δῆ, τὸ λεγόμενον, καὶ πεζὸς καὶ νηῆς καὶ οὐδὲν ὅτι οὐκ ἀπόλετο (*Thuc.* 7, 87, *as the saying is*). In like manner the nature of the predicate is premised in the form of an apposition by such expressions as δυοῖν θάτερον, one or other of these two: (Τοιαῦτα ἔροῦμεν, ἐξ ὧν, δυοῖν θάτερον, ἡ μεταστήσομεν τὰς γνώμας αὐτῶν ἢ τὰς κατηγορίας ἐλέγουμεν ψευδεῖς οὖσας, *Isocr. Antid.* 197), ἀμφότερα (*τοὺς ἀμφότερα ταῦτα, καὶ εἴνους τῷ πόλει καὶ πλουσίους, Dem.* 18, 171), οὐδέτερον, ταῦτὸν τοῦτο, πᾶν τούναντίον, &c. (Hence ταῦτὸν τοῦτο, *in the same way, likewise, τούναντίον, on the contrary*, as adverbs.)

REM. 4. With the verb λέγω, *I mean*, either the foregoing case is repeated, or the more exact specification is attached, as object, to λέγω: Πάντες οἱ στρατηγοὶ παρ' ἣν ἀν ἕκαστοι δύνωνται, τούτων τῶν τὴν Ἀσίαν οἰκούντων λέγω, χρήματα λαμβάνοντας (*Dem.* 8, 24). Προσέκρουσα ἀνθρώπῳ πονηρῷ, ϕ τελευτῶσα ὅλη προσέκρουσεν ἡ πόλις, *'Ανδροτίωνα λέγω* (*Dem.* 24, 6).

§ 20. In the nominative stands (1) the subject; the predicate; and (3) (221) an apposition to the subject: Κῦρος πάντων κράτιστος ἐνομίζετο. Κῦρος στρατηγὸς ἀπεδείχθη. Γωβρύνας ψευδῆς φαίνεται (*Xen. Cyr.* 5, 2, 4). Ὁ ἀδελφός μοι ζημία μᾶλλον ἢ ὠφέλειά ἔστιν (*Xen. Mem.* 2, 3, 6). *"Ονομα τῷ μειρακίῳ Ἀγάθων ἐστίν"*.

REM. 1. [Verbs of imperfect predication.] The verbs which in themselves do not form a complete predicate, and therefore require a predicate noun, are in Greek (besides εἰμι) ὑπάρχω, γίγνομαι, and certain passives (see § 24), πέφυκα, *I am by nature*. (*Δαγχάνω, become by lot*: Δημοσθένης οὗτ' ἔλαχε τειχοποιὸς οὗτ' ἔχειροτονήθη, *Aesch.* 3, 28. *Δοκῶ* with εἶναι omitted.)

REM. 2. When a participle has a *predicative-noun* or an *apposition*, the predicate or apposition follows the case of the subject and of the participle: Ὁ φαῦλος νομίζομενος, τῶν φαύλων νομίζομένων (*of those who are accounted vile*). Τοῖς ἄκουσιν ἀμαρτάνοντις μέτεστι συγγνώμης (*Dem.* 24, 49). Ἄντισθένην Ἀθηναῖοι εἴλοντο στρατηγόν, τὸν οὐδὲ ὀπλίτην πώποτε στρατευόμενον (*Xen. Mem.* 3, 4, 1, *who had never even served as a hoplite*). Τῶν Δακεδαιμονίων προτέρων ἐλθόντων, οἱ Ἀθηναῖοι ἀπετράποντο.

REM. 3. In comparisons with ὡς, ὥσπερ, and καθάπερ, there is often a nominative to which we must supply a verb in the indicative, which stands in the principal

¹ In Latin, "Damno magis quam utilitati;" and most frequently, "Nomen adolescenti Agathoni est."

member of the sentence either as participle in a different case, or as infinitive [§ 20.] (accusative with infinitive) : "Αξιον κολάζειν τοὺς παραβάνειν τολμῶντας τὰς συνθήκας, ἀλλως τε καὶ τοὺς ὕσπερ Καλλίμαχος βεβιωκότας (*Isocr. Call.* 47). Πέπισμαί σε μᾶλλον ἀποθανεῖν ἀνέσθαι ή ζῆν ὕσπερ ἡγώ (*Xen. Mem.* 1, 6, 4). 'Εν ἀνδράσιν οὕτως ἀνοήτος ὕσπερ οἱ παιδες (*Pl. Gorg.* 464, where *εἰσιν* is understood from the adjective). But the noun after the *ὕσπερ* may also pass, by attraction, into the case of the preceding noun, although the verb by which that case is governed, has nothing to do with the comparative clause : 'Αστυάγης τῷ Κύρῳ ἥδετο οὐ δυναμένῳ σιγᾶν ὑπὸ τῆς ἡδονῆς, ἀλλ' ὕσπερ σκύλακι γενναίψ ἀνακλάζοντι (*Xen. Cyr.* 1, 4, 15). (Cf. § 98 on the Comparative.)

REM. 4. In the vague infinitive sentence, subject and predicate stand in the accusative : 'Ηκουσα ὄνομα αὐτῷ ἔναι 'Αγάθωνα (*Pl. Prot.* 315). See under *Infinitive*.

The *accusative* is the case of the object of transitive verbs (whether § 21. in the active, middle, or passive-deponent form) : Οἱ "Ελληνες τοὺς (222) Πέρσας ἐνίκησαν. (In the passive : Οἱ Πέρσαι ἐνικήθησαν ὑπὸ τῶν 'Ελλήνων.) Τὴν ἀσπίδα προβάλλομαι. Νικίας τοὺς ἄλλους στρατηγοὺς μετεπέμψατο (*sent for*; in the passive : Παρῆσαν μεταπεμφθέντες ὑπὸ Νικίου). Οἱ 'Αθηναῖοι τοὺς τῶν Συρακουσίων ἵππεας ἐφοβήθησαν. (On the forms of the verb see chap. 7.)

REM. 1. The active subject is usually expressed in the passive by *ὑπό*. Of the use of the dative and of the prepositions *πρός*, *ἐξ*, *ἀπό*, under certain circumstances, see under *Dative* (§ 38, g) and the *Prepositions*.

REM. 2. In the transitive verbs which take the *accusative*, the relation of the action to the object is so conceived, that the object is the passive recipient or the result of the action. Distinct from these are the verbs in which the action or state is conceived, as having merely a reference to an object which is expressed by the *dative*; and also those in which the relation is conceived as a connexion with or a proceeding from an object which is denoted by the *genitive*. These latter come nearest to the properly transitive verbs.

a) In many verbs the view of the relation of the action to the object is somewhat different in the Greek from that which underlies (223) the corresponding English and Latin words by which they are commonly rendered, whence they are construed in a different way, viz., transitively. This must be learnt in detail by practice, and from the Lexicon. For example, these verbs in Greek are transitive : εὐλαβοῦμαι (*τι*), εὑρεγετῶ (*τινα*), κακουργῶ, ἐπιτροπέω, δορυφορῶ (*τινα*), λανθάνω (*escape the observation of some one*), τιμωροῦμαι (*τινα, avenge myself on some one, and punish him*), αἰσχύνομαι (*feel myself ashamed, or awed, before some one, e. g. τοὺς στρατιώτας*¹).

¹ The learner must especially be on his guard against supposing that the particular mode of conception which appears in certain Latin verbs, and the (dative) construc-

[§ 22.] b) Sundry usually intransitive verbs sometimes obtain a transitive signification in certain connexions, e. g. θαρρῶ (μάχας, θάνατον), δυσχεραίνω (τὴν ἀδικίαν), ὅμνυμι (τὸν θεούς), πλέω (τὴν θάλασσαν), ἀποδιδράσκω (τὸν δεσπότην), εἶμι, πορεύομαι (όδόν), εἰσέρχομαι (γραφήν, as we say, enter a complaint before the judges), εἴσειμι (τυράννους, act [the part of] sovereigns on the stage), πρεσβεύω (εἰρήνην, negotiate a peace as ambassador¹).

REM. 1. The passive, however, of such verbs, is, for the most part, never used.

REM. 2. The poets often go much greater lengths in ascribing transitive signification to intransitive verbs: such poetical expressions are, e. g. χορεύω θεόν (celebrate with dancing), ἀποχώρανται τὸν ἔτερον πόδα, ἥμαι (κεῖμαι, θάσσω, πηδῶ) τόπον τινά, διφρηλατῶ τὸν οὐρανόν. Τοὺς εὐσεβεῖς θεοὶ θνήσκοντας οὐχιάρονταν (*Eur. Hipp.* 1339). (In the passive: Πᾶν μέλαθρον αὐλεῖται, *Eur. Iph.* 367, is filled with the music of the flute.)

§ 23. a) In particular it must be remarked, that many intransitive verbs, (224) which denote a motion, on composition with a preposition (especially διά, μετά, παρά, περί, ὑπέρ, ὑπό) assume a transitive signification, partly proper, partly metaphorical, e. g. διαβαίνω (ποταμόν), διέρχομαι, διειμι, διέξειμι, διεξέρχομαι, go through (in discourse and writing), διαπλέω, μετέρχομαι, prosecute in revenge and punishment, παραβαίνω, transgress, πάρειμι, παρέρχομαι, pass by, περίειμι (τὴν Ἑλλάδα), περισταμαι (λόφον, ἄνθρωπόν τινα), ὑπερβαίνω, overstep, exceed, transgress, ὑπέρχομαι (τινα, flatter; we say, come over), ὑψισταμαι (κινδύνους), ὑποδύομαι (πόνον, submit to a labour).

REM. 1. In some verbs, not metaphorically used, the preposition is occasionally repeated, e. g. διεπορεύομαι διὰ τῆς χώρας.

REM. 2. In verbs compounded with other prepositions, the transitive signification is more rare, and usually is found only in the metaphorical sense, e. g. in εἰσεπιμετέλεος, *Pl. Phaed.* 58; but also εἰσέρχεται μοι δέος, *Pl. Rep.* 1, 330, ἐκβαίνω, exceed (τὰ τράκοντα ἔτη), ἐξισταμαι, ὑπεξισταμαι (κινδύνουν, evade: = declinare); or poetical, e. g. εἰσπίπτω συμφοράν. (Cf. § 36, b. R. 1.)

b) Κατά forms from intransitive verbs transitives expressive of destruction, annihilation, as brought about by the action assigned by the simple verb, e. g. καταναυμαχῶ, καταπολεμῶ, καταπολιτεύομαι τινα — κατοψιφαγῶ, καθιπποτροφῶ τὴν οὐσίαν (waste my property by keeping horses).

tion thence resulting, holds also in the Greek. These verbs, for instance, in Greek, are simple transitives:

ἀδικῶ, βλάπτω, πείθω, κολακεύω,
οἰκτείρω, ἐλεῶ, ὡφελῶ, ἐνεδρέύω.

¹ Τεθνάναι τῷ φόβῳ τοὺς Θηβαίους (*Dem.* 19, 81), ἔξαρνον εἶναι (γίγνεσθαι) τὴν διαιταν (*Isocr. Call.* 13, the award of the umpires). Ἀστνοχος τὴν χώραν καταδρομαῖς λείαν ἐποιέτο (*Thuc.* 8, 41).

Some verbs govern, besides the object itself, the accusative of a § 24. substantive or adjective, which, as apposition or predicate-noun to (227) the object, serves to complete the notion of the verb. In the passive, these verbs usually take a predicate-noun in the nominative by § 20. Such verbs are :

a) Those which denote : to *make* (to be) something (elect, nominate, appoint); to *have* (take, give) as something; to *shew* and *exhibit* somewhat in a certain way, as something. Δαρεῖος Κύρον στρατάρην ἐποίησε καὶ στρατηγὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστώλου πεδίον ἀθροίζονται (*Xen. An.* 1, 1, 2). Θρασύβουλος ὑμᾶς μὲν πενεστέρους ἀπέδειξε, τοὺς δὲ κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολιτῶν ἐποίησεν (*Lys.* 28, 4). Οἱ στρατιῶται Ἀλκιβιάδην στρατηγὸν εἶλοντο (*Thuc.* 8, 82). Ἀριαῖον ἡθέλομεν βασιλέα καθιστάναι (*Xen. An.* 3, 2, 5). Τῷ Ἀλκιβιάδῃ Περικλῆς ἐπέστησε παιδαγωγὸν τῶν οἰκετῶν τὸν ἀχρειώτατον ὑπὸ γῆρας (*Pl. Alc.* P. 122). Τὰ περιττὰ χρήματα πράγματα ἔχοντιν (*Xen. Cyr.* 8, 2, 21). Λύσανδρος στεφάνους παρὰ τῶν πόλεων ἐλάμβανε δῶρα (*Xen. Hell.* 3, 3, 8. See § 19). Τὸν ἴδιωτην χρὴ ἔαντὸν παρέχειν εὐπειθῆ τοῖς ἄρχονσιν (*Xen. Cyr.* 2, 1, 22). Ληρον ἀποδεικνύασιν Ἐνδυμίωνα (*Pl. Phæd.* 72; *they make Endymion a farce; surpass him so much that he becomes mere child's-play in comparison.*). Οὐδεὶς ἔξει φευδῆ ἀποφῆναι, ἂν εἰρήκαμεν (*Pl.*).

Rem. The Greeks even say [*proleptically*], αὐξάνειν τινὰ μέγαν, αἴρειν τι μέγα, and the like; where the notion expressed in the apposition is already involved in the verb, and διδάσκεσθαι τινα σκυτία, *to set a person to learn to be a shoemaker.*

b) The verbs which denote to *name*, *call* (λέγω, καλῶ, ἀποκαλῶ, ὄνομάζω, προσαγορεύω, προσείπον), and to *regard* (*hold*, *account*, *declare*) as *something* (νομίζω, ἡγοῦμαι, κρίνω). Οἱ Ἑλληνες τοὺς ἄλλους πάντας βαρβάρους ὄντας ζῶντας. Φίλον σε ἡγοῦμαι (*Pl. Gorg.* 473). Ἀθλιωτάτην τῶν πόλεων κρίνω (*Pl. Rep.* 9, 578).

Rem. 1. Instead of the name, title, or denomination itself, a pronoun may stand in the neuter: Τί σε καλῶμεν; Τοῦτο καλοῦμα. Ἄντι φίλων καὶ ξένων, ἀ τότε ὄνομάζοντο, μνῦν κόλακες ἀκούνουσι (*Dem.* 18, 46). Also, καλεῖν τινα ὄνομά τι. Ἀνακαλοῦσι ταῦτα τὰ ὄνόματα ἔαντούς, ἀδελφούς, πατέρας, νιεῖς (*Pl. Rep.* 5, 471). Καλεῖν, τίθεσθαι, προσειπεῖν τινι ὄνομά τι, *to give a person a name;* τίθεσθαι τινι ὄνομα Σωσίαν (*Dem.* 43, 74). (*Ἐπωνυμίαν ἔχω τύραννος.*)

Rem. 2. ἡγοῦμαι, νομίζω, κρίνω, often take an accusative with infinitive (*εἶναι*), sometimes even ὄνομάζω: Σοφιστὴν ὄνομάζοντι τὸν ἄνδρα εἶναι (*Pl. Prot.* 311).

c) The verbs which denote, to *distribute into* (to make into somewhat by parting, διαιρῶ, διατέμω, κατανέμω): Οἱ Κύρος τὸ στράτευμα κατένεμε δώδεκα μέρη (*Xen. Cyr.* 7, 5, 13). (In the passive: Ἡ γῇ τὰ αὐτὰ μέρη διατέμεται, *Pl. Legg.* 5, 737.) Also Περσῶν δώδεκα φύλας διαιρεῖν (*Xen. Cyr.* 1, 2, 5).

A double accusative, to express a nearer and a more remote object § 25.

[§ 25.] (the former a person, or something conceived as person) is taken by verbs which denote, *to demand* (*αἰτῶ, ἀπαιτῶ, πράττομαι*, more rarely *πράττω, εἰςπράττω*), *to deprive, bereave, make to lose* (*ἀφαιροῦμαι, ἀποστερῶ, also συλῶ*), *clothe and strip, invest and divest* (*ἐνδύω, ἐκδύω, ἀμφιέννυμι*¹), *teach* (*διδάσκω, διδάσκομαι, set to learn, have a person taught to be somewhat*), *admonish, make to remember* (*ἀναμηνήσκω, ὑπομηνήσκω*), *conceal* (*κρύπτω, ἀποκρύπτω*). In the passive construction, the nearer object becomes the nominative, while the accusative of the more remote object remains: Πολλοί με σῖτον αἴτουσι, πολλοὶ δὲ ἴματα (*Xen. Cyr. 8, 3, 41*). Σωκράτης οὐδένα τῆς συνουσίας ἀργύριον ἐπράττετο (*Xen. Mem. 1, 6, 11*): Μεσσήνην ὑμᾶς οἱ Θηβαῖοι ἐπιχειροῦσιν ἀποστερεῖν (*Isochr. Arch. 16*). Ὁ μέγας παῖς τὸν μικρὸν παῖδα τὸν ἔαυτοῦ χιτῶνα ἡμφίεσεν (*Xen. Cyr. 1, 3, 17*). Πόθεν Διονυσόδωρος ἥρξατό σε διδάσκειν τὴν στρατηγίαν; (*Xen. Mem. 3, 1, 5*). Ἀναμηνήσω ὑμᾶς καὶ τοὺς τῶν προγόνων κινδύνους (*Xen. An. 3, 2, 11*). Διογέτων τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός (*Lys. 32, 7*). — Τισσαφέρνης ὑπὸ βασιλέως ἐτύγχανε πεπραγμένος τοὺς ἐκ τῆς ἔαυτοῦ ἀρχῆς φόρους (*Thuc. 8, 5*). “Οσοι τε τῶν πολεμίων ὅπλα ἀφέρηνται, ταχὺ ἄλλα ποιήσονται, ὅσοι τε ἵππους ἀπεστέρηνται, ταχὺ πάλιν ἄλλους κτήσονται (*Xen. Cyr. 6, 1, 12*). Ἡρακλῆς τὰς βοῦς ὑπὸ Νηλέως καὶ τῶν παίδων ἐσυλήθη (*Isochr. Arch. 19*). Ἄδύνατοι εἰσί τινες ταύτην τὴν ἐπιμέλειαν διδαχθῆναι (*Xen. Oec. 12, 12*).

REM. 1. Some of these verbs also admit a different construction, especially ἀποστερεῖν, viz., *τινά τινος, to deprive a person of a thing*: ἀποστερεῖν *τινά τῶν πατρών* (*Dem. 29, 3*), ἀποστερεῖσθαι *μεγάλων* (*Pl. Rep. 1, 329*). (*Αφαιρεῖσθαι τί τινος, to take something from some one*; and so *παραπεῖσθαι*: *Τὰ ὅπλα τοῦ πλήθους παρηροῦντο, Xen. Hell. 2, 3, 41*. *Αφαιρεῖν* in the active has *τινί τι, to take something from some one*. *Αἴτειν τι παρά τινος*. *Ἀναμηνήσκειν τινά τινος*, e. g. *Γοργίου*.)

REM. 2. Now and then, such a substantive accusative of the remoter object is found with some other verbs, which otherwise have instead of it a preposition, e. g. in *προκαλοῦμαι* and *ἔρωτῶ*: *Δακεδαιμόνιοι ὑμᾶς τὴν εἰρήνην προκαλοῦνται* (*Arist. Ach. 652*). Usually it is: *προκαλεῖσθαι τινα εἰς εἰρήνην*. *Ταῦτά σε προκαλοῦμαι*, with the pronoun in the neuter by § 27). *Κῦρος ἥρωτα τοὺς ἀντομόλους τὰ ἐκ τῶν πολεμίων* (*Xen. Cyr. 3, 3, 48*). *Ἐρωτᾶσθαι τὸ δύομα* (*Pl. Legg. 10, 895*). Usually *περὶ τινος*. With others (*ἀναγκάζω, ἀποκωλύω*) we find, as accusative of the thing, only a neuter adjective or pronoun (see § 27): *Τοῦτο μὴ ἀνάγκαζε με* (*Pl. Rep. 5, 473*). *Ἀπέρχομαι πρὶν ὑπὸ σοῦ τι μεῖζον ἀναγκασθῆναι* (*Pl. Phaed. 242*).

REM. 3. The verbs, *to make* (*ποιῶ, ἀντιποιῶ, δρῶ, ἐργάζομαι*, poetically, *ἔρδω*), and *say, speak* (*λέγω, εἶπον, ἀγορεύω*) in the sense, *to speak to, or address a person in a certain manner* (especially in an evil manner), sometimes also *to make*

¹ *ἐνδύομαι, ἐνέδυν, ἐκδύομαι, ἐξέδυν, ἀμφιέννυμαι χιτῶνα, put on, put off.*

mention of, take the accusative of the person with another accusative, mostly a [§ 25.] neuter adjective or pronoun, denoting that which is done to or said of or to the person : Ἐκ τούτων τῶν ἀνδρῶν καὶ οἱ τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις γίγνονται καὶ οἱ ἀγαθά· σμικρὰ δὲ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα δρᾶ (Pl. Rep. 6, 495). Οἱ ὑποκριταὶ ἐν ταῖς τραγῳδίαις ἀλλήλους τὰ ἔσχατα λέγοντος (Xen. Mem. 2, 2, 9). Instead of the second accusative we may also have merely the adverbs εὖ and κακῶς : Κακῶς λέγοντος οἱ ἀγαθοὶ τὸν κακούς (Pl. Euthyd. 284)¹.

a) Verbs in themselves incapable of an object accusative have § 26. nevertheless not unfrequently the accusative of a substantive derived (223, R. 4) from the same root or of corresponding meaning, usually connected with an adjective or pronoun or similar adjunct serving to define and characterize the action more closely. (In English, we usually employ a verb of general signification, which can take the substantive as its regular object, in place of the special and intransitive verb in the Greek.) Ἡδομαι τὰς μεγίστας ἥδονάς (Pl. Phil. 21; I feel, experience, enjoy). Χαιρεφῶν ξυνέφυγε τὴν φυγὴν ταῦτην (Pl. Apol. 21; took part in; shared). Οἱ Θρᾷκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνελέγοντο τῆς νυκτός (Xen. An. 6, 1, 6). Δακεδαιμόνιοι μετὰ ταῦτα τὸν ἵερὸν καλούμενον πόλεμον ἐστράτευσαν (Thuc. 1, 112). Ἀπήραμεν τὴν προτέραν πρεσβείαν (Dem. 19, 163; we set out on the first embassy). Νικᾶν νίκην καλλίστην. Δακεδαιμονίους φασὶν ἐν Πλαταιαῖς πρώτου μὲν φεύγειν, ἐπειτα δὲ ἀναστρεφομένους ὡςπερ ἵππεας μάχεσθαι καὶ οὕτω νικῆσαι τὴν ἐκεῖ μάχην (Pl. Lach. 191). Τὰς μὲν νενικήκατε ναυμαχίας, τὴν δὲ ἐκ τοῦ εἰκότος νῦν νικήσετε (Thuc. 7, 66)². Πλάσας νόσους κάμνω (Pl. Rep. 3, 408). Νόσου νοσοῦμεν τὴν ἐναντίαν (Arist. Aves, 31). Ἡδη ἡσθένει ταῦτην τὴν νόσον (Isae. 1, 14). Πρὸς τὸ αὐτοῖς συμφέρον καὶ τοὺς νόμους τίθενται καὶ τοὺς ἐπαίνους ἐπαιωῦσι καὶ τοὺς ψόγους ψέγοντον (Pl. Gorg. 483; praise, when they praise, and blame, when they blame). Hence sometimes a passive is formed : 'Ο βεβιωμένος σοι βίος (Dem. 19, 200, the life you have led [so we : the life you have lived]). Οἱ πόλεμοι οἱ ἐπὶ Θησέως πολεμηθέντες (Xen. Mem. 3, 5, 10).

REM. 1. The poets employ even bolder constructions, e. g. Τίς δῆτ' ἀν εἴη τὴνδ' ὁ προσθακῶν ἔδραν ; (Sophr. ΟΕd. C. 1166, that sits here in this sort?).

REM. 2. In the same manner, some phrases are formed of a verb with a substantive, related in signification, but more special, without adjective or pronoun : νικᾶν Ἰσθμία (to gain an Isthmian victory, = νικᾶν τοὺς στεφανίτας ἄγανας), θύειν εὐαγγέλια, θύειν τὰ Λύκαια, ἐστιᾶν γάμους. (Ἐστιᾶν θεσμοφόρια τὰς γυναικας, Isae. 3, 10, see b.)

¹ Ἔξεστιν ὑμῖν ἄνευ δαπάνης τὰ δίκαια ποιῆσαι τοῖς εὐεργέταις (Dem. 20, 12).

² Νικᾶν, κρατεῖν τῷ μάχῃ, to conquer in the fight (ἢ ἐκ τοὺς Δακεδαιμονίους δόξα, ἢν διὰ τὸ αἰσχρὸν δῇ βοηθήσειν ὑμῖν πιστεύετε αὐτούς, Thuc. 5, 105, the confidence you have in the Lacedaemonians, that they of very shame, etc.).

[§ 26.] REM. 3. This accusative may also stand with verbs which govern a genitive or dative : Δημοσθένης δέησίν τινα ισχυράν ἐμοῦ ἐδέήθη μὴ παραλιπεῖν τοῦτο (*Aesch.* 2, 43). (Δεινὰ ἔπη κατηγορεῖν τινος, *Soph. Ed. R.* 513.)

b) Such an accusative of the notion contained in the verb, or of one nearly related to it, together with a defining and characterizing adjunct, may also stand with a verb which governs a proper object-accusative : Θρασύβουλος καὶ Θράσυλλος ὥρκωσαν πάντας τὸν στρατιώτας τοὺς μεγίστους ὄρκους, η̄ μὴν δημοκρατήσεσθαι καὶ δυονοήσειν (*Thuc.* 8, 75). Τοὺς πολίτας μεταδιδόναι ἀλλήλους χρὴ τῆς ὡφελείας, η̄ν ἀν̄ ἔκαστοι τὸ κοινὸν δυνατοὶ ὕσιν ὡφελεῖν (*Pl. Rep.* 7, 519). Μιλιτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας (*Aesch.* 3, 181)¹. Αἰσχίνης Κτησιφῶντα γραφὴν ἴερων χρημάτων ἐδίωκεν (*Dem.* 19, 293). Τιμωρία ὑμῖν ἥξει εὐθὺς μετά τὸν ἐμὸν θάνατον πολὺ χαλεπωτέρᾳ η̄ οἴαν ἐμὲ ἀπεκτόνατε (*Pl. Apol.* 39). This accusative may remain, when the proposition is expressed passively, and consequently the proper object becomes subject : Τοιοῦτον τμῆμα τέμνεται τὸ τεμνόμενον, οἷον τὸ τέμνον τέμνει (*Pl. Gorg.* 476; *is cut with such a cut*). Οὐδὲν ὄργεν ἄδει, ὅταν πεινῇ η̄ ρίγοι η̄ τινα ἄλλην λύπην λυπῆται (*Pl. Phaed.* 85). Τὰς ἄλλας μάχας, ὅσας Πέρσαι ἡττήθησαν, ἐῶ (*Iosocr. Paneg.* 145). Θρασύβουλος ἐδέθη καὶ ἐκρίθη ἀμφοτέρας τὰς κρίσεις ἐν τῷ δημῳ (*Dem.* 24, 134). Τύπτεσθαι τῇ δημοσίᾳ μάστιγι πεντήκοντα πληγάς (*Aesch.* 1, 139).

§ 27. a) Verbs which in themselves cannot govern an object-accusative, (229) may take the neuter accusative of a pronoun or of a numeral adjective, to denote the *contents* and *compass* of the action ; and in like manner sometimes another description of adjective which serves to characterize the *measure* and *extent* of the action. (The pronoun or adjective belongs, properly speaking, to the substantive notion involved in the verb.) "Εν̄ σοι (τοῦτο, πολλὰ) οὐχ ὁμολογῶ. Τί διαφέρει ταῦτα ; Κῦρος Λινσάνδρῳ ἄλλα τ' ἐφιλοφρονεῖτο καὶ τὸν ἐν Σάρδεσι παράδεισον ἐπέδειξε (*Xen. Ec.* 24). Συμικρόν τι ἀπορῶ (*Pl. Theat.* 145). Ταῦτὰ λυποῦμαι καὶ ταῦτα χαίρω τοῖς πολλοῖς (*Dem.* 18, 292). Όργισθεὶς οὐκ ἐλάσσω πταίει η̄ ὁ εὐνοργήτως τοῖς πράγμασιν διμιήσας (*Thuc.* 1, 122). Δέομαι μέτρια καὶ δίκαια ὑμῶν (*Dem.* 37, 3; *my request does not exceed the bounds of moderation and justice*). Δέομαι ὑμῶν, ὃ ἄνδρες δικασταί, βοηθησαι ήμῖν τὰ δίκαια (*Dem.* 27, 68). Τέχνη ἔσθ' δ, τι προςδεῖται τινος ἀρετῆς ; (*Pl. Rep.* 1, 342; *is there any respect in which Art requires any additional virtue?*).—"Οσα διαγωνίζονται πολάκις ἥλικες πρὸς ἀλλήλους (*Xen. Cyr.* 1, 4, 4; *what they contend*, i. e.

¹ Usually νικᾶν τινα μάχῃ μεγάλῃ.

the contests they make). Οὐκ ἀξίως ἐκείνων ὅν (for ἄ by attraction, [§ 27.] see ch. 9) ἐναυμαχήσαμεν (*Arist. Aves*, 677; *what we fought*, i. e. *the way we fought in the naval engagement*). Hence sometimes the passive is formed, especially in the participle: Τά σοι πεπρεσβευμένα (*Dem. 19*, 240; *your acts as ambassador*=ἄ σὺ πεπρεσβευκας). Τὰ ἐν ὅπλοις καὶ κατὰ τὴν στρατηγίαν ἀτυχηέντα (*Dem. 18*, 212; *the mishaps sustained*).

REM. 1. Especially we must remark the use of a pronoun in the accusative neuter with χρῶμαι (*χρῶμαι τινὶ τι, make a certain use of an object, use it for [a certain purpose]*): Τί βούλεται Κῦρος ἡμῖν χρῆσθαι; (*Xen. An.* 1, 3, 28). Υμεῖς νυκτὶ, ὅσαπερ οἱ ἄλλοι ἡμέρᾳ, δύνασθε χρῆσθαι (*Xen. Cyr.* 1, 5, 12). Πολλὰ χρῆσθαι τινὶ (*Pl. Theat.* 157). Οὐκ ἔχω, ὅτι χρήσομαι τούτῳ τῷ ἀνθρώπῳ (*Pl. Symp.* 216; *what I shall do with him: what to do with him*). (*Χρῆσθαι τινὶ ἐπὶ πρᾶγμα τι, χρῆσθαι τοῖς νεύροις εἰς τὰς σφενδόνας*.)

REM. 2. Sometimes an adjective thus accompanying the verb acquires almost the force of an adverb; see *Adjectives*, ch. 8. Τί (*somewhat, in a certain degree*) and (*σμικρόν τι*) and *οὐδὲν* are used as complete adverbs even with adjectives (*οἱ ἀρέτῃς τι μεταποιούμενοι, Thuc. 2, 51, οὐδὲν ὅμοιος, σμικρόν τι ὅμοιος*), and with adverbs (*σχεδὸν τι, πάντι τι*). Ταῦτα acquires sometimes the sense *for this reason, therefore*: Αὐτὰ ταῦτα καὶ νῦν ἦκω παρὰ σέ (*Pl. Prot.* 310, *this is the very reason of my now coming*). Ταῦτ' ἄρα καὶ ἐνεώρας μοι; (*Xen. Cyr.* 1, 4, 27). (In the poets also *τάδε, τοιαῦτα = οὐτως*.)

b) Such an accusative may also stand with a transitive verb which governs an object-accusative (the adjectives almost always in the plural): 'Εὰν ἐμὲ ἀποκτείνητε, οὐν ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς (*Pl. Apol.* 30; *will bring greater hurts, = will harm more*). Ταῦτα καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι τὴν δικαιόσύνην (*Pl. Rep.* 2, 363). Δακεδαιμόνιοι πολλὰ τὴν πόλιν ἡμῶν ἡδικήκασι καὶ μεγάλα (*Dem. 18*, 98). This accusative may remain with the passive: Πολλὰ καὶ δεινὰ ἡδικήθην (*Isae.* 8, 4). Οὐ βλάψονται ἄξια λόγου (*Thuc.* 6, 64; *they will suffer no loss worth mentioning*). (*Θαυμάζεσθαι τὰ εἰκότα, Thuc. 1, 38, to enjoy becoming honours. Τοιαῦτ' ἐπὶ κλύνων, ἀ νῦν σὺ τὴν ἀπιμάζεις πόλιν, Soph. CEd. R. 340, = ταῦτα, ἀ—, the affront thou puttest upon the city.*)

a) The accusative stands with the prepositions ἀνά, *up along something*—§ 28. *thing, along through something* (of space and time), *up to* (ἀνὰ τὸ ὅρος), (230) and εἰς, *to, into something*, together with ὡς, *to*, and with ἀμφί, διά, ἐπί, *κατά, μετά, παρά, περί, πρός, ὑπέρ, ὑπό*, in certain significations (those which start from the conception of a motion *to something, a spreading round or over something*).

REM. 1. Εἰς (agreeably with its signification *into*) is never (in Attic, rarely in Ionic writers) applied to individual persons (*πρός, ὡς*). To persons in the plural it is applied, when these persons denote an assembly (*εἰς τοὺς δικαστάς, εἰς ὑμᾶς, into the assembly of the people*), a definite place (*εἰς τοὺς πολεμίους, εἰς τοὺς ὑστάτους*

[§ 28.] ἐμβάλλειν), or an extension (*land and people*) and expansion : ('Επορεύθησαν εἰς Ταόχους, *Xen. An.* 4, 7, 1. Πέλοψ ἐν τῆς Ἀσίας χρήματα ἔχων ἥλθεν εἰς ἀνθρώπους ἀπόρους, *Thuc.* 1, 9. Παρὰ βασιλέα καὶ ἄλλοσε ἐξ τοὺς βαρβάρους, *Thuc.* 1, 9. Διαβέβληνται εἰς τοὺς ἄλλους, *Pl. Rep.* 7, 539, *in the minds of*. Τῆς πόλεως ἡ δύναμις εἰς ὑπαντας ἀνθρώπους διαφανῆς ἐγένετο, *Pl. Tim.* 25). In speaking of disposition and behaviour towards any one, εἰς is also applied to individuals (εὗνοια εἰς τινα, νίβριζειν εἰς τινα, λέγειν τι εἰς τινα, *of and against him*). 'Ως is used only of persons¹.

REM. 2. The poets use with verbs of motion an accusative without εἰς or πρός : Δόμους στείχω ἐμόντς (*Soph. Ed. C.* 643). Πάρειμι (= ἵκω) Δίρκης νάματ' Ἰσμηνοῦ θ' ὕδωρ (*Eur. Bacch.* 5). In prose we find instead of εἰς, only some names of cities in the form δε (ζε, cf. the *Accidence*) : ἐξελθεῖν Ἐλευσίναδε, Ὁλυμπίαζε.

REM. 3. Transitive verbs compounded with the prepositions διά and ὑπέρ, in their proper local signification, sometimes take besides their object-accusative, the accusative of the name of the place through or over which the motion takes place : Ὑπερήνεγκαν τὸν Λευκαδίων ἴσθμὸν τὰς ναῦς (*Thuc.* 3, 81). (In Herodotus also τείχος περιβάλλεσθαι τὴν πόλιν, *Hdt.* 1, 163.)

b) Likewise with the particle μά in asseverations : Ναὶ μὰ τὸν Δία. Οὐ μὰ Δία. (In the poets sometimes οὐ without μά : Οὐ, τὸν πάντων θεῶν θεῶν πρόμον "Αλιον. *Soph. Ed. C.* 666.)

§ 29. Verbs denoting an extension, motion, or distance, take the name of (234) the measure in the accusative, so γέγονα, *am—old*, the specification of the age. Κῦρος ἐξελαύνει διὰ τῆς Ανδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο (*Xen. An.* 1, 2, 5). Βασιλεύς τε καὶ οἱ Ἑλληνες διέσχον ἄλλήλων ὡς τριάκοντα στάδια (*Xen. An.* 1, 2, 4). (Πολλῶν ἡμερῶν ὁδὸν ἀπέχειν). Θρασύβουλος ἔθετο τὰ ὅπλα ὅσον τρία στάδια ἀπὸ τῶν φρουρῶν (*Xen. Hell.* 2, 4, 5; *took up a position at a distance of* —). Οὕπω εἴκοσιν ἔτη γεγονώς (*Xen. Mem.* 3, 6, 1).

REM. In adjectives denoting an extent (*long, &c.*) the accusative of the measure is not usual in Greek. It says : μῆκος ἔχων τριῶν ποδῶν (τρεῖς πόδας), τάφρος τριῶν ποδῶν τὸ μῆκος.

§ 30. In statements of duration and extent of time (*how long*), the measure (235) of time is put in the accusative : Ἐνταῦθα Κῦρος ἔμεινεν ἡμέρας πέντε (ταῦτην τὴν ἡμέραν) (*Xen. An.* 1, 2, 6). Οἱ τῶν Περσῶν ἔφηβοι δέκα ἔτη, ἀφ' οὐ ἀν ἐκ παιδῶν ἐξελθῶσι, κοιμῶνται περὶ τὰ ἀρχεῖα (*Xen. Cyr.* 1, 2, 9). Γένεσθέ μοι μικρὸν χρόνον τὴν διάνοιαν (*in imagination*, see § 31) ἐν τῷ θεάτρῳ (*Aesch.* 3, 153). Πολλοῖς καὶ μεγάλοις κακοῖς καὶ πράγμασι τὴν ἀποδημίαν πᾶσαν συνειχόμενη (*Dem.* 19, 177. Also παρὰ πᾶσαν τὴν ἀποδ., *during the whole journey*). Διὰ παντὸς τοῦ χρόνου, *Lys.* 7, 8; *throughout the whole time*). Σπουδὴ διαίρετη καὶ νῦκτα καὶ ἡμέραν ἔσται τῆς ὁδοῦ. (*Thuc.* 7, 77; *through the night*)

¹ 'Ανά in Epic and lyric poetry with the dative, *on, upon*, not implying motion.

and the day : night and day alike. Νυκτὸς καὶ ἡμέρας, *by night and by day, § 66¹.*

REM. The accusative of a denomination of time with an ordinal number denotes *how long ago* (properly, *what time it is now, since the thing happened*) : 'Η θυγατήρ αὐτῷ ἐβδόμην ἡμέραν ἐτελευτήκει (*Aesch.* 3, 77). Τρίτην ἡμέραν Ἀστυχοῦ ἥκουντος, αἱ Ἀττικαὶ νῆες ἐπλεον ἐς Δέσποιν (*Thuc.* 8, 23, (on) *the third day after A. was come*). Τὴν μητέρα τρέφων πέπανυμι τρίτον ἔτος τοῦτο (*Lys.* 24, 6, *now (is it) the third year (that) —*). (More rarely : 'Αλκιάς τέθηκε ταῦτα τρία ἔτη, *Lys.* 7, 10, with the cardinal number.)

a) Where a quality or state is mentioned, expressed either by a § 31. passive or intransitive verb, or by an attributive adjective, or by a predicate-noun, the accusative is often added, to denote to what part ^{and} _{of} the subject, or to what side of it, or to what general conception (e. g. size, number, name, &c.) any thing predicated of the subject refers (in, in respect of) : Τὰ σώματα πρὸς ὄραν καὶ τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότες (*Xen. Mem.* 4, 1, 2). Οἱ στρατιῶται εὖ μὲν εἰχον τὰ σώματα πρὸς τὸ δύνασθαι στρατιωτικοὺς πόνους φέρειν, εὖ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν πολεμίων (*Xen. Cyr.* 3, 3, 9). Ἀλγεῖν τὸν δάκτυλον, τὰ ὅμματα, κάμνειν τοὺς πόδας. Γένεσθέ μοι μικρὸν χρόνον τὴν διάνοιαν μὴ ἐν τῷ δικαστηρῷ, ἀλλ' ἐν τῷ θεάτρῳ (*Aesch.* 3, 153). Ἡ πενία τοῦ πλούτου βελτίονας ἀνδρας παρέχει καὶ τὴν γνώμην καὶ τὴν ἰδέαν (*Arist. Pl.* 558). Τὸ νόσημα τοιούτον ἦν ἐπὶ πᾶν (*in its general nature*) τὴν ἰδέαν (*Thuc.* 2, 51). Πάντας χοὴ καὶ τοὺς εὐφυεστέρους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἀν ἀξιόλογοι βούλωνται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν (*Xen. Mem.* 3, 9, 3). Δίκαιος τὸν τρόπον (*Dem.* 56, 2). Δισχίλιοι, ἀπειροι τὸ πλῆθος. Ἐξακόσιοι τὸν ἀριθμόν (*Arist. Aves.* 1251). Ξένον ἄγομεν, τὸ μὲν γένος ἐξ Ἐλέας, ἑταῖρον δὲ τῶν ἀμφὶ Παρμενίδην καὶ Ζήνωνα (*Pl. Soph.* 216). Σκύθης τὸ γένος. Διὰ μέσης τῆς πόλεως ὁτὲ ποταμὸς Κύδνος ὄνομα, εὗρος δύο πλέθρων (*Xen. An.* 1, 2, 23). Δύσανδρος προσέβαλε πόλει τῶν Ἀθηναίων ἔμμαχῷ ὄνομα Κεδρεῖαις (*Xen. Hell.* 2, 1, 15). Εὖ ἔχω τὰ κατὰ τὸ σῶμα, *as far as the body is concerned*.

REM. I. Sometimes *κατά* is used to denote the part of the subject : *Καθαρὸς καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχήν* (*Pl. Crat.* 405). In certain connexions we have the dative (*by*), e. g. *φύσει, γένει*. See § 40.

REM. 2. The poets add to the object-accusative of a person the accusative of a part of the body (also *φρένας*), to which the exercise of the action refers : *Μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον* (*Soph. Phil.* 1301).

¹ Οὐκ ἀηδὲς κατὰ τὸ ὑδάτιον ἔειναι ἀλλως τε καὶ τήνδε τὴν ὄραν τοῦ ἔτους τε καὶ τῆς ἡμέρας (*Pl. Phaedr.* 229). Herodotus uses *τοῦτον τὸν χρόνον* quite in place of *ἐν τούτῳ τῷ χρόνῳ*, κατὰ *τοῦτον τὸν χρόνον*, and *νύκτα* (*τὰς νύκτας*), instead of *νυκτός*.

b) Adjectives denoting *cleverness*, *skilfulness*, or *knowledge* often take an accusative of the object in which the knowledge or skill is ascribed to a person, but for the most part only a neuter adjective (in the plural) or a pronoun (also τέχνην, ἀρετήν). Οἱ πάντα σοφὸς ποιητῆς (*Pl. Theet.* 194). Ἀνὴρ ἀγαθὸς (δεινός) τὰ πολιτικά. Ἐάν τις φῆ ἀγαθὸς αὐλητῆς εἴναι η̄ ἀλλην ἡντινούν τέχνην, ήν μή ἐστιν, καταγελώσιν (*Pl. Prot.* 323). Οἱ στρατιῶται ἐπιστήμονες ἡσαν τὰ προσήκουντα τῇ ἑαυτῶν ἔκαστος ὅπλισει (*Xen. Cyr.* 3, 8, 9¹). (Also, "Οσα μοι χρήσιμοι ἔστε, οἶδα, *Xen. An.* 2, 5, 23.)

REM. Κακὸς πᾶσαν κακίαν (*Pl. Rep.* 6, 490), with a substantive of the same origin; as in verbs, § 26.

c) In certain cases an accusative is used to denote something external to the subject (a certain extent, range, sphere) to which the predicate refers (*as regards*). In this manner are used the substantive μέρος (τὸ ἐμὸν μέρος, τὸ σὸν μ., etc.); some adjectives with the article in the neuter, which then for the most part have quite the significance of adverbs of extent and time; and the neuter article with a preposition or an adverb (in like manner forming adverbial expressions). Οἱ παῖδες, τὸ σὸν μέρος, ὁ τι ἀν τύχωσι, τοῦτο πράξουσι (*Pl. Criton.* 45). Τὸ Αἰτωλικὸν πάθος διὰ τὴν ὑλην μέρος τι ἐγένετο (*Thuc.* 4, 30; *the defeat in Aet.*). Οὐ μόνον τὰ μεγάλα, ἀλλὰ καὶ τὰ μικρὰ πειρῶμαί ἀεὶ ἀπὸ θεῶν ἀρχεσθαι (*Xen. Cyr.* 1, 5, 14). Τὰ μὲν παρελθόντα (hitherto) ὑμεῖς μὲν Κῦρον ηὐξήσατε, Κῦρος δὲ εὐκλεεῖς ὑμᾶς ἐποίησεν (*Xen. Cyr.* 8, 5, 23). Τὸ λοιπόν, τὸ ξύμπαν, etc. (see *The Article*, § 14 a. Rem. 2). Τὸ κατ' ἑμὲ οὐδὲν ἐλλείψει (on my part). Τὸ πρίν, etc. (see *ib.* § 14 b. Rem. 2). Ηἱ πόλις εἰρήνην ἄγει τὰ περὶ τὴν χώραν (*Ioscr. Areop.* 1). Οἱ στρατηγοὶ σπονδὰς ἐποίησαντο τὰ περὶ Πύλουν (*Thuc.* 4, 15; on account of P., as regarded matters at P.).

d) The accusative τρόπον is put adverbially, and so likewise ὁδόν, in certain expressions (as 'manner,' 'way,' in English). Τοῦτον τὸν τρόπον πράξας δλου τοῦ πράγματος ἀπαλλάξομαι (*Dem.* 30, 22). (Πάντα τρόπον, ἔτερον τρόπον, δν τρόπον, etc. Also τίνι τρόπῳ, τούτῳ τῷ τρόπῳ. See *Dative*, § 41). Κῦρος τὴν Κιλισταν εἰς Κιλικίαν ἀπόπει τὴν ταχίστην ὁδόν (*Xen. An.* 1, 2, 20).

REM. In this manner several adverbial expressions are formed elliptically by omission of ὁδόν, e. g. τὴν ταχίστην, τὴν πρώτην. The accusative of some particular substantives is used adverbially without an adjective or pronoun annexed: ἀρχήν, τὴν ἀρχήν, at all, τέλος, τὸ τέλος, πέρας, at last, πρόφασιν, in pretence, προῖκα, gratis; δίκην, after the manner of, and χάριν, for the sake of, have the force

¹ Φροντιστής τὰ μετέωρα (*Pl. Apol.* 18), as adjective.

of a preposition with the genitive, thus: ἀγγείον δίκην πεπληρωσθαι (*Pl. Phæd.* [§ 31], 235). Τίνος χάριν; τοῦ λόγου χάριν (*Pl.*), the latter also accompanied by a possessive pronoun: ἐμὴν χάριν, σὴν χάριν. In the same way ὅσον, ὅσα (ὅσον γε, ὅσα γε) are used as adverbs.

e) Of the accusative absolute of a participle (ἴξον) to denote a circumstance, see under *Participles*, § 182.

The accusative is put elliptically in the phrase μή μοι —, come not to me with —, don't talk to me of — : μή μοι πρόφασιν (*Arist. Ach.* 349; no shuffling), and in calling a person: Οὗτος, ὁ σέ τοι (*Arist. Aves* 274; hark ye, there! you there!).

REM. 1. In later writers, we sometimes find the article followed by an accusative in the sense, he with, he that has, e. g. Ὁ τὴν πορφυρίδα (*Lucian*). In Herodotus sometimes the name of a part of the object is put with a participle as apposition to the object: Τοὺς βοῦς κατορύσσοντες ἐν τοῖς προαστείοις, τὸ κέρας τὸ ἔτερον ἥ καὶ ἀμφότερα ὑπερέχοντα, 2, 41, the one horn projecting, i. e. so that —, or, with —.

REM. 2. On the particular use of the accusative with the gerundive, see § 85 : on the accusative of a relative changed into the dative or genitive, see *Relative*, § 103 : on the subject of a dependent proposition drawn into the primary proposition as accusative, § 191.

CHAPTER IV.

Dative.

THE *Dative* in Greek denotes generally the relation of a person or thing to and in a state or action, in which however it is not the passive object, and indicates, first, that person or thing for which something has interest, and to which it refers ; secondly, that which, as an appurtenance or circumstance, belongs to and forms part of the predicate¹.

Under the first of these heads the dative marks the person, or the thing conceived of as person, for which something takes place, or has the predicated quality: Σόλων Ἀθηναίοις νόμους ἔθηκεν. Αἱ βάλανοι τοῖς δεσπόταις ἀπόκεινται (*Xen. An.* 2, 3, 15; are reserved for the masters). Οὐ τῷ πατρὶ καὶ τῇ μιτρὶ μόνον γεγενήμεθα, ἀλλὰ καὶ τῷ πατρίδι (*Dem.* 18, 205). Ἄναγκη μοι ἀπέναι. Φθόνος μέγιστον κακὸν τοῖς ἔχονσιν αὐτόν (*Isocr. Eupag.* 6). Μέθη φύλαξιν ἀπρεπέστατον (*Pl. Rep.* 3, 398). Σωκράτης ἄξιος θανάτου ἐστὶ τῇ πόλει (*Xen. Mem.* 1, 1, 1; has deserved death from the city, owes death as his deserts to the city). Ολα ἔκαστα ἐμοὶ φαίνεται, τοιαῦτα καὶ ἔστιν ἐμοὶ

¹ The Greek dative, therefore, corresponds not only with the Latin dative, but also, to a great extent, with the Latin ablative.

[§ 34.] (*Pl. Theæt. 152*). "Αφοβος τὰς εἰςφορὰς ἐμοὶ λογίζεται (*Dem. 27, 46; debits the taxes to me as expenditure*). (Dat. *commodi et incommodi*.)

REM. 1. Sometimes the dative has directly the meaning *in honour of, to the advantage of*: στεφανοῦσθαι τῷ θεῷ (*Xen. Ages. 2, 15*), λαγχάνειν τὸν κλήρον (*to claim the inheritance*) τῷ γυναικὶ (*Isæ. 3, 32*, = ὑπὲρ τῆς γυναικός, *in behalf of; for*; ib. 30).

REM. 2. Such a dative is sometimes, in speaking of something that one has, or needs, or must bring about, immediately attached to a substantive, to denote for whom it is had or wanted, etc.: Χρημάτων Ἀριστοφάνει προσέδει πρὸς τὸν μισθὸν τοῖς πελτασταῖς (*Lys. 19, 22*). Εσπάνιζον τροφῆς τοῖς πολλοῖς (*Thuc. 4, 6*). Πείσανδρος ἡρώτα ἔνα ἔκαστον, ἥντινα ἐλπίδα ἔχει σωτηρίας τῷ πόλει (*Thuc. 8, 53*).

§ 35. a) The dative stands with transitive verbs, which either usually (like (242) δίδωμι), or in certain phrases (e. g. πόλεμον ἀναρρεῖσθαι, *to declare war*), denote an action in reference to another person or thing besides the proper object, as object of reference (both with the active and with the passive), e. g. μισθὸν διδόναι (ὑπισχνεῖσθαι, τάττειν) τοῖς στρατιώταις, διανέμειν χρήματα τοῖς πολίταις, ἀσφάλειαν παρέχειν τοῖς φίλοις, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις, χρήματα πολλοῖς ὀφείλειν, βοήθειαν πέμπειν τινί, λέγειν (διηγεῖσθαι, ἀγγέλλειν) τινὶ τὰ πεπραγμένα, ὄνειδίζειν τινὶ δειλίαν, διαλλάττειν τινά τινι (*to reconcile a person with, to, some one*), δίκην λαγχάνειν τινί (*to commence a law-suit against a person*), χειρας ἀνέχειν θεῷ. Βοήθεια ἐπέμφθη Βοιωτοῖς. Ἡ γεγενημένη μάχη τῷ βασιλεῖ ἀγγέλλεται.

(243) b) Such a reference to something else besides the proper object is often denoted by the composition of the verb with one of the prepositions ἀντί, ἐν, ἐπί, περί, πρός, σύν, ὑπό. For example, ἀντιτάττειν τοὺς ἵππας τοῖς πολεμίοις, ἐμβάλλειν τινὶ ἔρωτα, ἐμποιεῖν (ἐνεργάζεσθαι, ἐμφύειν) ἐπιθυμίαν τῇ ψυχῇ, ἐγχειρίζειν τινὶ τὰ πράγματα, (ἐντρέφειν, ἐντραφεὶς τῇ βασιλείᾳ), ἐνορᾶν κακόνοιάν τινά τινι, ἐπάγειν αἵτιαν ψευδῆ τινι, τέλος ἐπιθεῖναι πράγματι, ἐπιφέρειν ὅπλα ἀλλήλοις, ἐπιστέλλειν τινὶ τι, ἐπιτάττειν φόρον τοῖς συμμάχοις, περιάπτειν τῇ πόλει αἰσχύνην (τιμῆν, ὄνειδος, δόξαν αἰσχράν), περιτίθεναι τινὶ στέφανον (ἀτιμίαν), περιβάλλεσθαι ταῖς πόλεσιν ἐρύματα¹), προστιθέναι τι τῷ νόμῳ, προσέχειν τὸν νοῦν τῷ λόγῳ, προστάττειν τοῖς δούλοις ἔργα, προσφέρειν τῷ σώματι τροφήν, συνιστάναι τινὰ δίδασκάλω, ὑποβάλλειν τινὶ λόγον, ὑποτάττεσθαι τινι. The reference, however, is denoted by a repetition of the preposition, whenever the conception of place or of a motion is prominent: Περιθεῖναι πιλίδια περὶ τὴν κεφαλήν (*Pl. Rep. 3, 406*). Τὸ ἐν Μιλήτῳ ἐνψκοδομημένον φρούριον

¹ But also περιβάλλεσθαι τὴν νῆσον τείχει, *with a wall*.

(*Thuc.* 8, 4). (In some cases the usage of the language somewhat varies: this [§ 35.] must be learnt from the Lexicon.)

REM. 1. Transitive compounds with *παρά* are fond of repeating the preposition. (Also *παραβάλλειν τι πρός τι.*) (*Παραμιγνύναι τί τινι*, to mix something with a thing; also simply *μιγνύναι τί τινι*.)

REM. 2. An object of reference in the dative may also stand with verbs which govern the genitive, e.g. *ἀμφισβῆτεν τινι τοῦ σίτου*, *ἀντιτοιεῖθαι τῷ βασιλεῖ τῆς ἀρχῆς*, *μεταδόναι τινὶ τῶν ἀγαθῶν*, *μετέχειν τινὶ τῶν κακῶν*, *ξυλλαμβάνειν τινὶ τοῦ πόνου.*

REM. 3. With an inaccuracy, peculiar to themselves, some such verbs in the passive, instead of being predicated of the proper (accusative) object, take for their subject the object of reference, e.g. those which denote *transferring* and *giving in charge*. The proper object then remains in the accusative, as in the verbs which have a double accusative in the active (§ 25): *Οἱ ἐπιτετραμένοι τὴν φυλακήν* (*Thuc.* 1, 126). *Ἄλλο τι μεῖζον ἐπιταχθήσεσθε* *Thuc.* 1, 140, = *ὑμῖν ἐπιταχθήσεται*). So in the passive: *ἀποτέμνεσθαι τὴν κεφαλήν*, *ἐκκαίσθαι οἱ ἐκκόπτεοι τῷ φθαλμῷ* of the person to whom this is done. (*Οἱ ἀποσεηπότες τοὺς δακτύλους τῶν ποδῶν*, *Xen. An.* 4, 5, 12, = *ἐκεῖνοι, ὧν ἀποσεηπάσιν οἱ δάκτυλοι*.)

a) The dative stands as object of reference with intransitive verbs § 36. which denote an action, disposition of mind, or situation in reference (224) to a person or thing, but, in the view of the Greeks, do not imply a passive attitude on the part of the object, e.g. *πείθεσθαι τοῖς ἄρχουσιν*, *πολεμεῖν Λακεδαιμονίοις*, *εὐχεῖσθαι τοῖς θεοῖς*, *όμιλεῖν τοῖς ἀγαθοῖς*, *ἀπαντᾶν τοῖς ἀπιοῦσιν*. *Ἐοικας παιδί.* So likewise in phrases which have the signification of such a verb, e.g. *'Αθηναῖοις διὰ πολέμου λέναι, ὁμόσε χωρεῖν τινι.*

Of such verbs the most important are: those which denote an unfavorable *state of mind*, *blame*, *threatening*, *resistance*, *strife*, together with those which denote *obedience* and *compliance*: *ὄργιζομαι*, *θυμοῦμαι*, *χαλεπαίνω*, *ἀπεχθάνομαι*, *φθονῶ*, *λοιδορῶμαι*¹, *ἐπιτίηδη*, *ἐπιπλήττω*, *ἐγκαλῶ*, *ἀπειλῶ*, *ἐναντιοῦμαι*, *πολεμῶ*, *παρατάγομαι*, *ἐρίω*, *στασιάζω*, *ἀμφισβητῶ*, *πείθομαι*, *ἀπειθῶ*, *πειθαρχῶ*, *ὑπηρετῶ*, *ὑπουργῶ*, *δονλεύω*, *λατρεύω*, *ἔκω*, *ὑπείκω*, *ὑποχωρῶ*, *χαρίζομαι*, *συγγιγνώσκω*: further, those which denote *help* and *assistance*, *counsel*, *cheering*, and *confidence*: *βοηθῶ*, *ἀμύνω*, *ἐπικοινῶ*, *τιμωρῶ* (poet. *ἀρῆγω*), *συμβουλεύω*, *παρανῶ*, *ὑποτίθεμαι*, *παρασκελένομαι*, *πιστεύω*, *ἀπιστῶ*: and those which denote *meeting*, *approaching*, *following*, and *communing* or *companionship*: *ἀπαντῶ*, *ἐντυγχάνω*, *πλησιάζω*², *ἀκολουθῶ*, *ἐπομαι*, *οἱμῶ*, *κοινωνῶ*: lastly, some which do not belong to the foregoing classes, viz. *ἴοικα* (*am like*), *διαλέγομαι* (*converse with*; *ἔσ λόγους ἔρχομαι*), *εὐχομαι*, *λυσιτελῶ*, and the impersonals *δοκεῖ*, *συμφέρει*, *πρέπει*, *προστίκει*, *μέλει*³.

REM. 1. As in some verbs the mode of viewing the relation wavers between the notion of a mere reference, and that of a transitive working upon the object,

¹ *λοιδορῶ* in the active with the accusative.

² The poetical words *πελάζομαι*, *ἐμπελάζομαι*, *προσπελάζομαι* have also the genitive. Active: *πελάζειν τινά τινι*.

³ Δεῖ μοι (*τινός*, *I have need of*, *something is useful to me*, Dat. *commodi*), poetically also δεῖ μέ (*and χρή μέ*) *τινος*. Δεῖ με, *χρή με ποιεῖν* (*rarely δεῖ μοι ποιεῖν*, *I must do*).

[§ 36.] they occur both with the dative and with the accusative, especially ἀρέσκω, *please*, ἀπαρέσκω, *displease* (λυμαίνομαι, φιλοφρονοῦμαι, ἐνοχλῶ), sometimes with a somewhat altered meaning, thus μέμφομαι, *blame*, with the accusative, μέμφομαι τινὶ τι, *cast up something to a person as a reproach*. (*Υπακούειν τινὶ* and *τινός*.)

REM. 2. In some of these verbs, the reference may also be expressed by a preposition, e. g. διαλέγεσθαι πρὸς τινα, πολεμεῖν, μάχεσθαι πρὸς τινα, ἔπεισθαι μετά τινος, σύν τινι, ἀκολουθεῖν μετά τινος.

REM. 3. Some of these verbs may also have an object-accusative, either merely of a neuter pronoun or adjective, e. g. χαρίζομαι, or also of substantives, e. g. πιστεύω, *entrust*.

REM. 4. Occasionally the passive of a verb of this sort also is (less accurately) predicated of an object of reference as its subject, e. g. Οἱ Κερκυραῖοι οὐκ εἰκότως πολεμοῦνται ὑπὸ Κορινθίων (*Thuc. 1, 37*, *are warred upon*). Ξύμπαντες οἱ τῆς Σικελίας ἔνοικοι ἐπιβούλευμέθα (*Thuc. 4, 61*), especially in the participle or infinitive, for the sake of conciseness: Παλαμήδης διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως ἀπόδλυται (*Xen. Mem. 4, 2, 33*). Κρείττον ἵστι πιστεύεσθαι ὑπὸ τῆς πατρίδος ἢ ἀπιστεύεσθαι (*Xen. Symp. 4, 29*). (In Thucydides, even verbs in which the construction with the dative rests on the composition (*b*): Αἱ εἰκοσὶ νῆες τῶν Πελοποννησίων, ἐφορμούμεναι ἵστη ἀριθμῷ ὑπὸ Ἀθηναίων, ἐπέκπλουν ἐποιήσαντο, 8, 20.)

(245) b) The dative is often put in this manner with intransitive verbs, which by composition with one of the prepositions ἀντί, ἐν, ἐπί, παρά, περί, πρός, σύν, ὑπό, or with the particle ὅμοι, come to denote a reference to something else, especially in a figurative sense, e. g. ἀντέχειν (*to hold out against*), ἀντιβλέπειν τοῖς πολεμίοις, ἐμμένειν ταῖς συνθήκαις (τοῖς δρκοῖς, τοῖς δεδογμένοις), ἐπέναι τοῖς ὀπλίταις, ἐπικεῖσθαι τοῖς φεύγοντιν, ἐφορμεῖν τῷ λιμένι, ἐφήδεσθαι, ἐπεγγελᾶν τινι (τοῖς κακοῖς τινος), ἐπιστρατεύειν (ἐπιστρατεύεσθαι) τοῖς "Ελλησιν, παραμένειν τοῖς συμμάχοις, παρακαθῆσθαι Σωκράτει, περιπίπτειν συμφορῇ (φυγῇ), περιτυγχάνειν κριτῇ ἀγνώμονι, προσοκεῖν ποταμοῖς καὶ θαλάσσῃ, προσκείν τινι (*to be related to a person*), συνέναι, συλῆν τινι (συνέναι, συνέχεσθαι, συνέγγυνοθαι, συστῆναι κακοῖς, νόσῳ, πόνῳ), συνεργεῖν τινι, συνοικεῖν γυναικί (συγχαίρειν τοῖς εἰντυχοῦσιν), ὑποκεῖσθαι τῷ ἄρχοντι, ὅμολογεῖν, ὅμογνωμονεῖν, ὅμονεῖν τινι. Πόλλ᾽ ἔνεστι τῷ γήρᾳ κακά (*Arist. Sph. 441*). "Εώς φιλοσοφίας ἐμπίπτει τοῖς ἀνδράσιν (*Pl. Rep. 6, 499*). Ἐπέρχεται (ἐπεισί) μοι λέγειν. Τῇ βίᾳ πρόσεισιν ἔχθραι (*Xen. Mem. 1, 2, 10*). Τὰ ἔργα τοῖς λόγοις οὐ συμφωνεῖ. Ἐκάστῳ τῶν ὀνομάτων τούτων ὑπόκειται τις ἴδιος οὐσία (*Pl. Prot. 349*). When the literal signification, and, in general, the notion of space and motion, is prominent, the preposition is usually repeated: ἐμμένειν ἐν τῇ τάξει, ἐμπίπτειν εἰς φρέαρ, εἰς ἀνάγκην. "Αλφιτ' οὐκ ἔνεστιν ἐν τῷ θυλάκῳ (*Arist. Pl. 763*). In this point, however, the individual verbs somewhat vary¹.

REM. 1. The compounds of verbs of motion with παρά, περί, ὑπό are transitive,

¹ The compounds of ἥμαι and κεῖμαι, even in their literal signification, have, for the most part, the dative without prepositions; on the other hand, προσφέρεσθαι πρός τινα μετά πραότητος, *to deal with, bear oneself towards, a person*.

and have the accusative (§ 23). (More rarely, and chiefly in poetry, certain [§ 36.] others : ἐπιστρατεύει τινά, προσπαῖξεν τινά : in Thucydid. προσακείν, προσ-καθέζεσθαι πόλιν instead of πόλει.)

R EM. 2. In some compounds with *σύν*, the dative denotes another subject who takes part in the action, e. g. συγκαταγηράσκειν *τινί*. Οἱ συναναβάντες τῷ Κύρῳ (also *σύν τῷ Κύρῳ*).

Besides the usage assigned to the dat. in § 34 of denoting the person § 37. *for whom* something has a certain quality, the dative stands as object of (247b) reference (*a*) with the adjectives which denote *likeness (correspondency)* and *unlikeness, friendly* and *hostile disposition*, as also (*b*) with the adjectives which, by composition with *ἐν*, *σύν*, or *ὅμοι*, denote a reference to something, and a *community* or *companionship*, or which (*c*) are derived from verbs governing the dative, and express the action of the verb, (*d*) also with the adverbs derived from these adjectives, and with the verbs which signify, *to make like*, e. g. Ὁμοιος Φιλίππῳ, ἀνόμοιος τοῖς ἀδελφοῖς. Γυναῖκα κοινωνὸν ἀγαθὴν οἴκου οὖσαν ἀντίρροπον εἶναι τῷ ἀνδρὶ νομίζω (Xen. *Ec.* 3, 15). Τάχος καὶ ὁργὴ εὐβούλια ἐναντία (Thuc. 3, 42). Εὔνοις Ἀθηναίοις, ἔχθρὸς Λακεδαιμονίοις. Συγγενής, σύντροφός *τινί*. Ἀσύμφωνον ἑαυτῷ. Ἔνοχος ταῖς μεγίσταις αἰτίαις. Ὁμοροι τοῖς Αρμενίοις. Ὁμώνυμος ἐμοί. Κύνες ἐπιθετικὰ τοῖς θηρίοις (Xen. *Mem.* 4, 1, 3). — Ἀκολούθως τοῖς εἰρημένοις. Εὔνοικῶς ἔχειν *τινί*. Συμφερόντως ἑαυτοῖς. — Ὁμοιοῦσθαι τῷ θεῷ.

R EM. 1. The adjectives which denote a correspondency, even when they are compounded with *σύν* or *ὅμοι* (e. g. ἀκόλονθος, ἀντίστροφος, ἰσόρροπος, ὅμώνυμος σύμφωνος), together with ἐναντίος, often also take the genitive, e. g. συμμαχία τούτων ἀντίρροπος (*Dem.* 1, 10, *evenly balancing, counterpoising, this*). Τεῦκρος Σαλαμίνα κατάκιον ἐν Κύπρῳ, ὅμώνυμον ποιήσας τῆς πρότερον αὐτῷ πατρίδος ονόμας (*Isoctr. Euag.* 18). Τὰ ἐναντία τῶν συμφερόντων συμβούλευεν. (Rarely ὅμοιος.) Φίλος, ἔχθρός, πολέμος, ὅμορος, as substantives are used with the genitive (even in the superlative : οἱ ἔκεινοι ἔχθστοι, Xen. *An.* 3, 2, 5).

R EM. 2. When it is denoted by *ὅμοιος*, *ἴσος*, *παραπλήσιος*, or the adverbs formed from them, that two subjects (or objects) have something equally or similarly, that something in them is equal or alike, the regular construction is, that the subjects are coupled by *καὶ* (*Ομοίαν γνώμην ἔχω καὶ σύ*), or by a relative word (*ἴσος ὃς εἰπερ, παραπλήσιος οἵσπερ*) ; but by a less exact way of putting it, the Greeks often have the second subject (or object) in the dative, as governed by the adjective (or adverb): Ὁμοίαν γνώμην σοι ἔχω. Τοὺς κακοὺς εὗ ποιῶν ὅμοια πείσει τοῖς τὰς ἀλλορίας κύνας σιτίζοντον (*Isoctr. Dem.* 29). Οὐ καὶ σὺ τύπτει τὰς ισας πληγὰς ἐμοί ; (Arist. *Ran.* 636. On the accusative, see § 26, b.). Ἐπιθυμῶ παραπλήσιως σοι (*Pl. Phæd.* 255). Μέθην καὶ ὕπνον ὅμοιως ἐνέδρα φυλάττομαι (*Xen. Hier.* 6, 3, = ὥμοιως καὶ ἐνέδραν). In the same manner, ὁ αὐτός, *the same*, is constructed : Τὰ αὐτὰ φρονῶ Δημοσθένειν (*Dem.* 18, 304, = Δημοσθένης). Τὸν δούλον τοῖς αὐτοῖς χαίρων καὶ ἀχθεσθαι τῷ δειπότρη χρή (*Pl. Gorg.* 510, = οἵς δειπότης χαίρει). Ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι (Thuc. 7, 77).

[§ 37.] (Sometimes even where the same verb cannot be repeated : Ἀπέθανε Σιτάλκης ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ, *Thuc.* 4, 101, = αἰς ἤγένετο τὰ ἐπὶ Δ.).

REM. 3. (To § 34—37.) Sometimes the dative is used even with a substantive, when it is derived from a verb or adjective which has an object of reference in the dative : Μή ἔξαμαρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν (*Pl. Apol.* 30). Ξύμμαχοι ἔγενομεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων τοῖς Ἀθηναῖς (*Thuc.* 3, 10). Τὴν αὐτοῖς δομούτητα τῆς διαγωνῆς ἀεὶ ἔξουσιν (*Pl. Thæt.* 177). ‘Ο τούτους τοὺς νόμους λόγων τοὺς τῷ γῆρᾳ βοηθούς λυμαίνεται (*Dem.* 24, 107, usually τοῦ γῆρας).

§ 38. The dative of reference serves in Greek, in some special cases, to denote a certain particular way and manner, and a certain sense, in which the thing predicated takes place for, and in reference to, some person or some thing.

(246) a) The dative with εἰμί, ὑπάρχω, γίγνομαι denotes the person for whom something is or comes to be, i. e. who *has it* or *comes to have it* : Νῆες οὐκ εἰσὶν ἡμῖν. Τοιαῦτα ἡμῖν εἰς φιλίαν ὑπάρχει (*Xen.*). (Παρύσατις ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἡ Ἀρταξέρξην (*Xen. An.* 1, 1, 4, *was devotedly attached to*). Ἐκ τῶν δούλων δῶδεκα μνᾶι ἕκαστον τοῦ ἐνιαυτοῦ τῷ πατρὶ ἐγίγνοντο (*Dem.* 27, 24). Πόθεν αἱ διαβολαὶ σοι αὗται γεγόνασιν ; (*Pl. Apol.* 20.) (Οὐδὲν ἔμοι καὶ Φιλίππῳ, *I and Ph. have nothing to do with each other.* Τί ἔμοι καὶ σοί ;)

b) The dative stands in statements of the time that has elapsed since a person has been in a certain state, or since a certain action : Ἡμέρα ἡν πέμπτη ἐπιπλέονσιν Ἀθηναῖς (*Xen. Hell.* 2, 1, 27, *it was the fifth day on which the Athenians; the Athenians had been five days*—). Ἡμέραι μάλιστα ἡσαν τῷ Μιτυλήνῃ ἐλαωνίᾳ ἐπτά, ὅτι ἐς τὸ Ἐμβατον οἱ Δακεδαιμόνοι κατέπλευσαν (*Thuc.* 3, 29). (Rarely without a participle subjoined : Ἐτῇ ταύτῃ τῷ ναυμαχίᾳ ἐξήκοντα καὶ διακόσιά ἔστι μεχρὶ τῆς τελευτῆς τοῦδε τοῦ πολέμου, *Thuc.* 1, 13.)

c) The dative of a participle is used to denote when, or in what situation, something shews itself (especially when a relation of place is assigned) : Τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, τὰ δὲ ἔντὸς ἐκαίετο (*Thuc.* 2, 49). (Ἡ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ὁδὸς ἐπὶ Λυδίᾳ φέρει, *Xen. An.* 3, 5, 15, *the road to the west, when you have crossed the river*). Πρὸς εὐδοξίαν καὶ ὠφέλειαν σκοπομένῳ ὁ μὲν ἐπιανέτης τοῦ δικαιον ἀληθεύει, ὁ δὲ φέκτης οὐδὲν ὑγίεις λέγει, *Pl. Rep.* 9, 589. Hence συνελόντι (συντέμοντι) εἰπεῖν, *to speak it briefly*, and simply συνελόντι, without the infinitive, *in brief; in short.* (On εἰπεῖν, see § 151, R. 1.)

(246, R. 2) d) The dative of a noun with a participle is used with ἔστιν, to denote a person's state of mind upon something (especially of *inclination* or *aversion*, *βούλομένῳ*) : Τῷ πλήθει τῶν Πλαταιέων οὐ βούλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι (*Thuc.* 2, 3). Ἐπανέλθωμεν, θεν ἀπελίπομεν, εἴ σοι ἡδομένῳ ἔστιν (*Pl. Phæd.* 78).

e) Often a dative of reference denotes the person in whom, and *in whose affairs*, and, at the same time, in whose interest, something takes place ; so that, instead of the dative referred to the predicate, we

might have, with only a slight modification of the way of conceiving [§ 38.] the relation, a genitive referred to the subject : *Oι Ἀθηναῖοι ἀντεῖχον, μέχρι οἱ τοξόται εἰχόν τε τὰ βέλη αὐτοῖς καὶ οἷοί τε ἡσαν χρῆσθαι* (*Thuc.* 3, 98). *Οἱ Περσῶν νόμοι δοκοῦσιν ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι* (*begin with the care for the common good*) *οὐκ ἔνθεν ταῖς πλείσταις πόλεσιν ἄρχονται* (*Xen. Cyr.* 1, 2, 2; *those of most states, in most states*). (*Οἱ αὐτούντης ἡμῖν πατρός, Soph. Pl.* 272, *he that slew our father*.) With a participle added, approximating now and then to the signification of a double predicate : *Ἐνεοφῶντι διὰ τῆς μεσογαίας πορευομένῳ οἱ ιππεῖς προκαταθέουντες ἐντυγχάνονται πρεσβύτας πορευομένοις ποι* (*Xen. An.* 6, 3 (1) 10; *on Xenophon's march, his horsemen fall in with —*). *Εἰργομένοις οὖν αὐτοῖς (τοῖς Στοιχ.) τῆς θαλάσσης καὶ κατὰ γῆν πορθουμένοις ἐνεχείρησάν τινες πρὸς Ἀθηναῖονς ἀγαρεῖν τὴν πόλιν* (*Thuc.* 8, 24).

f) The dative of the personal pronouns, especially of the first (248) person, is added in expressions of *surprise* and of *blame*, in *demands*, *expostulations*, and the like, to denote a certain participation, and an interest in the person speaking, spoken to, or spoken of : *Σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις*; (*Pl. Rep.* 3, 389.) *Τούτῳ πάνυ μοι προέχετε τὸν νοῦν* (*Dem.* 18, 178). [This dat. is called the *Dativus Ethicus*.]

g) Sometimes the dative of the agent stands with passive verbs (250) instead of ὑπό with the genitive ; but in prose, for the most part, only with the perfect and pluperfect (to denote what one has complete and ready) : *Ἄντισχνοῦ ποιήσειν ἀγαθὰ ἡμᾶς, ἀποτετέλεσται σοι ἥδη* (*Xen. Cyr.* 3, 2, 16). *Τὰ σοὶ πεπραγμένα* (*Dem.* 19, 291). (*Τίνες ἀν ὑμῶν δικαιότερον πᾶσι τοῖς Ἑλλησι μισοῖντο*; *Thuc.* 3, 64.)

As the case which denotes circumstance and appurtenance (Lat. § 39. ablative), the dative stands, partly by itself, used in different ways, (252, partly with the prepositions ἐν and σύν, together with ἅμα (which in 254) prose is used, for the most part, only in definitions of time, ἅμα τῷ ἔψῃ, ἅμα τῷ στίχῳ ἀκράζοντι), and with other prepositions (ἀμφί, ἐπί [*μετά*], παρά, περί, πρός, ὑπό) in certain significations which arise out of the signification *on, at, by* : *Βάλλειν τινὰ λίθοις, ξίφει, ὧθεῖν τινα ταῖς χερσίν* (*ἐν χειρὶ, διὰ χειρῶν ἔχειν τι*), *φαρμάκῳ ἀποθνήσκειν, γιγνώσκειν τινὰ τῇ σκευῇ* (*Thuc.* 1, 8), *πολέμῳ χώραν προσκτᾶσθαι, καταπλήττειν τοὺς ἄλλους τῷ ἀξιώματι, ἐκπεπλῆχθαι ταῖς συμφοραῖς, τιμᾶν (κοσμεῖν) τινα στεφάνοις, ζημιοῦν τινα θανάτῳ, φυγῆ, χρήμασιν (in money), ἀνηκέστῳ πονηρίᾳ νοσεῖν* (*Xen. Mem.* 3, 5, 18, *of, with*), *οἰκίαι κατεσκευασμέναι χαλκώμασι παμπόλλοις (provided with), κέρδει καὶ πλούτῳ κρίνειν τι* (*Pl. Rep.* 9, 582, *judge by, according to*). *Δέχεσθαι τινα πόλει, in the city* (*usually εἰς πόλιν, into the city*).

REM. Διά with the genitive denotes the more remote means, *by means of*:

[§ 39.] Ποτέρα δρθοτέρα ἀπόθκεισις, ϕόρῶμεν, τοῦτ' εἶναι δρθαλμοῦς, η̄ δι' οὐδὲ δρῶμεν; (*Pl. Thæt. 184.*) In certain connexions ἀπό is used of origin, beginning, starting-point (Οὐδὲ ἀπὸ τύχης ἐγένετο, *Lys. 21, 10*, ἀπὸ τῶν αὐτῶν λόγων ἀποτρέπειν τὸν δῆμον, *Thuc. 6, 19*, ἀπὸ τῶν ἔργων κρίνειν, ἀπὸ σημείου ἐνός, adverbially: ἀπὸ στόματος), especially of resources (of money, and the like, *from, by, with, by means of*, ζῆν ἀπὸ λείας, ἀπὸ τῶν χρημάτων στράτευμα συλλέγειν, *Xen. An. 2, 6, 5*, τὸ ναυτικὸν τρέφειν ἀπὸ προσόδων τινῶν, *Thuc. 1, 81*, ἀπὸ διακοσίων νεῶν καὶ χειλίων ταλάντων καταπολεμεῖν τινα, *Ioscr. Antid. 111.*); in other connexions ἐξ, of the occasion, source, etc. (ἐκ τοιᾶς προφάσεως, ἐξ ἀπάντων τούτων ἀχθεσθαι, *Pl. Rep. 8, 549*, ἐξ εὑρεγεσῶν εὑμενῶς διατίθεσθαι τινι, *Ioscr. Paneg. 28*). In certain connexions sometimes ἐν, in, i. e. *by*, of the distinctive mark *by which* any thing is recognized: "Οτι οἱ θεοὶ σε εὑμενῶς πέμπονται, καὶ ἐν ἵεροῖς δῆλον καὶ ἐν οὐρανοῖς σημεῖοις" (*Xen. Cyr. 1, 6, 2*). ("Οράν ἐν δρθαλμῷ, to see before one's eyes, etc.)

§ 40. The dative denotes the side, aspect, regard or property, *on* and *in* (253) which the predicate shews itself, the notion to which it refers: Γένει "Ελλην, φύσει κακούς, ήλικίᾳ νέος, ὑπερβάλλειν (προέχειν, διαφέρειν) ἀρετῆ, φρουρήσει, πλήθει, μεγέθει, πλεονεκτεῖν τινος τιμαῖς καὶ χοήμασιν" (*Xen. An. 3, 1, 37*). "Ἐργψ, τῷ ὄντι, λόγῳ, τῇ ἀληθείᾳ, in deed, in reality, in word, in truth. Τὸ πράττειν τοῦ λέγειν ὕστερον δὲν τῇ τάξει, πρότερον τῇ δυνάμει ἐστίν" (*Dem. 3, 15*). Ναυσὶ καὶ πεζῷ νικᾶσθαι. Σύμασιν ισχύειν. Βλάπτεσθαι τῷ βελτίστῳ τοῦ ὄπλιτικοῦ (*Thuc. 4, 73*; to suffer loss in the best part, the flower, of —).

REM. To denote a part of the subject itself, the accusative is used, § 31. In certain general notions to which a term predicated of the subject refers, both cases are used, partly without any distinction, e. g. πόλις μεγάλη. Θάφακος ὄνυματι and δύομα Θ., γένει "Ελλην and τὸ γένος" E. (with the article; but also Κορινθίας γένος, *Thuc. 1, 24*), partly with a slight distinction, e. g. δισχίλιοι τὸ πλῆθος, but διαφέρειν (ὑπερβάλλειν, etc.) πλήθει, φύσει ἀγαθός, *by nature, naturally, ἀμβλύτερος τὴν φύσιν, duller in natural gifts; of duller nature or capacity.*

§ 41. The dative denotes the efficient cause *from* or *through which* any thing (255) is done: 'Αγνοίᾳ ἀμαρτάνειν, φόβῳ (εὔνοίᾳ) τὰ προστεταγμένα ποιεῖν. Μέλητος τὴν γραφὴν ταύτην ὕβρει τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γράφασθαι δοκεῖ (*Pl. Apol. 26*).

REM. The moving cause, or that on account of which any thing is done, is denoted by εἰά with the accusative; sometimes, however, the dative approximates to this signification: Διμοσθένης τοὺς πεπραγμένους ἐφοβεῖτο τοὺς Ἀθηναίους (*Thuc. 3, 98*). (Υφ' ἡδονῆς, for pleasure, for joy, e. g. γελᾶν.)

§ 42. The dative is sometimes used to denote the manner and the accompanying circumstance (with): Παντὶ τρόπῳ πειρᾶσθαι (also πάντα τρόπον, § 30, d), οὐδὲν κόσμῳ εἰςπίπτειν (*Thuc. 7, 84*), βίᾳ ἐγίνεται, κραυγῇ πολλῇ ἐπιένει (*Xen. An. 1, 7, 4*). (Οἱ Ἀθηναῖοι ἀτέλει τῇ νίκῃ ἀπὸ Μιλύτου ἀνέστησαν, *Thuc. 8, 27*; with the victory incomplete.)

REM. 1. Usually, however, it is only of some particular substantives that the simple dative is thus used, adverbially, e. g. δρόμῳ, *at a run, at full speed, κύκλῳ,*

round about, δρυγῷ διώκειν, θυμῷ φέρειν τι, σιγῇ ἀκούειν, (σπουδῇ). Otherwise σύν or μετά is used, e. g. σὸν δίκῃ, μετά δίκης, and with addition of an adjective, μετὰ πολλῆς ἀκριβείας (ἀκριβῶς). (With joy, joyfully, ἡδέως, ἀσμένως, etc.)

REM. 2. To this use of the dative belong also the datives of feminine adjectives and pronouns, with a substantive notion understood (such as ὁδῷ, or the like), used as adverbs of manner, e. g. δημοσίᾳ, ἴδιᾳ, πεζῷ, ταύτῃ, ἐκείνῃ, ὧ, πῆ, etc.

REM. 3. The military or naval force with which a movement or enterprise is conducted, is often put in the dative without a preposition : 'Αφικνεῖσθαι εἴκοσι ναυσί, πολλῷ στόλῳ, χειρὶ πολλῷ. 'Αθηναῖοι δισχελιοῦ ὑπέλιταις ἐαυτῶν καὶ ἵππεῦσι διακοσίοις ἐστράτευσαν ἐπὶ Χαλκιδέας (*Thuc.* 2, 79). Μνάσιππος κατεστρατοπεδεύσατο τῷ πεζῷ ἐπὶ λόφῳ ἀπέχοντι τῆς πλεως ὡς πέντε στάδια (*Xen. Hell.* 6, 2; 7). But σύν may be prefixed : Βασιλεὺς σὸν στρατεύματι πολλῷ προσέρχεται (*Xen. An.* 1, 8, 1). (Σύν is also omitted from the dative with αὐτός in the sense, *with — self and all; together with* : Οἱ Ἀθηναῖοι πέντε ναῦς ἔλαβον καὶ μίαν τούτων αὐτοῖς ἀνδράσιν, *Thuc.* 4, 14; *men and all, i. e. with its crew.*)

With comparatives, and with πρό and μετά, the measure *by how* § 43, *much* something is greater or less, earlier or later, is put in the (270) dative : Τέτταροι μναῖς ἔλαττον. Πολλαῖς γενεαῖς ὕστερα τῶν Τρωικῶν. Δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας. (Πολλῷ, μακρῷ, ὀλίγῳ, βραχέᾳ, μικρῷ μετίζων, ὀλίγῳ τινὶ ἔλαττων. Τῷ παντὶ κρείττων, *infinitely better*. Τοσούτῳ κρείττων, ὅσῳ πρεσβύτερος.) (Μακρῷ ἄριστος, with the superlative. Πολλῷ προύλαβον, *Thuc.* 7, 80, *had greatly the advantage.*)

REM. But we also find πολὺ and ὀλίγον (πολὺ μετίζων), and always (when no substantive is added) τι and οὐδέν (μᾶλλον τι, οὐδέν μᾶλλον). (Τοσούτῳ δεινότερος, ὅσῳ καὶ φειδεσθαί τολμᾷ, without comparative in the second member : *so much worse, as —.*)

a) Verbs which denote an affection of the mind, *at* and *because of* § 44, something, take this object in the dative : thus ἥδομαι, χαίρω, ἄχθο- (264) μαι, ἀθυμῶ, ἀγάλλομαι, ἐπαίρομαι : "Αχθομαι τοῖς παροῦσιν, τοῖς γεγενημένοις. Ἐπαιρόμενος ἡ πλούτῳ ἡ ἰσχύη ἡ ἄλλῳ τῷ τοιούτῳ (*Pl. Rep.* 4, 434). But ἐπί is also added : 'Ἐπὶ τῷ τῶν Ἀρκαδίων τύχῃ οὐχ ἥττον τῶν Λακεδαιμονίων ἥσθησαν οἱ Θηβαῖοι (*Xen. Hell.* 7, 1, 32).

REM. Some verbs most frequently take ἐπί (χαίρω), with others it is rare (ἐπαιρομαι). The dative is also found with ἀγαπᾶν and στέργειν, e. g. στέργειν τῷ ἐαυτοῦ τύχῃ (*Pl. Hipp. Maj.* 295); but usually the accusative, e. g. στέργειν τῷ παρόντα. We also find βαρέως (χαλεπῶς) φέρειν τι, ἐπὶ τινι.

b) The verb χρῶμαι, *use*, and νομίζω, when it has the same meaning, govern the dative : Σωματοφύλαξι χρῶνται βαρβάροις. Χρῶμαι τινι φίλῳ. Οἱ Ἀθηναῖοι ἀγῶσι καὶ θυσίαις διετησίοις ἐνόμιζον (*Thuc.* 2, 38).

a) The dative serves to mark the time at which (*when*) a thing § 45, takes place, when a definite point of time (day, night, month, year), (276) or a festival is assigned (and with ὥρᾳ, e. g. χειμῶνος ὥρᾳ) : Τῇ αὐτῇ

[§ 45.] ἡμέρᾳ (*ταύτῃ τῇ νυκτὶ*) ἀπέθανεν. Τῷ τρίτῳ ἔτει οἴκαδε ἀπέλευσα. Τῇ ὑστεροῖς ὁ Κῦρος τὸ στράτευμα ἀνέπανεν (*Xen. Cyr. 3, 3, 29*). Τοῖς Παναθηναιοῖς, τοῖς Διονυσίοις, at [the festival of] the *Panathenaea, the Dionysia*. (*Τῇ νουμηνίᾳ, ταῖς πομπαῖς*.) With other words ἐν is added: 'Ἐν τούτῳ τῷ χρόνῳ, ἐν ἑκείνῳ τῷ καιρῷ, ἐν τῷ παρόντι, ἐν τῷ τότε, sometimes also with the words above named: ἐν τῇδε τῇ ἡμέρᾳ, ἐν τῷ Θαργηλιώνι μηνί (*Dem. 49, 60*). (The omission of ἐν is very rare with words which in themselves do not denote a point of time but an event, e. g. 'Εξ τὸ πεδίου Ἀρχίδαμος ἑκείνῃ καὶ ἵσθιολῃ οὐ κατέβη, in that invasion. *Thuc. 2, 20*.)

REM. On the genitive in notes of time, see § 66.

b) To denote the place where a thing takes place, the poets sometimes use the dative without ἐν, e. g. ἄγροις τυγχάνειν (*Soph. Pl. 313*). Ἐπέοκλος πλείστας τιμᾶς ἔσχεν Ἀργείᾳ χθονί (*Eur. Suppl. 874*), especially of names of cities, e. g. Δωδῶνη, Μυκήναις. In prose the name of the city is thus put: Μαραθῶνι (*Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιᾶς, Pl. Menex. 245*), and besides, the adverbial forms derived from the ancient dative plural, in the sense at the place, e. g. Ἀθήνησι, Πλαταιᾶσιν; see the *Accidence*. (*Ολυμπίασι καὶ Δελφοῖς, Thuc. I, 148*.) (So too Σφῆττοι, Ἰσθμοῖ, Πυνθοῖ.)

REM. (To § 39 seqq.) A dative, denoting circumstance or appurtenance, may sometimes be attached to an individual substantive, instead of to the predicate, e. g. δὲ γόνῳ πατήρ (*Lys. 18, 91*); sometimes even without the article: Ἰπποθάλης λέγει περὶ τῶν προγόνων Δύσιδος πλούτους τε καὶ ιπποτροφίας καὶ νικας Πυνθοῖ καὶ Ἰσθμοῖ τεθρίπποις τε καὶ κέλησιν (*Pl. Lys. 205*).

CHAPTER V.

Genitive.

§ 46. The genitive in Greek denotes, in general, a connexion of dependence between the person or thing which is named in the genitive, and some other person or thing which is referred to it. The connexion is either immediate, between two substantives, one of which is defined by the other; or it appears in this, that something is referred to some other thing through an action or quality which goes to, is directed at, and exerted towards, or enters into, that other; or in this, that something is ranged under some other thing as the whole, of which it is the part. Further, the genitive denotes a *parting from*, and a *going out from* something, because this supposes a previously existing connexion¹.

¹ This latter sense is not possessed by the Latin genitive, where the ablative is used in this way with prepositions, adjectives, and verbs. The use of the genitive to denote a connexion or hanging together, as the result of an action which aims at

In the genitive is put with a substantive the name of the person or thing which possesses what the substantive denotes ; the (280) person or thing to which it belongs, and by which therefore it can be denominated and designated (genitive of connexion and possession) : Υἱὸς Δαρείου. Κῆποι Ἐπικούρου. Οἰκέτης Δημοσθένους. Φύλαξ πόλεως. Σύγγραμμα Πλάτωνος. Ἔργον Πραξιτέλους. Ἡ τῶν πολεμίων τροπή. Τὸ γένος τῶν ἀνθρώπων. Μισθὸς τεττάρων μηνῶν. Ἀριθμὸς πεντακισχιλίων ἑτῶν (*Pl. Tim. 23; an amount of —*). Κλήρωσις ἀρχῶν. Αἱ τῶν νεῶν τιμαί (*honours which the young enjoy, or which they shew*). Αἱ τῶν κακῶν συνουσίαι (*bad men's society, intercourse with bad men*). (*'Ο τῆς ἡσυχίας βίοτος, Eur. Bacch. 388, poetical.*) Ἐκάστου [τούτων τῶν μαθημάτων] ὅργανόν τι ψυχῆς ἐκκαθαίρεται (*Pl. Rep. 7, 527. In the case of each*). Εἶναι τινος, γίγνεσθαι τινος. *'Ο λόγος Δημοσθένους ἐστίν (is D.s's, νομίζεται, is ascribed to D.).* Εἰμὶ τῆς πόλεως καὶ τῶν τὰ βέλτιστα λεγόντων (*Isocr. de Pac. 129. I belong to —*). Εἶναι τῶν ἐπιτιθεμένων (*Pl. Pol. 307, to be the prey of —, at the mercy of —*). Οἱ Πέρσαι τὴν Ἀσίαν ἔαντων ποιοῦνται (*Xen. Ages. 1, 33*). (*Οἱ Πελοποννήσιοι δύο καὶ εἴκοσι ναῦς τῶν Ἀθηναίων ἔλαβον, Thuc. 8, 95, two and twenty ships of the Athenians, Athenian ships.*)

REM. 1. The usual way of describing the *son* of such a man, is to put the *father's* name in the genitive without *νιός* : Λέαρχος Καλλιμάχου and Λ. ὁ Καλλιμάχου. (See the Article, § 18, a. R.) (*Tὴν Σμικρήνιωνος οὐχ ὄφες Μελιστίχην; Arist. Eccl. 46, M. the wife of Sm.*)

REM. 2. The prepositions *ἐν* and *ἐις* (sometimes *ἐπει*) in the language of common life, and in imitations of it, often stand before a genitive with omission of the governing substantive *oikia* (also *ιερόν*) : Περικλῆς Κλεινίαν καταθέμενος ἐν Ἀριφρονος ἐπαίδευεν (*Pl. Prot. 320, placed him in A.'s house*). Μανθάνειν ἐν κιθαριστοῦ (*Pl. Theat. 206, at a cithara player's*). Πότερον τὸ παρὰ σοὶ ὑδωρ θερμότερον πεινέστιν ἢ τὸ ἐν Ἀσκληπιοῦ ; (*Xen. Mem. 3, 18, 3.*) Ἐν "Αἰδον. Σωκράτης ἔφη ἔναι εἰπεῖνον εἰς Ἀγάθωνος (*Pl. Symp. 174*). Φοιτᾶν ἐς διδασκάλου (*διδασκάλων*), *to attend such a master*; πέμπειν εἰς διδασκάλων (*Pl. Prot. 325*). Εἰγῆλθον οἰκαδε ἐς ἔμαντοῦ (*Pl. Hipp. Maj. 304*). Ἐς "Αἰδον. (*'Εκ διδασκάλων ἀπαλλάττεσθαι, Pl. Prot. 326, to leave school*).

REM. 3. On the genitive under the government of the article, see § 14, c. (A *ἔλχον ἀλλήλων, Thuc. 5, 39, what they had of one another's, belonging to one another; ὀπόσα ἀλλήλων εἶχον, Thuc. 5, 80*.)

The genitive is put, as objective genitive, to transitive substantives, § 48. i. e. such as are derived from transitive verbs, or from verbs or (281) adjectives which govern the genitive, and such as denote a capacity,

something and enters into it, is in Latin much more circumscribed, especially in verbs, so that in this regard also the Greek genitive is much more comprehensive than the Latin.

[§ 48.] an opportunity, an influence, for and upon something : Ἐρως (*Αράσπερ ἐνέπεσε*) τῆς γυναικός. Φόβος τῶν πολεμίων, *fear of* (i. e. the being afraid of) *the enemies*; ὁ τῶν πολεμίων φόβος, *the enemy's fear* (of something), or (*some one's*) *fear of the enemy*. Πόθος τοῦ ἀποθανόντος. Διὰ Παυσανίου μίσος (*Thuc. 1, 96; out of hatred towards P.*). Διδάσκαλος λόγων (= ὁ λόγους διδάσκων). Ἐπιθυμία χρημάτων. Ἐπιμέλεια τῶν πραγμάτων. Ἀμέλεια γονέων. Ἕγεμονία τῆς Ἑλλάδος. Γραφή φόνου (*γράφεσθαι φόνου*). Ἐμπειρία τῶν πολεμικῶν. Ἐγκράτεια ἥδονῆς καὶ λύπης. Εἰρήνη καὶ ἐλευθερία τῶν τοιούτων (*Pl. Rep. 1, 329; freedom from —*). Ἀγγείων ἀπορίᾳ (*Thuc. 4, 4, from lack of vessels*). Ἀφορμὴ (*ἀδειαν*) διδόναι τινὶ τοῦ λοιδορεῖσθαι. Ἀφορμὴ ἔργων (*Xen. Mem. 2, 7, 11, as a means of setting about a work*).

REM. Sometimes an objective genitive is even used with substantives derived from verbs or adjectives which take a dative or a preposition (especially *πρός*, *towards*) : but if any obscurity might result from the use of the genitive, a preposition is used : Ἐμμονή τοῦ κακοῦ (*Pl. Gorg. 479, from ἡμένειν τῷ κακῷ*). Πρόβλημα χειμόνων (*Pl. Tim. 74, a protection against*). Ἐπικούρημα τῆς χώνος (*Xen. An. 4, 5, 18, also πρός*). Οὐ λόγων τοὺς ἀγῶνας προτίθεμεν ἀλλ᾽ ἔργων (*Thuc. 3, 67*). Δῆλον ἐγένετο, ὅτι οὐ τῆς τῶν Ἑλλήνων εὐνοίας ἔνεκα ὁ ἡγεμών ἔλθοι (*Xen. An. 4, 7, 20*). Δημοσθένεος φίλια καὶ Ἀθηναίων εὐνοίᾳ (*Thuc. 7, 57; out of friendship for D., and goodwill towards the A.*). Ἡσυχία ἐχθρῶν (*Pl. Rep. 8, 566, repose from —*). Sometimes the genitive is used even more harshly, instead of *περί* or a preposition of place : Τὸ τῶν Μεγαρίων ψήφισμα (*Thuc. 1, 140*). Ἡ τοῦ πηλοῦ ἔρωτησις (*Pl. Theat. 147*). Μετὰ τὴν τῆς Αἰτωλίας ἔνυμφοράν (*Thuc. 3, 114, = τὴν ἐν τῇ Αἰτωλίᾳ*). Ἀπόστασις τῶν Ἀθηναίων (*Thuc. 8, 5, = ἀπὸ τῶν Αθ.*).

§ 49. a) In the genitive (*g. definitivus*) is sometimes added that in which the generic (282) notion expressed by the governing word is in a special manner contained and denominated (but usually only the genitive of an infinitive) : Ἡ τοῦ χαίρειν διάθεσις (*Pl. Phil. 11, the affection, or mood, of rejoicing*), ἡ τοῦ πειθεῖν τέχνη (*Pl. Phil. 58*). Ἀμάθια αὕτη ἡ ἐπονειδιστος ἡ τοῦ οἴεσθαι εἰδένει, ἢ οὐκ οἰδεν (*Pl. Apol. 29, that of conceiting oneself to know —*)¹.

(283) b) The genitive with words signifying a measure, number, or quantity, denotes the kind, the thing measured or numbered (*g. generis*) : Πλήθος ἀνθρώπων οὐ συκρόν, βοῶν ἀγέλη, οἴνον δέκα ἀμφορεῖς, μεδίμνος σίτου, ἄμαξαι σίτου (*Xen. Cyr. 2, 4, 18, wagon-loads of corn*), τριάκοντα μυριάδες στρατιᾶς (*Xen. An. 1, 4, 5*), τριακόσια τάλαντα φόρου (*Thuc. 2, 13, in taxes*). Ἡν τι στασιασμοῦ ἐν τῇ πόλει (*Thuc. 4, 130*). (Rarely with a neuter adjective as substantive : Ἀμήχανον

¹ Τὸ ὄνομα ὁ Μακάρτατος, *the name M.* (*Dem. 43, 77*). Τὸ τοῦ πατρὸς ἐμοῦ ὄνομα Σωσίαν τῷ νίψι ιθέμην (*Dem. 43, 74*). (In apposition, not in the genitive. Very rarely τῷ ὄρει τῆς Ἰστάνης, *Thuc. 4, 46*, instead of τῷ ὄρει τῇ Ἰστάνῃ, see in § 18, R. Ιlliōν πτολείθρον, poetic.)

εὐδαιμονίας, *Pl. Apol.* 41; *something inconceivably great in the way [§ 49.] of blessedness; inconceivable happiness.* Ἀθηναῖοι ἐπὶ μέγα ἔχωνταν δυνάμεως, *Thuc.* 1, 118. Ἐπὶ πλεύστον ἀνθρώπων, *Thuc.* 1, 1.) ("Αλις τούτων.)

REM. 1. Especially we may remark the expression ἐν παντὶ κακοῦ (*ἀθυμίας*, etc.) εἶναι (*ἐξ πᾶν κακοῦ ἀφικνεῖσθαι*).

REM. 2. In like manner, a genitive is appended to adverbs (especially πῶς, ὡς, and ὅπως, ὡςαντας, εἰν, καλῶς, κακῶς, ικανῶς) with the verb ἔχω, in the sense *am qualified, disposed, provided, in regard of —, find myself in point of —, have a certain measure of —;* Πῶς ἔχεις δόξης τοῦ τοιοῦδε πέρι; (*Pl. Rep.* 5, 456.) Πελοποννήσοι ἐπλεον, ὡς ἔλει τάχος ἔκαστος (*Thuc.* 2, 90). Ἄρ' οὖν οὗτος ικανῶς ἐπιστήμης ἔξει; (*Pl. Phil.* 62.) Συμμέτρως λεπτότητος ἔχειν καὶ πάχοντος (*Pl. Tim.* 85). (Ως ποδῶν ἔλχον, *as fast as my legs would carry me, tāχιστα,* *Hdt.* 6, 116.) (Η Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται, *Thuc.* 1, 36; *lies exceedingly well for the voyage to S.*) In *Hdt.* and the poets also, Πῶς ἀγάνος ἥκομεν; εὐ ήκειν χρημάτων, etc. (always without article.)

a) The genitive stands with words which denote a *part* of something, in order to assign the whole (*g. partitivus*). In this manner (284) the genitive is governed by substantives and words used substantively, (pronouns, numerals, adjectives, and participles with the article, the article with an adverb or with a preposition and its case), by superlatives and by verbs involving the signification of the superlative: Μέρος τι (τὰ δύο μέρη) τῆς στρατιᾶς. Τῶν γερόντων τις. Ἐν ἐνίας τῶν πόλεων. Τῶν πολιτῶν οἱ μὲν ἀπώλοντο, οἱ δὲ ἔφυγον. Δέκα (πολλοὶ) τῶν στρατιωτῶν. Οἱ τέταρτος τῶν πατέων. Οἱ δεινότατοι τῶν ρήτορων. Τὰ καλὰ τῶν ζώων, οἱ σπουδαῖοι τῶν γονέων (*Isocr. Dem.* 11). Οἱ χρηστοὶ τῶν ἀνθρώπων (*Arist. Pl.* 490). Ἐπὶ πολὺ τῆς χώρας (*Thuc.* 4, 3, *over a great part of the land*). Ἀθηναίων ὁ βουλόμενος. "Οἱ τι περ ὄφελος ἦν τοῦ στρατεύματος (*Xen. Hell.* 5, 3, 6). Τὸ καταντικρὺ αὐτῶν τοῦ σπηλαίου (*Pl. Rep.* 7, 515, *the part of the cavern facing them*). Οἱ πολλοὶ χαίρουσι καὶ τῶν ἔδεσμάτων καὶ τῶν ἐπιτηδευμάτων τοῖς καὶ τὸ σῶμα καὶ τὴν ψυχὴν βλάπτουσιν (*Isocr. Pac.* 109). Σύμβουλος ἀγαθὸς χρησιμώτατον ἀπάντων τῶν κτημάτων ἐστίν (*Isocr. Nicocl.* 53). Μόνος πάντων φρονεῖς. Ὁρθότατα ἀνθρώπων λέγεις (*Pl. Theat.* 195). Ἡ ναῦς ἄριστα ἐπλει παντὸς τοῦ στρατοπέδου (*Lys.* 21, 6). Οἱ παλαιότατοι τῶν Ἀθηναίων πρόγονοι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἥριστενσαν (*Xen. Mem.* 3, 5, 10). — Τῷ ὄρῳ μεν ἡμῶν αὐτῶν τὰ ὄρῳ μενα; (*Pl. Rep.* 6, 507; *with what part of ourselves —?*) Ἐν τοιούτῳ τῆς οἰκίας, ὅπου πλειστάκις ὁ δεσπότης ὄφεται (*Xen. Hipp.* 4, 1; *in such a part of the house —*). Οἱ Ἀθηναῖοι ἐν τούτῳ παρασκευῆς ἥσαν (*Thuc.* 2, 17). — Εἰς τοῦτό τινες ἀνοίας ἐληλύθασιν (*Isocr. Pac.* 31). Εἰς τοσοῦτο ἀμαθίας ἥκω (*Pl. Apol.* 25).

[§ 50.]

REM. 1. We must note the different positions of the words, when the partitive genitive is governed by a participle with the article which has with it other definitions (case, adverbs, etc.): *Oι Ἀρκάδων ήμέτεροι ὅντες ξύμαχοι* (*Thuc. 5, 64, those of the Arc. who —*). *Αἱ ἄριστα τῶν νεῶν πλέουσαι* (*Thuc. 1, 48*). *Οἱ ξυμπροθυμηθέντες τῶν ὥρηρων τὸν ἑκπλον* (*Thuc. 8, 1*).

REM. 2. With numbers or words of number (*μόνος, δλίγοι*) now and then *ἀπό*, *ἴξ* are added, especially to denote that which is drawn off from, or remains: "Αγνων ἀπὸ τετρακισχιλίων ὀπλιτῶν χιλίους καὶ πεντήκοντα τῇ νόσῳ ἀπώλεσεν" (*Thuc. 2, 58*). 'Ἐκ τριῶν ἐν ἀν εἰλόμην' (*Soph. Tr. 734, I should have chosen one of three*).

REM. 3. Instead of the neuter singular of an adjective denoting magnitude (*πολύς, etc.*), or a certain part (e. g. *ἡμισυς, λοεπός*) with a partitive genitive, in Greek the adjective often takes the gender of the genitive: 'Οἱ ημισυς, δλιγός τοῦ χρόνου. Εὐκτήμων ἔβιώ ἔτη ἔξ καὶ ἐνενήκοντα, τούτον δὲ τοῦ χρόνου τὸν πλεῖστον ἔδεκται εὐδαιμόνιον εἶναι' (*Isae. 6, 18*). Κύρος κατενέψει πολλὴν τῆς χώρας τοῖς Ἀρμενίοις ἔρημον καὶ ἀργὸν οὖσαν διὰ τὸν πόλεμον (*Xen. Cyr. 3, 2, 2*). (Rarely with other adjectives: *Τῆς γῆς ἡ ἄριστη, Thuc. 1, 2*.)

REM. 4. Sometimes a general subject (or object) is put first, and then instead of the partitive genitive, we have, by way of apposition, a partition with pronouns or words of number (e. g. *οἱ μὲν — οἱ δέ, etc.*) or a limitation (*οἱ πολλοί, partly —, partly —, for the most part*): *Οἱ τῷ φιλοσοφίᾳ μεμφόμενοι λέγοντι, ὅτι οἱ ἐννόντες αὐτῇ οἱ μὲν οὐδενὸς ἄξιοι, οἱ δὲ πολλοὶ πολλῶν κακῶν ἄξιοι εἰσιν* (*Pl. Rep. 6, 495*). Οἱδα ἀδελφούς, οἱ τὰ ἵστα λαχόντες ὁ μὲν αὐτῶν τάρκοντα ἔχει, ὁ δὲ τοῦ παντὸς ἔνδειται (*Xen. Conv. 4, 35*). Πελοποννήσους καὶ οἱ ξύμμαχοι, τὰ δύο μέρη, ἐνέβαλον ἐς τὴν Ἀγτικήν (*Thuc. 2, 47*). Οἱ ἐντοῖς τοῖς Δακεδαιμονίοις δεξιὸν μὲν κέρας οἱ Μαντινεῖς εἶχον, παρὰ δ' αὐτοῖς οἱ ξύμμαχοι Ἀρκάδων ήσαν, ἔπειτα Ἀργείων οἱ χιλιοὶ λογάδες (*Thuc. 5, 67*). Cf. § 5, ἔκαστος and ἄλλος ἄλλο.

b) A partitive genitive is also governed by an adverb of place or time, denoting a point in and of the whole: 'Εξάγγελλε τοῖς πολεμίοις, ἡμᾶς παρασκευάζεσθαι ἐμβαλεῖν που τῆς ἐκείνων χώρας' (*Xen. Cyr. 6, 1, 42*). Οὐκ οἶσθα, δπου γῆς εἰ (*Pl. Rep. 3, 403*). Πανταχοῦ τῆς γῆς, οὐδαμοῦ γῆς. (Οὐ βλέπεις, ἵν' εἴ κακοῦ. *Soph. Ed. R. 413*.) 'Αλλοι ἄλλῃ τῆς πόλεως ἀπώλυντο' (*Thuc. 2, 4*). Οἱ ἄλλοι, δσοι ἐνταῦθα ἥλθον ἥλικιας (*Pl. Rep. 1, 329*). Οἱ ἄνω τοῦ γένους (*Pl. Legg. 9, 378, those higher up in the race, i. e. the ancestors*), ἐγγύτατα γένους (*Isae. 3, 64*). Πόρρω σοφίας ἐλαύνειν (*Pl. Euthyphr. 4, a long way into —*). Πόρρω τῶν νυκτῶν, πρωὶ τῆς ἡμέρας, ὁψὲ τῆς ὥρας. Πηνίκα τῆς ἡμέρας; (*Arist. Aves 1498; at what time of day?*)

§ 51. A partitive genitive not unfrequently stands in Greek without an (284, expressly governing word, in the following cases:

R. 1)

a) When to an indefinite substantive (without article) there is added the mention of a special sort, by an adjective or participle: "Ἐρχεται δρηστρὶς τῶν τὰ θαύματα δυναμένων ποιεῖν" (*Xen. Symp. 2, 1, a dancing-girl, of those who —*). Παταγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρου πιστῶν (*Xen. An. 1, 8, 1*). Similarly: 'Ανιρ τῶν ὥρηρων, *Arist. Eq. 423*. 'Ανδρες τῶν φυλάκων, *Thuc. 6, 43*. 'Ανήρ almost merely = τις).

b) When to the whole expressed in the genitive there is immediately annexed the

special name of the individual (not a general class-notion) : Τῆς Ἰταλίας Λοκροὶ μὲν [§ 51.]
 Συνρακούσιων ἦσαν, Πηγῆνοι δέ, κατὰ τὸ ξυγγενές, Λεοντίνων (*Thuc. 3, 86, of Italy, in It., of the Italian cities*). Οἱ Δωριῆς ἡμῶν (*Thuc. 4, 61, = οἱ Δωριῆς ὄντες ἡμῶν*). Δακεδαιμόνιοι τῶν περιοίκων (*Thuc. 4, 53, Lac. of the class of the Perieci*). Especially in this manner is used the genitive of a country (a place) with the name of a single point in it : Παραλαβόντες Βοιωτὸν καὶ Φωκάς Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον (*Thuc. 1, 111, to Ph. in Th.*). Οἱ Ἀθηναῖοι ὠρμίσαντο τῆς Χερύοντος ἐν Ἐλεῦντι (*Xen. Hell. 2, 1, 10*). (The genitive here has always the article, the governing word never, the place in itself less known being referred to the well-known country.)

c) With the verbs εἶναι, γίγνεσθαι, *to be, become, one of*—(i. e. *to belong to*—), and after all verbs denoting the being in one or another way received into a class, counting or being counted with a class. But with εἶναι, γίγνεσθαι, and sometimes with other verbs, εἰς may be prefixed to the genitive, e. g. Κριτίας τῶν τριάκοντα ἦν (*Xen. Mem. 1, 2, 31, one of the thirty tyrants*). Τῶν Ἀλκμαιονιδῶν εἶναι (*Dem. 21, 144*). Ἔξην Εὐκράτει τῶν τριάκοντα γενέσθαι (*Lys. 18, 5*). Ἐστι τῶν αἰσχρῶν, μᾶλλον δὲ τῶν αἰσχίστων τοὺς ἔνυμάχους φάνεσθαι προδιδόντα (*Dem. 2, 2*). Σο ἔστι τῶν λυσιτελούντων, τῶν ἀδίκων, τῶν καλῶν, nearly = αἰσχρόν, ἀδικον, etc.). But also Ἐστιν ἐν τῶν αἰσχρῶν, *Isocr. Arch. 97*; ἔστι τῶν φανέλων τι, *Pl. Rep. 10, 603*; ἐν τι τῶν αἰσχρῶν ἔστιν, *Dem. 20, 135*. Τῶν εἰς τὴν πόλιν ἀνηλωκότων τὴν οὐσίαν εἰς ἔγῳ φανήσομαι γεγενημένος (*Isocr. Call. 62*). Ο Θράσυλος τῶν ἐν Σικελίᾳ κατελέγη τριηράρχων (*Isae. 7, 5*). Σόλων τῶν ἐπτὰ σοφιστῶν ἐκλήθη (*Isocr. Antid. 235*). Γράφε με τῶν ἵππεύειν ἐπιθυμούντων (*Xen. Cyr. 4, 3, 21*). Καὶ ἐμὲ θές τῶν πεπισμένων (*Pl. Rep. 4, 424*). Οὐδαμοῦ πώποτε Μειδίας τῶν συγχαιρόντων ἔξητάσθη τῷ δῆμῳ (*Dem. 21, 202*). Also : Αἰσχίνης τῶν ἔχθρῶν τῶν σῶν εἰς ἔξητάστο (*Dem. 19, 291*). Μειδίας εὐχετο μὴ λαχεῖν τῶν ἔξιόντων (*Dem. 21, 183, = στρατευσομένων*).

d) With verbs which otherwise govern the accusative (especially in the sense *give* or *take*), when a certain indefinite portion (*somewhat, some*) of a whole is denoted as their object (as in English : *to eat of this or that*) : Πολὺ μᾶλλον ὑμῖν προσήκει τῶν ὑμετέρων ἐμοὶ διδόναι ἢ τῶν ἐμῶν ἐμοὶ ἀμφιεβητήσαι (*Lys. 21, 15*). Ο Κυαξάρης λαβὼν τῶν ἔρρωμένων ἵππων τε καὶ ἀνδρῶν προσελάύνει (*Xen. Cyr. 1, 4, 20*). Ο Κῦρος ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, συνεκβιβάζειν τὰς ἀμάξας (*Xen. An. 1, 5, 7*). Οσοι ἔφαγον τῶν κηρίων, πάντες ἄφρονες ἐγίγνοντο (*Xen. An. 4, 8, 20, ate of the honeycombs*). Οἱ Συνρακούσιοι ἔς τὸ Όλυμπειον παρέπεμψαν φυλακῆν, δεῖσαντες, μὴ οἱ Ἀθηναῖοι τῶν χρημάτων, ἡν ἀντόθι, κινήσωσιν (*Thuc. 6, 70, take of the money*). Αθηναῖοι ἀφίκοντο ἐς Πρασιάς καὶ τῆς τε γῆς ἔτεμον (ἐδύσωσαν) καὶ αὐτὸ τὸ πόλισμα εἰλον (*Thuc. 2, 56, laid waste a part of the land*). Ibid. ἔτεμον τὴν Τροζηνίδα γῆν and ἔτεμον τῆς την πολλῆν). Βρασίδας διελών τοῦ παλαιοῦ τείχονς μίαν ἐποίησε πόλιν ἐκ δυοῖν (*Thuc. 5, 2, πολλῆν*). Βρασίδας διελών τοῦ παλαιοῦ τείχονς μίαν ἐποίησε πόλιν ἐκ δυοῖν (*Thuc. 5, 2,*

[§ 51.] a. Ε ; *B. made a breach in —*). Ἀνιέναι δρῆσαι, *to abate of (lay aside) his anger, Arist. Ran. 700*, and τῆς ἐφόδου, *to relax in their attack, Thuc. 7, 43*.

REM. In like manner (with the notion of part and piece), it is said, ἔναι τοῦ πρόσω (Xen. An. 1, 3, 1, *to go forward*), ἐπιταχύνειν τῆς ὁδοῦ τοὺς σχολαίτεον προσόντας (*Thuc. 4, 47, to hasten them on their way*), προσόπτειν τινὶ τῆς ἀρχῆς (*Thuc. 4, 60, to further a person's progress to dominion; to pave the way to his dominion*). Κατέαγα (μέγα) τῆς κεφαλῆς (*Pl. Arist.*), *I have got a (great) hole in my head (somewhere in my head)*, συνετριβῆντα τῆς κεφαλῆς (also συντριβεῖσθαι τὴν κεφαλήν, *Lys. 3, 18, by § 31*).

§ 52. Two genitives may stand in different senses with the same substantive : Οἱ ἄνθρω-
(286) ποι διὰ τὸ αὐτῶν δέος τοῦ θανάτου καὶ τῶν κύκνων καταψύχονται (*Pl. Phæd. 85*). "Ιππον δρόμος ἡμέρας (*Dem. 19, 273, a day's running of a horse*). Διὰ τὴν τοῦ ἀνέμου ἄπωσιν τῶν ναναγίων ἐξ τὸ πέλαγος (*Thuc. 7, 34, by the wind's drifting the wrecks out to sea*). (One genitive is governed by another : μετὰ τῆς συμμαχίας τῆς αιτήσεως, *Thuc. 1, 32, together with their desire of, or application for, an alliance*.)

§ 53. Instead of a substantive for the governing word, a possessive genitive (§ 47) may be governed by a neuter pronoun, or by the word ἐν in the sense of something *in or on the part of* some person, so that the pronoun is often explained by a sentence with ὅτι annexed, or a dependent interrogative proposition : Τοῦτο μοι ἔδοξε τῶν κατηγόρων ἀναυσχυντάτον εἶναι (*Pl. Apol. 17*). Μάλιστα τῶν κατηγόρων ἐν θεάνυμασα τῶν πολλῶν, ὃν ἐψένσαντο, τοῦτο, ἐν τῷ ἔλεγον, ὡς χρῆν ὑμᾶς εἰδαβεῖσθαι, μηδ ὑπ' ἐμοῦ ἔξαπατηθῆτε (*Pl. Apol. 17, at one thing among many in them*). Ἄλλα τέ σου πολλά ἄγαμα καὶ ὅτι νῦν ἡμεῖς χαριζόμενος Καλλίᾳ καὶ παιδεύεις αὐτόν (*Xen. Conv. 8, 12*). Τὸ βραδύ, δέ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε (*Thuc. 1, 84*). "Α δώκει Αἰσχίνης τοῦ ψηφίσματος, ταῦτ' ἔστιν (*Dem. 18, 56*). With verbs denoting to *perceive* and *remark*, when such a sentence is added, the pronoun is often omitted ; so that the genitive is proximately governed by the following sentence : 'Εγὼ οὖποτε ἐπαύθην θασιδέα καὶ τοὺς σὺν αὐτῷ μακαρίων, διαθέωμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἵλαν ἔχουεν, ὡς δὲ ἀφθονα τὰ ἐπιτηδεῖα (*Xen. An. 3, 1, 19*). 'Αγνοοῦμεν ἀλλήλων ὅτι λέγομεν (*Pl. Gorg. 517, each other's speech and meaning*). 'Εγὼ μάλιστα θεάνυμασα Σωκράτους πρῶτον μὲν τοῦτο, ὡς εὑμενῶς τῶν νεανίσκων τὸν λόγον ἀπεδέξαστο, ἐπειτα ἡμῶν ὡς δέξαις γῆσθετο, δὲ πεπόνθεμεν υπὸ τῶν λόγων (*Pl. Phæd. 89*). Καὶ πρῶτον μὲν Σωκράτης αὐτῶν (τῶν τὰ μετέωρα ἐρευνῶντων) ἐσκόπει, πότερά ποτε νομίσαντες ίκανῶς ἢδη τάνθρωπεια εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τάνθρωπεια παρέντει τὰ δαιμόνια σκοπούσιν (*Xen. Mem. 1, 1, 12, the first thing that he considered in them was, whether —*).

REM. From this usage of the language, or from some such way of taking the relation, it results that the poets use the genitive with the verbs *say* and *hear* in the sense of, *about* : (Τῆς μητρὸς ἡκα τῆς ἐμῆς φράσων ἐν οἷς νῦν ἔστιν, *Soph. Trach. 1122*, in what condition she is, *the state of my mother*;) and also, that in passing to a new matter, a genitive is put at the head of a sentence unconnected with the following construction, in the sense, *as touching* : Τί δὲ ἵππων οἴει ἡ τῶν ἀλλων

¹ Ἐπιμύγγυσθαι ἔφασαν οἱ Πέρσαι σφῶν τε πρὸς Καρδούχους καὶ ἐκείνων πρὸς αὐτούς (*Xen. An. 3, 5, 16*. The elliptic genitive as subject). Κατεσκάφη τῶν τειχῶν τῶν μακρῶν ἐπὶ δέκα στάδια ἐκατέρον (*Lys. 13, 8*; as if it were, *of the long walls there was thrown down to the extent of ten stadia*).

ζώων ; ἢ ἄλλῃ πῃ ἔχειν ; (*Pl. Rep.* 5, 459). Τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκεῖῶν ἐμπρήσεως, ποιόν τι σοι δράσουσιν οἱ στρατιῶται πρὸς τοὺς πολεμίους (*ibid.* 470).

a) The genitive with *εἰμί* sometimes denotes the person or thing to § 54, which something *belongs* and is *appropriate*, *becoming*, *suitable*, *competent* [is his part, *duty*, &c]: "Εστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ δύτινοῦν ἄνθρωπον ; (*Pl. Rep.* 1, 335.) Οἰκονόμου ἀγαθοῦ ἐστιν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον (*Xen. CEC.* 1, 2). Οὐ παντὸς ἀνδρὸς ἐστιν ἐκλέξασθαι, ποῖα ἀγαθὰ τῶν ήδεων ἐστὶ καὶ ὅποια κακά (*Pl. Gorg.* 500). 'Απόστασις τῶν βίαιον τι πασχόντων ἐστίν (*Thuc.* 3, 39 ; *takes place only in the case of those who suffer harsh treatment ; is for those who —*). (*Νομίσατε εἶναι τοῦ καλῶς πολεμεῖν τὸ αἰσχύνεσθαι καὶ τοῖς ἀρχοντοι πειθεσθαι, Thuc.* 5, 9, *that to the right conduct of war it is essential.*) (*Ἐλναι πρὸς τινος, see under the prep. πρὸς.*)

b) A genitive of a substantive with an adjective (pronoun or numeral) is either referred by *εἰμί* to a subject, or even immediately connected with a substantive, to denote its demands and consequence (what it calls for, and brings with it), its *magnitude*, *value*, also *age* (*descriptive genitive*) : 'Ως μὲν ἐγὼ οὐκ ἀδικῶ κατὰ τὴν Μελήτου γραφήν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπολογίας (*Pl. Apol.* 28). Ταῦτα καὶ διπάντης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι δοκεῖ (*Dem.* 8, 48). Ούσιά τεττάρων καὶ δέκα ταλάντων (*Dem.* 27, 4). Χωρίον δέκα μνῶν (*Isae.* 2, 35). 'Επὶ τὸν Εὐφράτην ποταμόν, ὅντα τὸ εὔρος τεττάρων πλέθρων (*Xen. An.* 1, 4, 11). Here also without adjective, as the substantive *πλέθρον* in itself expresses a definite magnitude : Ποταμὸς Κέρσος ὄνομα, εὐρος πλέθρου, *Xen. An.* 1, 4, 4). Τὸ τίμημα τῆς χώρας ἔξακισχιλίων ταλάντων ἐστίν (*Dem.* 14, 19, *comes to*). Τοῦ Μαρσύου ποταμοῦ τὸ εὖρός ἐστιν εἴκοσι καὶ πέντε ποδῶν (*Xen. An.* 1, 2, 8¹). *Μανία* ἡν ἐτῶν πλέον ἡ τετταράκοντα (*Xen. Hell.* 3, 1, 14).

REM. 1. But the descriptive genitive in Greek is not used of *properties* and make or nature in general, except in one or two idioms with *εἰμί*. (*Τούτου τοῦ τρόπου εἰμί, Arist. Pl.* 246. *Τῆς αὐτῆς γνώμης εἶναι, Thuc.* 5, 46, *τῶν αὐτῶν λόγων, Pl. Gorg.* 482, *to keep to the same tale.*)

REM. 2. Beside πρόσδοδος δνοῖν *μναῖν* (*Xen. Vectig.* 3, 10), we find also δύο *μναῖ προσδόδον* by § 49, b. Likewise apposition is used : *τριάκοντα μνᾶς πρόσδοδον ἔχειν* or *τὴν πρόσδοδον* (*Dem.* 27, 9), by § 19, R. 2.

c) The genitive with *εἰμί* and *γίγνεσθαι* denotes the *extraction* and *birth-place*, also the *material* : *Βούσιρις πατρὸς μὲν ἡν Ποσειδῶνος, μητρὸς δὲ Λιβύης (Isocr. Bus.* 10). *Πατρὸς λέγεται Κῦρος γενέσθαι Καμβύσου, μητρὸς δὲ ὥμολογεῖται Μανδάνης γενέσθαι (Xen. Cyr.* 1, 2, 1²).

¹ But also : 'Ο φόρος ἡν τετρακόσια τάλαντα καὶ ἔξηκοντα (*Thuc.* 1, 96). Τοῦ τείχους ἡν τὸ εὔρος πέντε καὶ εἴκοσι πόδες (*Xen. An.* 3, 4, 7).

² Often γίγνεσθαι ἐκ τινος. (*Από τινος γίγνη, to be descended from some one.*) Poetically φῦναι, βλαστεῖν τινος.

[§ 54.] Ἰπποκράτης ὅδε ἐστὶν Ἀπολλοδόρου νίος, οἰκίας μεγάλης τε καὶ εὐδαίμονος (*Pl. Prot.* 316). Τίμαιος ὅδε εὐνομωτάτης ἐστὶ πόλεως τῆς ἐν Ἰταλίᾳ Λοκρίδος, οὐσίᾳ καὶ γένει οὐδενὸς ὑστερος τῶν ἐκεῖ (*Pl. Tim.* 20). Ἡ κρηπὶς (*the foundation*) ἦν λίθους ξεστοῦ κογχυλιάτου (*Xen. An.* 3, 4, 10). (Also without εἶναι and with ποιεῖν: Θεμέλιοι παντοίων λίθων, *Thuc.* 1, 93. Φοίνικος αἱ θύραι πεποιημέναι ἦσαν, *Xen. Cyr.* 7, 5, 22¹.)

§ 55. The genitive stands with the prepositions ἄνευ, ἀντί, ἀπό, ἔνεκα, ἐξ, πρό always, and with the prepositions διά, ἐπί, κατά, μετά, παρά, περί, πρός, ὑπέρ, and ὑπό in certain significations (those which spring from the conception of a *hanging together with*, and a *going forth from*; see chap. 6); also with all the adverbs which, as prepositions, serve to denote a relation to something in regard of place and space (sometimes also of time²); also with πλήν, *except*, λάθρᾳ (*κρύψα*), *privily from* (*λάθρᾳ τῶν στρατιωτῶν*), ἐμποδών, *in the way of* (obstructive: πολλῶν ἀγαθῶν ἀλλήλοις ἐμποδὼν γίγνεσθαι, *Xen. Cyr.* 8, 5, 24), lastly with expressions which are compounded with prepositions to denote *on a certain side of*: ἐπὶ τάδε Φασῆλιδος (*Isocr. Areop.* 80), τοῦ Ἡρακλείου ἐπέκεινα (*Xen. Hell.* 5, 1, 10), τὰ πρὸς ἔω τῆς Θηβαίων πόλεως (*Xen. Hell.* 5, 4, 49; *the country to the east of Thebes*). (On χάριν, δίκην with the gen., see § 31, d. R.)

REM. 1. With ἀγχι, ἰγγύς, and πλησίον, the poets sometimes use the dative, for the most part so that it can refer to the verb (ἴγγες εἶναι τινι). (Ἐγγότερον τῷ θανάτῳ, *Xen. Cyr.* 8, 7, 21, of a similarity.) Ἐξῆς and ἐφεξῆς have also the dative, especially in connexion with εἶναι or κεῖσθαι (ἐφεξῆς κεῖσθαι τινι, *to follow immediately upon something*).

REM. 2. How *from*, *out of*, is denoted by the genitive without preposition, see § 60.

§ 56. The genitive stands as object with a multitude of verbs, which in their original signification, involve more or less nearly the conception of a connexion or coherence with, or a coming out (a being parted) from the same; either as principal object (sometimes with an object of reference in the dative), or as accessory definition (more remote object) along with a passive object in the accusative; e. g. Τυγχάνειν

¹ In Herodot. πεποιημένος ἐκ τινος and ἀπό τινος.

² Such adverbs are: ἀγχι, ἀγχοῦ (with its degrees of comparison, mostly poetical), ἰγγύς (with its degrees of comparison: τοῦ καιροῦ ἐγγυτέρω τοῦ τείχους διώξαντες, *Xen. Hell.* 5, 3, 5, with the genitive of comparison, by § 64 and § 90, R. 4), πλησίον (*the same*), πόρρω, (poet. σχεδόν, ἐκάς, τῆλε, τηλοῦ, τηλόθε,), χωρίς, (δίχα poet.,) εἰσω, ἔξω, ἐντός, ἐκτός (with ἔξωθεν, ἀμφοτέρωθεν, ἐκατέρωθεν, πρόσθεν, ἐπίπροσθεν, ὑπερθεν, ἐνερθεν (poet.), ἐνθεν καὶ ἐνθεν, ἀμφοτέρωθεν, ἐκατέρωθεν, πέρα, πέραν (καταντίπέρα), ἐναντίον (ἄντα, ἀντίον poet. [ἐνώπιον]), καταντίκρυ (ἀντικρύ), εἰδθύ (ιθύς), ἄχρις, μέχρις (in later writers ἔως), ἐξῆς, ἐφεξῆς.

τοῦ σκοποῦ, ἅπτεσθαι τῆς χειρός, τοῦ πράγματος, ἐπιθυμεῖν εἰρήνης, [§ 56.] ἔραν φρονήσεως, μετέχειν τῶν ἀγαθῶν, μεταδιδόναι τοῖς ἄλλοις τῶν ἀγαθῶν, ἐπιμελεῖσθαι τῶν πραγμάτων, ἀρχειν τῶν Ἑλλήνων, παίειν τινὰ ὕβρεως, αἰτιᾶσθαι τινα τῶν ἐν τῷ πολέμῳ πραχθέντων, καταγιγνώσκειν φυγὴν τινος (*to condemn a man to exile*).

REM. 1. In some such verbs the construction is somewhat variable in consequence of a different view of the meaning; for particular instances of this, the Lexicon must be consulted. Some verbs have the genitive in some one special sense, but otherwise have different constructions.

REM. 2. Although the genitive does not denote an object passively recipient of the action, yet verbs which govern a genitive (as principal object, not as secondary definition along with an accusative) are sometimes predicated in the passive of a subject which, in the active, would stand in the genitive: Νικήρατος ἔρων τῆς γυναικὸς ἀντεράται (*Xen. Conv.* 8, 3). Ἀσκεῖται δὲ τὸ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμάζόμενον (*Pl. Rep.* 8, 551). Ἀμελεῖν τινος). “Οστις ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν, οὐκ ἐλεύθερός ἐστιν (*Xen. Mem.* 4, 5, 3). Ἄρχειν τινός); especially those compounded with κατά (§ 59), as κατακρίνεσθαι, καταφρονεῖσθαι, καταγελάσθαι, e. g. Ἐπειδάν τις ἔγγυς ὁ τοῦ οἰεσθαι τελευτήσειν, οἱ λεγόμενοι μῦθοι περὶ τῶν ἐν Αἴδου, καταγελώμενοι τέων, τότε δὴ στρέφοντιν αὐτοῦ τὴν ψυχὴν, μη ἀληθεῖς ὁσιν (*Pl. Rep.* 1, 330). Ἰσμηνίας κατεψήσθη καὶ ἀποθνήσκει (*Xen. Hell.* 5, 2, 36, from καταψηφίζομαι, deponent middle).

a) The genitive is governed by the verbs which involve the conception of attaching to, and adherence to a thing; viz. such as mean *to seize or lay hold by or upon, to hold to, catch at, get to (hit), aim at, and be studious of, crave, be in need of, lay claim to, be or make partaker of, fill with, be full of and rich in, make a beginning of*: thus, λαμβάνομαι (in the middle), ἐπιλαμβάνομαι, ἀντιλαμβάνομαι, συλλαμβάνομαι, ἔχομαι, ἀντέχομαι (also figuratively, e. g. ἐπιλαμβάνομαι τοῦ νόμου, *lay hold upon and find fault with, τὰ τούτων ἔχομενα, what hangs together with these and borders thereon*)¹, ἀπτομαι, καθάπτομαι, ψαύω, θιγγάνω, — ὁρέομαι, στοχάζομαι, τυγχάνω (*hit — attain, get*), ἐφικνοῦμαι, ἔξεινοῦμαι (*κυρῶ*), — ἐπιθυμῶ, ἔρω², ἐφίεμαι, γλίχομαι (*δῆψω, thirst after, ἐλεύθερίας*), — δέη (*μοι, I need*), δέομαι (*τινός, of a person: I beg of some one, προσδέομαι (χρήσω)*)³, ἐλλείπεται (*μοι, I have lack of*), — ἀντιποιοῦμαι (*τῆς ἀρχῆς τινι, contest the government with some one*), μεταποιοῦμαι, ἀμφιεβητῶ (*τινός τινι, προσήκει (μοι τῆς ἀρχῆς, I have a right to, have to do with —), μετέχω, μεταλαγχάνω, μεταλαμβάνω, μέτεστι (τινός μοι), μεταδίδωμι*)⁴, κοινωνῶ (*τινός τινι, συναίρομαι (τινὶ τοῦ κιν-*

¹ The actives λαμβάνω, *take (not take by)*, ἔχω, *hold, have, govern the accusative*.

² But φιλῶ τινα, as it does not express desire.

³ Πολλοῦ δέω, δλίγον δέω, *I am far from —, within a little of —, δλίγον δεῖ, it wants little of, or but that —.* Τριακοστὸν ἔτος ἐνὸς δέον, not δέοντος, i. e. *the twenty-ninth year; δνοῖν δέοντες πεντήκοντα ἄνδρες, forty-eight men.* (*Ὀκτὼ ἀποδέοντες τριακόσιοι, Thuc. 4, 38; δκτώ as genitive.*) (*Ολίγον, μικροῦ without δεῖ, adverbially: within a little, almost, nearly.*)

⁴ Μετέχω, μεταλαμβάνω μέρος, μέτεστι μοι μέρος, as the genitive denotes the whole, of which the person has part. Δαγχάνω τι, *obtain by lot; in the poets also τινός.*

[§ 57.] δύνονται¹, κληρονομῶ (τῆς οὐσίας), ἀπολάνω², γένουμαι (μέλιτος, μαθήματος, γεύειν τοὺς παῖδας αἴματος), ἐμφοροῦμαι, ὅσφραινομαι, — πίμπλημι (ἐμπ., ἀναπ.), πληγῶ, πλήθω, γέμω, εὐπορῶ, πλουτῶ, — ἄρχω (ὑπάρχω, κατάρχω), ἄρχομαι³, and other more special expressions.

(260) REM. The verbs to take, to hold, have also the genitive of the part by which one lays hold : Οἱ παρόντες ἔλαβον τῆς ζώνης τὸν Ὀρόπεντην (*Xen. An.* 1, 6, 10). Καὶ μον ἐλάβετο τῆς χειρὸς ὁ Ἀδείμαντος (*Pl. Parm.* 126, took me by the hand). So ἔλκειν τινὰ ποδῶν (by the feet), and the like.

b) Further, the verbs which convey the notion of removal from and depriving of : viz. such as to give up (one's claim to), forego, miss of, be and make far from, shut out of, hinder of, deprive of, begrudge, free from, lack, refrain from (spare), desist from, make an end of, together with be different from ; thus, ἀφίειμαι, μεθίειμαι (τινός)⁴, — ἀποτυγχάνω, ἀμαρτάνω, σφάλλομαι, φεύδομαι (ἀπολείπομαι τὸν καρδῶν), — ἀπέχω, διέχω, χωρίζω, ἀφίστημι (Ὀρχομενίους Θηβαίων, move them to revolt from the Th., ἀφίστασθαι Θηβαίων), — ἔργω (τινὰ τῆς δύσδου), ἰσχω, κωλύω (ἐναντιοῦμαι τινὶ τινος), στερῶ, ἀποστερῶ (τινά τινος)⁵, φθονῶ (γυμνῶ, μονῶ, strip, make deserted, i. e. bereave of, καταλύω τινὰ τῆς ἀρχῆς), ἐλευθερῶ, ἀπαλλάττω (τινὰ κακῶν, ἀπαλλάττομαι πόνων), ἀφῆμι, ἀπολύω (τινὰ τῆς αἰτίας), — ἀπέχομαι, φεύδομαι, — εἴκω, ὑπεικω, παραχωρῶ (τινὶ τινος), ὑποχωρῶ, ἐξίσταμαι (τῆς οὐσίας, τοῦ φρονεῖν), (ἐξανίσταμαι, ὑπανίσταμαι τινὶ ἔδρας), — παύω (τινὰ τῆς ἐπιθυμίας, παύομαι τῆς ἐπ.), ἐπέχω (τοῦ λόγου, ὑφίειμαι τοῦ μέγα φρονεῖν), — διαφέρω, δέστηκα, and other more special phrases (e. g. λωφῶ δδύνης, feel myself relieved of), or such as are used in a more free sense by the poets (e. g. ἀτιμάζειν τινὰ ἄν δεῖται, *Soph. CEd. Col.* 49, to refuse a person something, and count him unworthy of it, πεφεγένει νόσου, *Soph. Phil.* 1044).

REM. In different verbs the sense which requires the genitive, results from their composition with ἀπό, or ἐξ, thus (besides the verbs above given) in ἀπελαύνω, ἀπορέπω (τινὰ τῆς ἀλαζονίας), ἀποπηδῶ (Σωκράτους, *Xen. Mem.* 1, 2, 16, *desert him suddenly*), ἐκβαίνω (τῆς ἐμαντοῦ ἴδεας), ἐκβάλλω (τινὰ τιμῆς), ἐκδιατῶμαι (τῶν καθεστώτων νομίμων, *Thuc.* 1, 132), ἐξίστημι (τινὰ τοῦ φρονεῖν, ἐξίσταμαι τῆς ἀρχῆς), ἐκλύω (τινὰ ἀπορίας). Where the local notion from, out, is prominent, we have (both in these compounds, and in other verbs) ἀπό or ἐξ, e. g. Ἡ ψυχὴ ἀπό τοῦ σώματος χωρίζεται. Αἱ ὄχθαι τρία πλέθρα ἀπό τοῦ ποταμοῦ ἀπειχον (*Xen. An.* 4, 35). Ἀπαλλάττειν τινὰ ἐκ πόνων. - (Ἐλευθεροῦν, ἀπαλλάττειν τινὰ ἀπὸ Μήδων, of persons.)

§ 58. a) Further, the genitive is governed by the verbs which denote (291) being careful or neglectful of, mindful or forgetful of (the conception being, that the mind is directed to something), as ἐπιμελοῦμαι, μέλει μοι, μεταμέλει μοι (it repents me of), φροντίζω, κήδομαι, ἔντρεπομαι (have a care of, regard for), προνοῶ, προσορῶ, ἀμελῶ, ὀλιγωρῶ, — μέμνημαι, ἐπιμέμνημαι, λανθάνομαι, ἐπιλανθάνομαι, ἀναμνήσκω (τινά τινος), sometimes ἐνθυμοῦμαι (usually with the accusative), and the verb πειρῶμαι (πειρῶ), attempt.

¹ Also συναίρομαι τὸν κίνδυνον, share the danger.

² Also ἀπολάνω ἀγαθόν (φλαύρον) τί τινος.

³ "Ἄρχομαι ἀπό τινος, begin with, at something.

⁴ But ἀφίημι, μεθίημι τινα, let a person go, set him at liberty.

⁵ Also ἀποστερῶ τινά τι, § 25.

REM. 1. The constructions μέλει μοι, φροντίζω περὶ τινος also occur. (Μέλει μοι [§ 58.] ταῦτα, personally. Ἐφερται καὶ χοροὶ πᾶσι μέλουσιν, Pl. Legg. 8, 835.)

REM. 2. Μέμνημαι has also the accusative (*bear in mind and know*: τοὺς ἀδικοῦντας); ἀναμνήσκω two accusatives (§ 25). Μνημονεύω has usually the accusative.

REM. 3. After the same analogy, the genitive is sometimes found also with αἰσθάνομαι, have a perception of (by the senses, e. g. κραυγῆς), and ἀκούω, hear to (e. g. τῶν Σειοήνων), different from ἀκούω τινός, hear from a person, § 60. Ἀκούω τινὸς διαλεγομένου, I hear some one speaking.

b) Likewise the verbs which signify *to be leader* and *ruler of*, as ἄρχω, ἡγοῦμαι, κρατῶ, βασίλεύω, δεσπόζω, προστατῶ, τυραννεύω, στρατηγῶ, ἡγεμονεύω, and the verb ἀκούω (κλύω) in the signification *obey* (and ἀνηκούστω).

REM. Ἡγοῦμαι τινι, am leader to a person, show him the way, κρατῶ τινα, overcome a person (μάχη). In the poets, the verbs of *ruling* have also the dative. As ἀκούω, so ὑπακούω occurs with the genitive (usually with the dative).

a) The genitive stands with various verbs which are compounded with a preposition governing the genitive, as the object of the relation denoted by the preposition, either alone, or with an object-accusative; especially (besides the verbs with ἀπό and ἐξ, § 57 b, R.) those compounds with κατά which denote an action *directed to*, or *against a person*, e. g. καταγελῶ, καταφρούω, καταβοῶ (τῶν στρατηγῶν, cry out against the generals, in accusation or complaint), καταντλῶ (γέλωτά τινος), καταχέω, καταπροΐζομαι, καθυβρίζω. In those which denote accusation and condemnation (κατηγορῶ, καταγιγνώσκω, καταδικάζω, κατακρίνω, καταψηφίζομαι), the offence or the punishment stands as object in the accusative: κατηγορεῖν ἀδικίαν, μωρίαν τινός (literally, to charge injustice against a person), so that the Greek construction is often the converse of the English. "Οταν τον καταγινῶτε οἱ εροσυλίαν ἡ κλοπήν, οὐ πρὸς τὸ μέγεθος ὅν ἀν λάβωσι, τὴν τιμωρίαν ποιεῖσθε, ἀλλ' ὁμοίως ἀπάντων θάνατον κατακρίνετε (Isocr. in Loch. 6). Καταψηφίζεσθαι δειλίαν, θάνατόν τινος). In the passive: Τά μου ψευδῆ κατηγορημένα (Pl. Apol. 18). Ο κατεψηφισμένος ἡμῶν θάνατος. (Πολλὴν δυστυχίαν καταγιγνώσκειν τινός, to pronounce a person to be very unfortunate.)

b) Further, in some verbs compounded with πρό and ὑπέρ (partly in their proper signification, partly with the sense of a preference or advantage), e. g. προτιθέναι προοίμιον τοῦ λόγου (Pl. Legg. 4, 723, prefix), προτιμᾶν σωτηρίαν κέρδους (Ant. 2, β. 5), προέχειν τινός τινι (to surpass a person in something), ὑπερέχειν σκιάδειόν τινος (Arist. Aves, 1508), ὑπερφρονεῖν τινος (to look down upon), ὑπερέχειν πάντων κάλλει καὶ μεγέθει.

¹ In Herodotus also πείθομαι τινος.

[§ 59.] REM. Υπερορῶ, *I overlook, look down upon*, and ὑπεραίρω, *surpass, have the accusative*. In the proper signification, the preposition is usually repeated.

c) With ἐπιβαίνω, *set foot upon*, e. g. τῆς Λακωνικῆς. ('Επιβαίνω ἐπὶ τὴν ναῦν, *go on board the ship*.)

§ 60. a) With the verbs *to hear, learn, ask*, the name of the person *from whom* the thing is heard, &c., is sometimes put in the genitive : Υμεῖς ἔμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν (*Pl. Apol.* 17). Ἀγγελος οὐδεὶς πάρεστιν, ὃν πεισόμεθα τάκει πράγματα (*Arist. Aves* 1120). It is more usual, however (except with πυνθάνομαι), to add παρά (πρός, εξ).

REM. 1. Ἀποδέχομαι τινος, properly *accept from some one and approve of*, e. g. Μὴ ταῦτα ἀποδέχεσθε Ἀγοράτου (*Lys.* 18, 83). Οὐκ ἀποδέξομαι σου, ἐὰν τοιάτα φύναρῆς (*Pl. Rep.* 1, 337), then usually with participle annexed (ἀποδέχομαι τινος λέγοντος) : *accept willingly, approve that (prop. while, if) a person does so and so*¹.

REM. 2. Οζω μύρον, *smell of perfume* (with the accompanying notion of fulness). Τῆς κεφαλῆς οζω μύρου (*Arist. Eccl.* 524), *in the head (from the head)*.

REM. 3. The poets put passive verbs with the genitive, in the sense *of, from* ("Αν γέ θέλονσα, πάντ' ἔμοῦ κομίζεται, *Soph. CEd. R.* 580, *what she will*), especially participles, denoting extraction or origin, e. g. φύς, τραφεῖς τινος. (Cf. § 54, c.)

(269) (275,) (R. 3) REM. 4. The poets sometimes use with verbs which in general denote a motion, the genitive of the place from which the motion commences : Δόμων δρῶ Χροσόθεμιν ἵνταφια χεροῖν φέρονσαν (*Soph. Pl.* 324). Παιᾶς γῆς ἐλᾶν Κορινθίας (*Eur. Med.* 70, *out of —*). The more ancient language had for this sense the particular termination θεν, which has remained in local adverbs (cf. the *Accidence*). (Also εἰς οὐρανόθεν.)

§ 61. a) A genitive stands with verbs and phrases, denoting crimination (293) and impeachment of a person, or conviction and condemnation, to denote the matter of the crimination (charge, &c.), e. g. Γράφομαι Φίλιππον φόνου, as with αἰτιῶμαι (also αἰτιῶμαι τοὺς θεοὺς τῶν ἀγαθῶν), ἐπαιτιῶμαι, διώκω, εἰσάγω, ὑπάγω, γράφομαι, αἴρω (τινὰ φόνου, κλαπῆς), ἐπέξειμ (τινὶ φόνου), ἐικην λαγχάνω (or simply λαγχάνω), δικάζομαι (τινὶ κλήρου, go to law with a person because of an inheritance), φεύγω, ἀλίσκομαι, διφισκάνω (ἀσεβείας). ('Απολύω, ἀφίημι τινὰ τῆς αἰτίας, § 57, b².)

REM. 1. With some of these verbs the name of the punishment also stands in the genitive : Υπάγω τινὰ θανάτου. Κρίνομαι θανάτου (*am upon my trial for life and death*, but also περὶ θανάτου, *Xen. Hell.* 5, 5, 25). (Τιμῶ τινι τῶν ἰσχάτων. Τιμᾶται μοι ὁ κατήγορος θανάτου, *lays the punishment at, demands that death be the punishment*.)

¹ In like manner ἀνέχομαι τινος ποιοῦντός τι, *put up with, tolerate that (prop. when) a person does so and so*. Hence with gen. alone, ἀνέχομαι τινος.

² The conception on which the genitive rests, seems to be either that of a bringing under a certain notion (on account of, under the head of), or, of a direction to something (that to which the charge comes).

REM. 2. On the verbs compounded with *καρά*, see § 59, a. Ὁφλισκάνω stands [§ 61.] also with the accusative of the things one is accounted guilty of, and of the punishment : Ωφλήκασι μοχθηρίαν καὶ ἀδικίαν (*Pl. Apol.* 39), διφλεῖν χυλίας δραχμάς, διφλεῖν γέλωτα. (Ἐγκαλεῖν τινι ἀδικίαν.)

b) With some verbs and phrases denoting to *praise* or *count happy*, to *compassionate* or *take revenge for*, the object on account of which one is praised or pitied, or revenge is taken, stands in the genitive : Εὐδαιμονίζω σε τοῦ τρόπου (*Pl. Crit.* 43). Νῦν ἔξεστι Δακεδαιμονίους πάντων, ὡν τεποιήκασιν ἡμᾶς, τιμωρήσασθας (*Xen. Hell.* 6, 4, 19); so with ἄγαμαι, εὐδαιμονίζω, μακαρίζω, ζηλῶ, οἰκτείω, ἀμύνομαι, τιμωροῦμαι. (With an adjective : Εὐδαιμών μοι ἀνὴρ ἐφαίνετο τοῦ τρόπου, *Pl. Phæd.* 58.)

REM. 1. Occasionally some other verbs of kindred meaning are thus used, e.g. συγγιγνώσκω τινὶ τῆς ἐπιθυμίας (*Pl. Euthyd.* 306; as τιμωροῦμαι, otherwise συγγιγνώσκειν τῷ ἐπιθυμίᾳ τινός). Δακεδαιμόνιος ὡργίζοντο Θηβαῖοις τῆς ἀντιλήψεως τῆς τοῦ Ἀπόλλωνος δεκάτης (*Xen. Hell.* 3, 5, 5). The poets use this genitive with all verbs which denote praise, blame, or anger at something, e.g. πατρὶ μηνίσας φόνου (*Soph. Ant.* 1177). Verbs of *wondering* are also found with a single genitive of the person wondered at : Θαυμάζω τῶν ὑπὲρ τῆς ἴδιας δόξης ἀποθνήσκειν ἀθελόντων, ὑπὲρ δὲ τῆς κοινῆς μη τὴν αὐτὴν γνώμην ἔχοντων (*Isocr. Archid.* 93).

REM. 2. In the same manner the genitive is used in crying out at something, with an adjective, an interjection, or alone : Σχετλία τόλμης (*Eur. Alc.* 741). Φεῦ τοῦ ἀνδρός (*Xen. Cyr.* 2, 1, 39). Τῆς τύχης, τὸ ἐμὲ νῦν δεῦρο κληθέντα τυχεῖν (*Xen. Cyr.* 2, 2, 3, *what a misfortune, that I —*).

The genitive stands (as possessive) with the adjectives which denote § 62. *belonging to*, or the contrary, viz. οἰκεῖος, ἴδιος, ιερός (*consecrated to a god*), κοινός, (288 f.) ἀλλότριος. Τὰ τῶν τὴν πόλιν οἰκούντων οἰκεῖα τῶν καλῶς βασιλευόντων ἔστιν (*Isocr. ad Nic.* 21). Ἡ πόλις ἀπάντων τῶν πολιτευομένων κοινή ἔστιν (*Andoc.* 2, 1). Ιερός ὁ χῶρος τῆς Ἀρτέμιδος (*Xen. An.* 5, 3, 13).

REM. Οἰκεῖος, in the sense *inclined* and *appropriate to*, and ἀλλότριος, *unfavorable to*, *alienated from*, have the dative : Ἡ Θάσος τότε Δακεδαιμονίος μὲν οἰκεία, ἡμῖν δὲ ἀλλοτρία ἦν (*Dem.* 20, 61). Κοινός has more frequently the dative (κοινὸν πᾶσιν, κοινὸς ὁ ἄγων ἐμοὶ τε καὶ σοὶ).

The genitive stands, as objective genitive, with adjectives denoting a § 63. property which refers to a certain object (transitive adjectives), viz. :

a) With the adjectives denoting *full of*, *deficient in*, *needy*, *unparticipants of*, *void*, or *free from* (cf. § 57, the genitive with the corresponding verbs), e.g. Τὰ κοῖλα τῆς γῆς ὑδατος ἔμπλεα ἔστιν (*Pl. Phæd.* 110). Πόλις μεστὴ ἐμπόρων καὶ ξένων (*Isocr. Pac.* 21). Ἔρημοι συμμάχων ἐσμέν. Πῶς ἀν θεὸς εἴη ὁ τῶν καλῶν καὶ ἀγαθῶν ἀμοιρος ; (*Pl. Conv.* 202.) Καθαρὸς φόνου (*Pl. Legg.* 9, 864). Such adjectives are πλήρης, πλέως, ἐμπλεως, σύμπλεως, μεστός, πλούσιος, — ἐνδεής, ἐπιδεής, κενός, ἔρημος, πένης, μέτοχος, ἀμοιρος (ἀκέραιος, ἀκέραστος), καθαρός, ἀλεύθερος, and some in which the signification is more special, e.g. δρφανός (*παιδῶν*), γυμνός (*ψυχὴ γυμνὴ σώματος*).

REM. 1. To an adjective formed from a substantive with *à privativum*, and expressing a notion complete in itself without the addition of an object, the Greeks sometimes annex for more exact definition the genitive of a kindred substantive, so that the adjective expresses no more than the general notion *bereft of, free from*, e. g. ἄπαις ἀφένων παῖδων (*Xen. Cyr.* 4, 6, 2), ἀτιμος πάσης τιμῆς (*Pl. Legg.* 6, 774, also τοῦτων ἀτιμος, *Andoc.* 1, 75, *deprived of this honour*), ἀδωρότατος χρημάτων (*Thuc.* 2, 65, *uncorrupted by*), ἀθῶος τῆς Φιλίππου δυναστείας (*Dem.* 18, 270, *free from, unkurt by*). But especially in the poets, e. g. ἀνήνεμος πάντων χειμόνων (*Soph. OEd. C.* 677), ἀπεκλος φαρέων (*Eur. Phæn.* 324), ἀφωνος τῆςδε τῆς ἀρᾶς (*Soph. OEd. C.* 685, *without uttering this curse*), ἄλυπος γήρως (*Soph. OEd. C.* 1519, *untouched by*).

REM. 2. The poets form numerous compound adjectives with the sense of fulness or abundance of a certain special kind, and give them a genitive, e. g. πολυντεφής δάφνης (*Soph. OEd. R.* 83), πολυκτήμων βίον (*Eur. Ion*, 581).

(287 b, 288 c) **b)** With the adjectives which denote *knowledge, experience, carefulness, capacity, power, or being guilty (or the cause) of something*, e. g. Ἐπιστήμων τῆς θαλάττης (*Thuc.* 1, 142), ἐγκρατής ὑπνου, γαστρός. Such adjectives are ἔμπειρος, ἀπειρος, ἐπιστήμων, ἀνεπιστήμων, ἀθῆς (*τοῦ κακῶς ἀκούειν*), ἐπιμελής, ἀμελής, ἀμνήμων, ἐγκρατής, ἀκρατής, κύριος, αἴτιος, with others of more special signification, e. g. φιλομαθής, ἀμαθής (*ώραία γάμου, ripe for marriage*).

(287 a) **c)** With adjectives derived from verbs which govern the accusative or genitive, and denoting either the action, or (especially with the ending *ικός*) the *capacity* for it, or (with *à privativum*) the forbearance of the action, e. g. Κακοῦργος τῶν ἄλλων, κατήκοος Μήδων, φειδωλὸς χρημάτων, ἀνατρεπτικὸς πόλεως, ἐξεργαστικῶτατοι ὡν ἀν (= τούτων, ἢ ἀν) ἐγχειρῶσιν (*Xen. Mem.* 4, 1, 4), ἀγευστος ἐλευθερίας (*Pl. Rep.* 9, 576), ἀπαθῆς κακῶν (*Pl. Phæd.* 250), ἄπρακτοι ὡν ἐφίενται (*Thuc.* 6, 33), ἀνήκοος τοῦ πάντων ὑδίστου ἀκούσματος (*Xen. Mem.* 2, 1, 31). Φιλόδωρος (*fond of giving*) εὐμενίας, ἀδωρος δυσμενίας (*Pl. Conv.* 197).

REM. 1. Κατήκοος and ὑπήκοος have also the dative, like the corresponding verbs.

REM. 2. A genitive is also used with adverbs formed from the adjectives described under *b* and *c*, especially with ἔχω (instead of εἶναι with the adjective): ἔρωτικῶς, ἔμπειρως, ἀνακῶς, ἀμελῶς ἔχειν τινός. (*Ἀπεχώρουν μάλα ὑπεροπτικῶς τῶν ἐναντίων, Xen. Hell.* 7, 1, 18.) Likewise with διαφερόντως (*τῶν ἄλλων*), from διαφέρων (*τινός*).

d) With some which are compounded with a substantive capable of governing the genitive, and contain its notion, e. g. ὑπεύθυνος (*τῆς ἀρχῆς, he who has to give an account of an office administered by him*), ὑποτελῆς φόρου (*Thuc.* 7, 57), ὑπόδικος φόρου, ἀστεβίας.

REM. The poets sometimes construct compound adjectives in a harsh manner with a genitive governed by the substantive contained in the adjective, e. g. ὁδομάτων ὑπόστεγος (*Soph. El.* 1886, *who is under the roof of the house*). Χρόνος ἡμερῶν ἀνήριθμος (*Soph. Trach.* 247, *a time consisting of days of which there is no number*).

e) With ἄξιος, ἀνάξιος, ἀντάξιος, together with the corresponding

adverbs, and the verb ἀξιῶ, *account worthy*, e. g. Ἀξιος ἐπαίνου, [§ 63.] κολάζειν τινὰ ἀξιώς τῶν ἀδικημάτων, ἀξιοῦσθαι τῶν ἵσων.

REM. 1. "Αξιον with the dative denotes *it is worth some one's while*, e. g. Αξιόν σοι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φορνίζειν (Xen. Mem. 2, 1, 34).

REM. 2. Of the genitive with adjectives which denote something corresponding with a thing, see the dative, § 37, R. 1.

The genitive stands with the comparative of adjectives and adverbs, to § 64. denote the second member of the comparison (*καλλίων' Αλκιβιάδον*, ἀμεί- (271) νον ζῆν τῶν ἄλλων), in the same signification with the adjectives which denote *double of*, *twice as great*, and the like (— πλάσιος, — πλοῦς), and sometimes with ἄλλος (see comparative, § 91); further, with some verbs derived from a comparative and expressing a comparison, together with one or two others, which, without being so derived, have a similar signification, as πλεόνεκτῷ (τῶν ἔχθρῶν), μειονεκτῷ, ησσῶμαι, (τῶν ἐπιθυμῶν), ἐλασσοῦμαι, ὑστερῷ and ὑστερίζω (τῆς μάχης), — περιγίγνομαι, περιειμαι (τινὸς πλήθει, σοφίᾳ), λείπομαι (πλήθει ὑμῶν), ἀπολείπομαι (*am left behind, fall short of*, τῆς ἀληθείας).

a) The genitive serves to denote the *price* at which a thing is § 65. bought, sold, exchanged, given in pledge, for which it is done, or at (258) which it is set: Πολλῶν χρημάτων (πολλοῦ) ὀνεῖσθαί τι (πρίασθαι, κτᾶσθαι, πωλεῖν, ἀποδίδοσθαι). Δόξα χρημάτων οὐκ ἀνητή (Isocr. ad Nic. 32.) Καὶ τῆς ψυχῆς ἀν τοῦτο πριάμην. Οὐδεμιᾶς χάριτος οὐδὲ ὡφελείας ἀνταλλάξαισθε ἀν τὴν εἰς τοὺς Ἐλληνας εὑνοιαν (Dem. 6, 10). Ὑποτιθέναι (ὑποκείσθαι) πέντε μνῶν. Πόσουν Εὔηνος διδάσκει; (Pl. Apol. 20.) Μισθοῦ (for pay) Τιμοκράτης νόμους εἰςφέρει (Dem. 24, 66). Χρημάτων ἐπικουρεῖν (Pl. Rep. 9, 575, for money). Οἱ τῆς παρ' ἡμέραν χάριτος τὰ μέγιστα τῆς πόλεως ἀπολωλεκότες (Dem. 8, 70). Τὰ τῶν εὐ καὶ κακῶς ποιεῖν δυναμένων δῶρα μείζονος τιμῶνται οἱ λαμβάνοντες ἡ τῶν ἄλλων (Xen. Cyr. 2, 11, 13). Πλοῖα χρημάτων τετιμημένα (Thuc. 4, 26).

REM. Ποιῶμαί τι (τινά) περὶ πολλοῦ (πλείονος, δλίγον). With ἀλλάττομαι, ἀνταλλάττομαι the preposition ἀντί is also added.

b) In the genitive is also set that for which pay is demanded or given: Σωκράτης οὐδένα τῆς συνονοίας ἀργύριον ἐπράττετο (Xen. Mem. 1, 6, 11).

a) The genitive serves to denote the *time* within which, or at a § 66. certain point of which, something takes place (with partitive conception- (276) tion), therefore partly in specifying a natural undefined time, or a time often recurring (as e. g. νυκτός, *at or by night*, τῆς ἡμέρας, *by day = per diem*); partly in specifying the definite period of time *in the course of which* something takes place (e. g. τοῦ αὐτοῦ θέρους, *in the*

[§ 66.] same summer, τῆς ἐπιούσης ἡμέρας, in the course of the following day); partly in specifying the time *within which* something takes place, or in the course of which something has not taken place (does not take place): Δείλης ἀφίκοντο οἱ "Ελληνες εἰς τὰς κώμας (*Xen. An.* 3, 3, 11). "Ετι βαθέος ὅρθου (*Pl.*) Σωκράτης τὸ αὐτὸ ἵματιον ἡμφίεστο θέρους τε καὶ χειμῶνος (*Xen. Mem.* 1, 6, 2). (More rarely ἐν θίρει, in the poets also simply θέρει.) Δαρεικὸν ἔκαστος οἵσει τοῦ μηνὸς ὑμῶν (*Xen. An.* 7, 6, 7; also τοῦ μηνὸς ἔκάστον). — Τοῦ αὐτοῦ θέρους "Αγνων καὶ Κλεόπομπος ἐστράτευσαν ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης (*Thuc.* 2, 58). Ἐπράχθη ταῦτα Ἐλαφηβολιῶνος μηνὸς ἐπὶ Θεοφίλου ἄρχοντος (*Dem.* 37, 6). Δῆλια (*the Delos festival*) ἦν ἐκείνου τοῦ μηνὸς (*Xen. Mem.* 4, 8, 2). Οἱ ἡμέτεροι πρόγονοι τῆς αὐτῆς ἡμέρας ἐπύθουντό τε τὴν ἀπόβασιν τὴν τῶν βαρβάρων καὶ ἐβοήθησαν ἐπὶ τοὺς ὅρους τῆς χώρας καὶ μάχῃ νικήσαντες τρόπαιον ἐστησαν τῶν πολεμίων (*Isochr. Paneg.* 87). — Γύλιππος ἔλεγεν, εἰ βούλονται ἔξειναι οἱ Ἀθηναῖοι ἐκ τῆς Σικελίας πέντε ἡμερῶν, ἔτοιμος εἶναι σπένδεσθαι (*Thuc.* 7, 3). Προεστάχθη Νικομάχῳ τεττάρων μηνῶν ἀναγράψαι τοὺς νόμους τοὺς Σόλωνος (*Lys.* 30, 2). Πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδημηκεν (*Pl. Conv.* 172). Οὕπω δὴ πολλοῦ χρόνου τούτου ἥδιον οὖν φέρεται (*Xen. An.* 1, 9, 25).

REM. 1. Τῆς αὐτῆς ἡμέρας, in the course of the same day, yet on the same day, on one and the same day, τῇ αὐτῇ ἡμέρᾳ (§ 45), the same day, often with small difference. Τοῦ αὐτοῦ θέρους, ἐν τῷ αὐτῷ θίρει (*Thuc.* 4, 133). Τοῦ λοιποῦ, in future (οὐ βλάψομεν τοῦ λοιποῦ ἐκόντες τὸ ἱερόν, *Thuc.* 4, 98) and τὸ λοιπόν.

REM. 2. The time in the progress of which is also denoted by the dative with ἐν: 'Ἐν τεσσαράκοντα μάλιστα ἡμέραις"Αγνων χιλίους καὶ πεντήκοντα δόπλιτας τῇ νόσῳ ἀπώλεσεν (*Thuc.* 2, 58). 'Ἐν τρισιν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια καὶ χίλια στάδια οἱ Δακεδαιμόνιοι διῆλθον (*Isochr. Paneg.* 187)¹.

(277) b) The genitive of a substantive (or word used substantively) and a participle serves to denote the time (and the circumstance), and indicates that something goes on while the subject is doing the thing, or is in the situation, denoted by the participle: Κύρου βασιλεύοντος, στρατηγοῦντος, in the reign, under the command, of Cyrus. See *Participles*, § 181.

§ 67. a) The general (possessive) genitive relation may be denoted in Greek alike by the possessive pronouns and by the genitive of the personal pronouns: τὰ ἡμέτερα ὅπλα, τὰ ὅπλα ἡμῶν. A possessive pronoun may have a genitive standing in apposition to it, especially that of αὐτός: Ἐμὸς αὐτοῦ (αὐτῆς), ἡμέτερος αὐτῶν, my own, our own.

¹ Δακεδαιμονίων βασιλεὺς ἐν τὸς τριῶν ἐτῶν ἀφείλετο τὴν ἀρχήν (*Isochr. Euag.* 64, in less than —).

Εἶδον τὴν σῆν ἀνδρίαν καὶ μεγαλοφροσύνην, ἀναβαίνοντος ἐπὶ τὸν ὄκρι- [§ 67.]
βαντα (on the stage) μετὰ τῶν ὑποκροτῶν (*Pl. Conv.* 194).

b) The objective genitive relation is sometimes denoted by a possessive pronoun: Εὐνοίᾳ ἐρῶ τῇ σῇ (*Pl. Gorg.* 486). Οἱ Λακεδαιμόνιοι φύβῳ τῷ ὑμετέρῳ πολεμησείουσιν (*Thuc.* 1, 33)¹.

CHAPTER VI.

Appendix to the doctrine of Cases: Of the Prepositions, especially such as govern several cases.

THE prepositions which govern more than one case, are partial to the § 68. *accusative* (a case in itself not conveying the notion of any particular relation), when they denote a motion to, along, or over any thing; or when they have a figurative meaning derived from this (of a relation which is neither local nor corporeal); sometimes even (e. g. διά and κατά), when the thought of a local relation altogether disappears in the figurative meaning. The *dative* they take in the signification *on*, *at*, *by*: the *genitive*, when they call forth the notion either of a going out *from*, or of a connexion *with*, or of an entering *into* (e. g. μετά, διά), or of a part (a point) of the whole (e. g. ἐπί, *upon*).

REM. The different construction, and the difference of meaning therewith connected, results—apart from the consideration of the way in which it is influenced by the notion of *rest* or of *motion* involved in the relation—from the circumstance, that some prepositions in themselves originally denote an undefined relation capable of being put in various ways; which relation is specifically determined by the verb and the governing word, e. g. ἐπί, *by* and *upon*, but especially παρά and πρός of a relation *beside*, and in the direction *from* something. In the figurative usage of the prepositions, the original signification, from which that usage is derived, is in many instances not so easy to discover. The particulars of these figurative senses in the several constructions must be learnt from the Lexicon; here, only the primary distinctions are assigned, together with some

¹ Of the vocative, we have only to remark, that in prose it has ὡ before it, with very rare exceptions where there is a forcible brevity in the expression: "Αὐθρες, διαπλεῖν μέν, ἐνθα βουλόμεθα, Ἀρισταρχος ὅδε τρίτερις ἔχων καλύνει (*Xen. An.* 7, 3, 3); in the poets ὡ is very often omitted. An adjective is put between ὡ and the substantive, when it is emphatic (ὡ καλὲ παῖ); otherwise it is put after it (ὡ Πρώταρχε φίλε, *Pl. Phil.* 58), and always in customary forms of address, as ὡ ἀνδρες Ἄθηναῖοι. Instead of the vocative the poets sometimes put the nominative (δύστηνος, ἀντὶ τοῦ; *Soph. CE. R.* 1155). In prose only with οὗτος, *this person here*, which is also used in the sense *ho, there! you there!* An adjective or participle may be annexed as apposition in the nominative with the article: Σὺ δέ, ὁ ἄρχων τῶν ἐπὶ ταῖς καμήλοις ἀνδρῶν (*Xen. Cyr.* 6, 3, 33). (Ω γειτάσπα καὶ οἱ ἄλλοι οἱ παρόντες, *Xen. Cyr.* 8, 4, 17.)

[§ 68.] examples of the manner in which the more special and less proper applications are deduced from the primary senses. In some instances, the senses of two constructions border closely upon one another, and the construction varies in different authors. From the Lexicon and by practice it must also be learnt, how, even in prepositions governing only one case, the Greeks apprehended this or that operation or condition under a different view of the relation in space from that which lies at the foundation of our constructions : e. g. μάχεσθαι, θηρεύειν ἀφ' ἵππου, *from a horse*, i. e. *on horse-back*.

§ 69. Διά. 1. With the accusative : *by reason of (through, of the cause and the author)* : διὰ ταύτην τὴν αἰτίαν (διὰ τοῦτο). Διὰ τὸ κάλλος καὶ τὴν ἀρετὴν φιλεῖσθαι. Διὰ τοὺς ἐπανορθοῦντας αἱ τι τῶν μὴ καλῶς ἔχόντων αἱ ἐπιδόσεις γίγνονται ταῖς πόλεσιν (*Isocr. Evag.* 7). Δικαιοσύνη αὐτὴ δὶ' ἑαυτὴν τὸν ἔχοντα δύνησιν (*Pl. Rep.* 2, 367). (In the poets, but rarely in the Attic poets, *through, along* : διὰ πόντον βαίνειν, *Pind.*, διὰ στόμα ιεῖς λιγνὺν μέλαιναν, *Aeschyl.*, διὰ στόμα ἔχειν, *Arist.*)

2. With the genitive : a) *through (local)* : διὰ Συρίας πορεύεσθαι, διὰ τῆς ἀγορᾶς ἔλκειν τινά. (Διὰ χειρὸς ἔχειν τι, διὰ στόματος ἔχειν τινά, διὰ φόβου εἶναι, διὰ φιλίας λέναι τινί—δι' ὀλίγου, *within a little of, at a short distance from*, διὰ δεκάτου ἔτους, *with an interval of ten years*, διὰ δέκα ἐπάλξεων, *Thuc.* 3, 21, *at every tenth battlement*). b) *by means of, through (of the means)* : δὶ' ἀγγέλων διαπράττεσθαι τι, δὶ' ἔρμηνέως διαλέγεσθαι τινι, διὰ γραμμάτων χρηματίζειν τινί. Δὶ' ὅν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι ; (*Dem.* 2, 26.)

§ 70. Κατά. 1. With the accusative : a) *over along something (of diffusion or expansion over, or of abiding somewhere in), in, upon, at, over against* : Μέγα πένθος ἦν κατὰ τὸ Λακωνικὸν στράτευμα (*Xen. Hell.* 4, 5, 10). Οὐκ ἦν κατὰ πόλιν (*Pl. Theæt.* 142; *in town*). Κατὰ Μαλέαν, *directly over against*. Οἱ κατὰ ταῦτα οἰκοῦντες (*An. Xen.* 7, 5, 13; *here-abouts, in these parts*). Κατὰ γῆν, κατὰ θάλασσαν. *Of time* : Κατὰ τοὺς Ἡρακλείδας, οἱ καθ' ἡμᾶς, κατ' εἰρήνην, *in time of peace*. b) *according to, agreeably with, after—in proportion or relation to, and concerning (of that which belongs to something and points to it),—after the manner of, answering to,—wise (of the sort or manner denoted by the substantive, especially in distribution, where a certain number recurs continually)* : Κατὰ τοὺς νόμους ζῆν (*Pl. Prot.* 326). Κατὰ νοῦν ἐμοὶ τὰ πράγματα γέγονεν. Κατὰ Θουκυδίδην, κατὰ τὸν σὸν λόγον. Πλείω ἢ κατὰ τὸ ἡμέτερον πλῆθος. Κατὰ τὴν χρείαν καλὰ ταῦτα λέγω (*Pl. Gorg.* 474.) Τὰ κατὰ Παυσανίαν (*the affair of P., the account concerning him*). Κατὰ τὸ σῶμα, *as to or in the body*. Οὐ κατὰ τούτους ρήτωρ εἰμί (*Pl. Apol.* 17, *in their manner, after their*

*measure).—Κατὰ πόλεις, city-wise, city by city, each city by itself, [§ 70.] καθ' ἕνα (καθ' ἔνα τῶν Ἑλλήνων, *Dem.*, the Greeks, man by man), κατὰ δὲ λίγους. c) on account of, for (of cause and purpose): Οἱ πρόγονοι ἡμῶν τὴν προξενίαν ὑμῶν κατά τι ἔγκλημα ἀπέιπον (*Thuc.* 6, 89). Ἀφιγμένοι κατὰ χρημάτων πύρον (*Xen. Hell.* 5, 1, 7, with intent to get,—for). Ἀναβαίνειν κατὰ θέαν τοῦ χωρίου (*Thuc.* 5, 7, to get a view of—; for a view of —).*

2. With the genitive: a) down upon or over, also under: κατὰ τῆς πέτρας, κατὰ τῆς κεφαλῆς, μυρίας κατὰ γῆς ὄργυίας γενέσθαι (*Xen. An.* 7, 1, 30). b) against, upon, of (in expressions denoting a complaint against or a sentence upon, or generally something said of a person). Μηνύειν κατά τινος (*Thuc.* 6, 60). Δέγω οὐ καθ' ἀπάντων, ἀλλὰ κατὰ τῶν ἐνόχων τοῖς εἰρημένοις ὅντων (*Isochr. ad Nic.* 47). Μέγιστον ἐγκώμιον κατὰ τῶν Ἀθηναίων. "Ωςπερ λέγεται κατὰ τῶν μεμυημένων (*Pl. Phæd.* 81, in the case of).

‘Υπέρ. 1. With the accusative: over, above (of exceeding and surpassing): ὑπὲρ τριάκοντα ἔτη, μεγέθει καὶ ῥώμῃ ὑπὲρ τοὺς ἐν τῇ νηὶ πάντας εἶναι (*Pl. Rep.* 6, 488), ὑπὲρ ἀνθρώπων φρονεῖν. (Rarely beyond, to denote distance: πέζη βαδίζειν ὑπὲρ τὰς Πύλας καὶ Φωκίας (*Dem.* 6, 36; to beyond). Poetically and in Herodotus, over, so that the goal lies on the further side: ῥιπτεῖν τι ὑπὲρ τὸν δόμον, over the house, to the other side of it.)

2. With the genitive: a) over, above (denoting the where): 'Ο ύπέρ τῆς κώμης γῆλοφος. "Ηλιος ύπέρ ἡμῶν καὶ τῶν στεγῶν πορεύεται (*Xen. Mem.* 3, 8, 9). Οἱ ύπέρ Χερρόνησου Θρᾳκες (*Xen. An.* 2, 6, 2). b) for (in defence of, for the good of): Λέγειν, μάχεσθαι ύπέρ τινος, for, instead of. 'Εγὼ ύπέρ σου ἀποκρινοῦμαι.

‘Αμφί. 1. With the accusative: a) about, of motion, tarrying and surrounding; mostly poetical; in prose οἱ ἀμφὶ τινα, those about, the train or suit of, a person (οἱ ἀμφὶ Κῦρον), the person himself with his companions or those like him (οἱ ἀμφὶ Ἀνυτον); ἀμφὶ τι ἔχειν (εἶναι), to be busied about a thing. b) about, towards (of time, or magnitude): ἀμφὶ δεῖλην, ἀμφὶ τὰ ἑκκαΐδεκα ἔτη γεγονώς.

2. With the dative: a) on, with, or in a thing about me (ἀμφὶ κλάδοις ἔχεσθαι, with boughs about me, merely poetical. b) about, for, of: φοβεῖσθαι ἀμφὶ γυναικί, poetical, and in Herodotus.

3. With the genitive: about, around (rare), of, poetical. (Η δίκη ἡ ἀμφὶ τοῦ πατρός, *Xen. Cyr.* iii. 1, 8.)

‘Επί. 1. With the accusative: a) upon (Lat. in with accusative): § 73. ἀναβαίνειν ἀνὰ ἵππον. b) to (towards, to fetch something), against (persons): λέναι ἐπὶ τὰς τῶν πλουσίων θύρας, καταφεύγειν ἐπὶ λόφου (ἐπὶ δεξιὰ κεῖσθαι), καλεῖσθαι ἐπὶ δεῖπνον, ἄγειν τινὰ ἐπὶ τὰ καλὰ κάγαθά, λέναι ἐπὶ πῦρ, ἐφ' ὑδωρ, ἐπὶ ξύλα τὰς ναῦς πέμπειν ποι, συν-

[§ 73.] ίστασθαι ἐπὶ τοὺς ἄρχειν ἐπιχειροῦντας (*Xen. Cyr. 1, 1, 2*). Θρασύμαχος ἦκεν ἐφ' ἡμᾶς ὡς διαρπασόμενος (*Pl. Rep. 1, 336*). Μηχανᾶσθαι τι ἐπὶ τινα. (Πεφυκέναι ἐπὶ τι, *to be made for something.*) c) over (of expansion in space and time): ἐπὶ τεσσαράκοντα στάδια δίκειν, ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν ἐλλόγυμος. Οἱ Ἀθηναῖοι ἐδήσουν τὴν γῆν ἐπὶ δύο ἡμέρας, *Thuc. 2, 25, for two days, for the space of.* (Ἐπὶ δέκα ἔτη ἀπομισθοῦν τι, *Thuc. 3, 68, to let for ten years.*) (Ἐπὶ πλέον, ἐπὶ μεῖζον, adverbially, *in greater extent;* ἐπὶ πᾶν, *Thuc. 5, 68, on the whole, on the average.*)

2. With the dative: a) *on, by, beside* (of place and of things): οἰκεῖν ἐπὶ τῇ θαλάττῃ, εἶναι ἐπὶ ταῖς πύλαις, μένειν ἐπὶ τῷ ἀληθεῖ, οἱ ἐπὶ ταῖς μηχαναῖς (*Xen. Cyr. 6, 3, 28, the people with the engines*). b) (more rarely in prose) *on* (Lat. *in* with abl.): κείμενος ἐπὶ τῇ πυρᾳ (*Pl. Rep. 10, 614*), ἀλωτεκίδας ἐπὶ ταῖς κεφαλαῖς φορεῖν (*Xen. An. 7, 4, 4*). c) *at, against*: τόξα τιταίνειν ἐπὶ τινι, poetically and Ionic. d) *besides, in addition to, after* (of accompaniment and immediate sequence): ἐπὶ τῷ στρῳ ὁψοῖς ἐσθίειν, ἀργύριον ἔχειν ἐπὶ τῇ γυναικὶ (*Isoe. 3, 28, to get money with his wife, his wife and money besides*). Ἄνεστη ἐπ' αὐτῷ Φεραύλας (*Xen. Cyr. 2, 3, 7*). Ἡ ἐπὶ τῇ νυκτὶ, ἢ ἐξῆλθον, ἡμέρα (*Xen. Hell. 4, 4, 9*). Οἱ ἐπὶ πᾶσι, *the last.* e) *upon, on account of, for* (the occasion): θαυμάζεσθαι ἐπὶ ζωγραφίᾳ, φθονεῖν τινι ἐπὶ τινι, λέγειν ἐπὶ τινι (*to speak upon a person, over his grave*). Ἐπὶ μὲν τοῖς τῶν φίλων ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γιγνούμεθα (*Xen. Mem. 3, 10, 4*). f) *for, with a view to* (the condition on account of which something is done, with a view to obtain it): ἐπὶ μισθῷ, *for pay.* Ἐπὶ πόσῳ ἀν ἑθέλοις τὴν γυναῖκά σου ἀκοῦσαι, ὅτι σκευοφορεῖς; (*Xen. Cyr. 3, 1, 43*). Ἐπὶ τούτῳ πέφυκεν (*παρεσκενασται*) ἡ τέχνη. Ἀγειν τὴν βασιλέως θυγατέρα ἐπὶ γάμῳ (*Xen. An. 2, 4, 8*). Ἐπὶ τῷ ἡμετέρῳ ἀγαθῷ Ἀράσπας ἐκινδύνευσεν (*Xen. Cyr. 6, 3, 16*). Δέομαι ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει (*Pl. Apol. 36, in order to exhorting you.* g) *in the power, at the command (of a person)*: Ὁπόταν βούλῃ εἰσιέναι ὡς ἡμέ, ἐπὶ σοὶ ἔσται (*Xen. Cyr. 1, 3, 14*). Τὰ ἐφ' ἡμῖν, *what we have in our own power, what rests with us.*

3. With the genitive: a) *upon* (in answer to the question *where?* καθῆσθαι ἐπὶ δίφορον, ὁχεῖσθαι ἐφ' ἀμάξης, περιάγειν τινὰ ἐφ' ἵππον, ἐπὶ τοῦ αἰγιαλοῦ ἀνλίζεσθαι, ἐπ' ἀγκύρας ὁρμεῖν, ἐπὶ τεττάρων τετάχθαι (by fours, i. e. *four men deep*). Hence b) *beside*: μένειν ἐπὶ τοῦ ποταμοῦ (*Xen. An. 4, 3, 28*). Τὰ ἐπὶ Θράκης. c) *before, by* (in presence of): ἐπὶ τῶν στρατηγῶν, ἐπὶ μαρτύρων (ἐφ' ἑαυτοῦ, *by themselves alone*). d) *by, upon* (i. e. in the case, or, in the matter of): ὅπερ ἐπὶ τῶν δούλων λέγομεν. “Α ἐπὶ τῶν ἄλλων ὁρᾶτε, ἐφ' ὑμῶν αὐτῶν ἀγνοεῖτε (*Isoe.*). Ταῦτα τοιαῦτα δύντα ἐπ' αὐτῆς τῆς ἀληθείας δείκνυται (*Dem. 18*,

22, *in truth itself*). e) *with* (so that one has and uses something) : [§ 73.]
 'Επ' ἔξουσίας, ὅπόσης ἡβούλοντο, ἐπραττον, ὅπως ή πόλις ληφθήσεται,
Dem. 9, 61). 'Επὶ τοῦ ὄνόματος τούτου πάντα τὸν χρόνον ἦν (*Dem.* 39,
 21, *have always gone by this name*). ('Επὶ τῆς τοιαύτης γέγνεσθαι γνώ-
 μης, *Dem.* 4, 6, *to keep to this opinion*.) f) *in the time of*: ἐπὶ τῶν
 ἡμετέρων προγόνων (*Xen. Cyr.* 1, 6, 31). 'Επὶ τοῦ Δεκελεικοῦ πολέμου
(Dem. 22, 15). Οἱ ἐφ' ἡμᾶν.—g) *(set) over* (of office and business):
 οἱ ἐπὶ τῶν πραγμάτων (*Dem.* 18, 247).—h) *towards* (in the direction
 of): ἀποπλεῖν ἐπ' Αἰγύπτου, ἐπὶ Σαρδέων φεύγειν, ἀποχωρεῖν ἐπ'
 οἴκου (*homewards*).

Μετά. 1. With the accusative: a) *after* (of time and order): *μετὰ* § 74.
ταῦτα, thereupon; μετὰ τοὺς θεούς, next to the gods. b) *after* (to go after a
 thing and fetch it): *πλεῖν μετὰ χαλκόν, poetical, whence μετέχομαι, μεταπέμπομαι.*
 c) *Μεθ' ἡμέραν, by day; μετὰ χείρας ἔχειν, to have in hand.*

2. With the dative: *among, amid, poetical: μετ' Ἀργείοις, μετὰ φρεσίν.*

3. With the genitive: *with* (following and connected with): *ιέναι μετά τινος, καθῆσθαι μετά τῶν ἄλλων, οἰκεῖν μετά θεῶν (among), μετὰ τοῦ δικαίου (μετ' ἀδικίας) κτᾶσθαι τι, μετὰ πόνων καὶ κινδύνων ἐλευθεροῦν τὴν πατρίδα.* (*Σύν* has partly the same signification; but *σύν* expresses rather a union, *μετά* participation and companionship, e. g. in compounds, *συνέχω, hold together, μετέχω, share in.*)

Παρά. 1. With the accusative: a) *along, (past) by, beside, in course* § 75.
*of (during, of time): παρὰ τὴν θάλατταν ιέναι (*Xen. An.* 5, 10, 18). Κῶμαι πολλὰ ἡσαν παρὰ τὸν ποταμόν (*Xen. An.* 3, 5, 1). Παρὰ τὰς ναῦς ἀριστοποιεῖσθαι (*Thuc.* 7, 39). Παρὰ τὴν ὄδον κρήνη ἦν (*Xen. An.* 1, 2, 13). Μεθύοντα ἄνδρα παρὰ νηφόντων λόγους παραβάλλειν (*Pl. Conv.* 214; *to place them side by side with, for comparison*). (Seldom precisely *with, ιέναι παρά τινα.*) Παρὰ τὸν νεών ποταμὸς παραρρέει. Παρὰ τὴν Βαθυλῶνα παριέναι. Παρὰ τὸν πότον, παρὰ πάντα τὸν βίον, παρ' ἕκαστην ἡμέραν, παρὰ τὴν ἀρχήν τινος. (Παρ' αὐτὰ τὰ ἀδικήματα, *Dem.* 37, 2, *immediately upon, after.*) b) *to* (mostly of persons): ή παρ' ἐμὲ εἰσοδος (*Xen. Cyr.* 1, 3, 14), *ἀπέιναι παρὰ τὸν θεόν* (*Pl. Phæd.* 85). c) *In comparison with* (in preference to): 'Αχιλλεὺς τοῦ κινδύνου κατεφρόνησε παρὰ τὸ αἰσχρόν τι ὑπομεῖναι (*Pl. Apol.* 28). Διάδηλος ἦν παρὰ τοὺς ἄλλους εὐτακτῶν (*Xen. Mem.* 4, 4, 2). d) *beside, except: ἄλλο τι παρὰ ταῦτα* (*Pl. Apol.* 6, 406). e) *against* (not in accordance with: otherwise than): *παρὰ φύσιν, παρὰ δόξαν (γνώμην), παρὰ τοὺς νόμους, παρὰ τὰ σημανόμενα (contrary to the orders).* f) *by, with the distinction of* (of the thing which turns the scale, of the magnitude or amount of the difference, properly, *past so much*): *παρὰ μικρόν, παρ' ὀλίγον ἀποφεύγειν (barely to escape, with but a little between that and de-**

[§ 75.] *struction), παρὰ πολὺ νικᾶν*. Οὐκ ὡμην οὕτω παρ' ὀλίγον ἔσεσθαι, ἀλλὰ παρὰ πολύ (Pl. *Apol.* 36). Παρ' ὀλίγας ψήφους Φίλιππον ἡτιμώσατε (*Dem.* 24, 138; *by a small majority*). Παρὰ μικρὸν ἥλθον ἀποθανεῖν (*Isocr. Ag.* 22; *was within a little of —*). g) *through, by means of* (of that which turns the scale, and on which the result critically depends): Οὐ παρ' ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφίκται (*Dem.* 9, 2). ‘Υπὸ πάντων ὁμολογεῖται, παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν τοῖς πολιορκουμένοις (*Isocr. Archid.* 52). ‘Εκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἴεται βλάψειν, μέλειν δέ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προϊδεῖν (*Thuc.* 1, 141; *for him, instead of his taking care for himself*). h) *παρ'* οὐδὲν ποιεῖσθαι, *παρ'* οὐδὲν εἶναι, *to make of no account, to go for nothing*.

2. With the dative: *with* (in answer to the question *where?* usually of persons): *παρὰ τῷ βασιλέει τιμῆς τυγχάνειν, σιτεῖσθαι παρὰ τῷ μητρό*. Παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι δικαιοσύνη διαφερόντως τετίμηται (*Pl. Alc.* ii. 150).

3. With the genitive: *from, of* (a person, or a thing conceived of as a person), *from beside*: “Αγγελοι ἥλθον παρὰ τοῦ βασιλέως. Παρὰ Κύρου οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως πολλαὶ μυριάδες πρὸς Κύρου (*Xen. Econ.* 4, 18). Οἱ παρὰ Νικίου. Παρ' ἑαυτοῦ διδόναι. Εὔνοια παρὰ θεῶν. ‘Ομολογεῖται παρὰ πάντων. ‘Οφείλεται παρὰ τοῦ ἔχθροῦ τῷ ἔχθρῳ κακόν (*Pl. Rep.* 1, 332). Μανθάνειν τι παρά τινος.

§ 76. Περί. 1. With the accusative: a) *round, about* (somewhere among, in): Τὸν ἥλιον ἐνόμιζον ίέναι περὶ τὴν γῆν. Οἱ περὶ Κύρον. (Cf. ἀμφί.) “Ωικουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν (*Thuc.* 6, 2). Εἶναι περὶ Ἑλλήσποντον. Ταύτας τὰς πολιτείας εὗροι ἂν τις οὐκ ἐλάττους περὶ τοὺς βαρβάρους ἢ περὶ τοὺς “Ἐλληνας (*Pl. Rep.* 8, 544). Περὶ τούτους τοὺς χρόνους, περὶ μέσας νύκτας. Περὶ τριχιλίους (somewhere about, more or less). b) *about, i. e. with regard to, towards* (of which one is occupied about, or bearing towards): εἶναι περὶ τὴν θήραν, διατρίβειν περὶ τὴν γεωμετρίαν, σπουδάζειν περὶ τι, εὐσεβεῖν, σωφρονεῖν περὶ θεούς, ἄδικος, πονηρός, ἀνὴρ ἀγαθὸς περὶ τινα, περὶ τὴν πόλιν. Αἱ νομοθεσίαι περὶ τὸ μέλλον εἰσίν. Τὰ περὶ τὴν δίκην (*what belongs to the cause*), τὰ περὶ τινα (but τὰ περὶ τῆς δίκης πυνθάνεσθαι, *Pl. Phaed.* 58, as in 3).

2. With the dative: a) *about, on* (a part of the body): Οἱ Θρᾷκες χίτωνας φοροῦσιν οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μηροῖς (*Xen. An.* 7, 4, 4). b) *about, for* (of a care): φοβεῖσθαι περὶ τινι, θαρρέειν περὶ τινι. (Poetically also of *fighting for, in defence of*: μάχεσθαι περὶ τοῖς σκύμνοις.)

3 With the genitive: a) *about, of* (something as matter of dis- [§ 76.] course, knowledge, treatment, endeavour) : διαλέγεσθαι, βουλεύεσθαι, πυνθάνεσθαι, πρέσβεις πέμπειν, μάχεσθαι περὶ τινος, κινδυνεύειν περὶ τῶν ἐσχάτων. Περὶ τούτων οὕτως ἔδοξεν. Περὶ μὲν δὴ βρώσεως καὶ πόσεως οὕτω Σωκράτης παρεσκευασμένος ἦν (*Xen. Mem.* 1, 3, 15; *as regards, when one comes to speak of —*). Τί οἰει ποιήσειν αὐτὸν πρὸς τοὺς νόμους τιμῆς τε πέρι καὶ πειθαρχίας; (*Pl. Rep.* 7, 538; *in point of —*) (Sometimes instead of with the accusative in sense b: τὰ περὶ τῆς ἀρετῆς, especially with reference to the added verb, e.g. Τὰ περὶ Εὔφρονος εἴρηται, *Xen. Hell.* 7, 4, 1 [which may be said to be compounded of τὰ περὶ Εὔφρονα, and εἴρηται περὶ Εὔφρονος].) b) Περὶ πολλοῦ, παντὸς, ὀλίγου, οὐδὲνὸς ποιεῖσθαι, *to value much, &c.* (literally, *to make to oneself a question about something great), to account of much importance.* (Poetical: *about* (round, περὶ σπειρόν γλαφυροῦ, *Od.* 5, 68); *before, of pre-eminence, περὶ πάντων ἔμμεναι ἀλλων, Il.* 1, 287.)

Πρός. 1. With the accusative: a) *to, towards* (of persons and § 77. things): ἀπελθεῖν πρός τινα, προσάγειν πρὸς τὸ τεῖχος, ἀποβλέπειν πρὸς τὸν θεόν, παροξύνειν πρὸς τὰ καλά, σκοπεῖν πρός τι. Πρὸς ἥω, *east-ward, τὰ πρὸς βορέαν.* (Πρὸς ἥω also *towards morning.*) b) *to, against, with,* of an action in relation to some person who, from the other side, takes part in the action; of a state of mind towards a person or thing: διηγεῖσθαι τι πρός τινας, διαγωνίζεσθαι πρὸς τοὺς πολεμίους, μάχη Περσῶν πρὸς Ἀθηναίους, στασιάζειν πρὸς τὸν ἄρχοντα, σπουδὰς ποιεῖσθαι πρὸς τοὺς στρατηγοὺς τῶν Ἀθηναίων, αἱ πρὸς τοὺς τυράννους δύματα, ἀγυμνάστως ἔχειν πρὸς θάλπη καὶ ψύχη (*Xen. Mem.* 2, 1, 6), ἀθυμεῖν πρὸς τὴν ἔξοδον (*Xen. An.* 7, 1, 9), λόγος πρὸς Δεπτίνην (*against; of an impeachment: κατὰ Δεπτίνου.*) (Οὐδὲν πρὸς ἐμέ, *it is nothing to me.*) c) *in relation to; for:* καλὸς πρὸς δρόμον, οὐδὲνὸς ἄξιος πρὸς σοφίαν. Λέγειν πρὸς τὸ βέλτιστον. Βουλεύεσθαι πρὸς τὸ παρόν. Τείχη καὶ τάφροι ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν εὑρημέναι εἰσίν (*Dem.* 6, 23). *Upon (of the occasion):* Πρὸς τὴν τῶν Ἀθηναίων μεγάλην κακοπραγίαν εὐθὺς οἱ Ἑλληνες πάντες ἐπηρμένοι ἦσαν, *Thuc.* 8, 2. Πρὸς τοῦτο, πρὸς ταῦτα, *consequently.* d) *in comparison with:* Φαῦλοι πρὸς ἡμᾶς. Ἄστυοχος πάντα ὑστερα ἐνόμισε πρὸς τὸ ναῦς τοσαύτας ξυμπαρακομίσαι (*Thuc.* 8, 41). Παρορᾶν τι πρὸς τὰ δίκαια. e) Πρὸς βίαν, πρὸς φιλίαν, πρὸς ὀργήν, πρὸς χάριν, adverbially, *violently, &c.*

2. With the dative: a) *by, at:* Πρὸς Βαβυλῶνι ἦν ὁ Κῦρος (*Xen. Cyr.* 7, 5, 1). Πρὸς τοῖς κριταῖς (more usually ἐπὶ τῶν κριτῶν, παρὰ τοῖς κ.). Εἶναι πρός τινι, *to be at (occupied about) something, to have one's mind directed to something.* b) *besides, in addition to:* Πρὸς

[§ 77.] τοῖς ἄλλοις πᾶσιν καὶ πανοῦργός ἐστιν. Πρὸς τούτοις. (Πρὸς δέ, and besides.)

3. With the genitive: a) *from*, and *from the side of* a person or thing (of that which comes from it, is viewed in reference to it): Τὰ πρὸς νότου. Τὰ ὑποζύγια ἔχειν πρὸς τοῦ ποταμοῦ (*Xen. An.* 2, 2, 4, *on the side turned towards the river*). Πρὸς πατρός, πρὸς μητρός, *on the father's, mother's side*. Πρὸς μὲν θεῶν ἀσεβές, πρὸς δὲ ἀνθρώπων αἰσχρόν (*Xen. An.* 2, 5, 20). b) *in favour of*, *on the side of a person, in accordance with*: ή ἐν στενῷ ναυμαχίᾳ πρὸς Λακεδαιμονίων ἐστίν (*Thuc.* 2, 86). Ὁ θεὸς πρὸς ἡμῶν ἔσται (*Thuc.* 4, 92). Τὰ δπλα (τὴν ψῆφον) τίθεσθαι πρός τινος. Οὐκ ἡν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόναι (*Xen. An.* 1, 2, 11). "Ατοπα λέγεις καὶ οὐδαμῶς πρὸς τοῦ (*Xen. Mem.* 2, 3, 15). c) *from (of that which proceeds from a person through an action; poet. and in Herodot.)*: Κακόν τι πρὸς θεῶν ή ἀνθρώπων λαβεῖν (*Hdt.*), μανθάνειν τι πρός τινος (*Soph.*, usually παρά). Πρὸς τοῦ διδαχθείς; (*Soph.* = ὑπό). Ἀδικεῖσθαι πρός τινος (*Eur.* = ὑπό), τιμᾶσθαι πρός τινος (*Hdt.*). d) *by, in prayer and adjuration by something (on behalf of it)*: Πρὸς παίδων καὶ γυναικῶν ἰκετεύω καὶ ἀντιβολῶ (*Lys.* 4, 20). Μή, πρὸς θεῶν, ποιήσῃς. (With the accusative σέ elliptically: Μή, πρὸς σὲ γονάτων τῆς τε νεογάμου κόρης, *Eur. Med.* 324.)

§ 78. 'Υπό. 1. With the accusative: a) *under*, in answer to the question *whither?* λέναι ὑπὸ γῆν, ὑπὸ αὐτὰ τὰ τείχη ἄγειν τὸ στράτευμα, ὑπὸ τειχίου ἀποστῆναι (*Pl.* 6, 496), and figuratively, of a higher power: ὑπάγειν τινὰ ὑπὸ τοὺς νόμους, ὑπὸ τὴν ψῆφον ἔρχεσθαι. Αἴγυπτος ὑπὸ βασιλέα ἐγένετο (*Thuc.* 1, 110). Τάδε πάντα Ἀθηναῖοι πειράσονται ὑπὸ σφᾶς ποιεῖσθαι (*Thuc.* 4, 60). Also ποιεῖσθαι ὑφ' ἑαυτῷ. b) *towards, about, of time*: ὑπὸ τὴν νύκτα, ὑπὸ τὴν ἥω. Οἱ Αἴγυπται Λακεδαιμονίων εὐεργέται ἦσαν ὑπὸ τὸν σεισμὸν καὶ τῶν Εἰλάτων τὴν ἐπανάστασιν (*Thuc.* 2, 27). c) sometimes *under*, in answer to the question *where?* αἱ ὑπὸ τὸ δρός κῶμαι (*Xen. An.* 7, 4, 5), οἱ ὑπὸ βασιλέα βάρβαροι (*Xen. Cyr.* 6, 2, 11).

2. With the dative: *under (of the place and situation)*: ὑπὸ τῆς Αἴτνης οἰκεῖν, ὑπὸ τῆς ἀκροπόλει, ἔχειν τι ὑπὸ τῷ ἴματίῳ, πολλὰς πόλεις ἔχειν ὑφ' ἑαυτῷ (ποιεῖσθαι ὑφ' ἑαυτῷ), τρέφεσθαι ὑπὸ τῷ πατρί. 'Ηγοῦμαι τοῦτ' εἶναι τῶν καλῶν ὑπὸ τοιούτοις ἥθεσι τραφῆναι καὶ παιδευθῆναι (*Isocr. de Big.* 28; *under a man of such character*).

3. With the genitive: a) *from under*, sometimes simply *under*: 'Η πηγὴ χαριεστάτη ὑπὸ τῆς πλατάνου ρέει (*Pl. Phæd.* 230). Τὰ ὑπὸ γῆς δικαιωτήρια (*Pl. Phæd.* 249). b) *by, of the acting person or efficient cause with passives*: Τιτρώσκεσθαι, αἰρεῖσθαι ὑπό τινος, τείχη ἀνάλωτα, ὑπὸ πολεμίων. Also with neutrals, and with phrases in which the

subject is passive to the action, and which therefore have a signification similar to the passive: εἶναι ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν ἀστῶν (*Thuc.* 1, 130), δίκην διδόναι ὑπὸ θεῶν, συμφορᾷ περιπίπτειν, πληγὰς λαμβάνειν ὑπὸ τινος, ἐκπίπτειν (*to be driven into exile*) ὑπὸ τῶν τυράννων. "Ο, τι νέμεις, ὡς ἀνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἔμων κατηγόρων, οὐκ οἴδας ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγους ἐμαυτοῦ ἐπελαθόμην (*Pl. Apol.* 17). With verbal substantives: Τὺ τοῦ Κρόνου ἔργα καὶ παθήματα ὑπὸ τοῦ νίεος (*Pl. Rep.* 2, 378). c) *from, in consequence of, of cause and occasion*: Καμβύσης μαινόμενος ὑπὸ μέθης τὴν ἀρχὴν ἀπώλεσεν ὑπὸ Μήδων (*Pl. Legg.* 3, 695). Δημοσθένης ἡσύχαζεν ὑπὸ ἀπλοίας (*Thuc.* 4, 4). Οὐχ οἶσον τε ἦν ἀποχωρεῖν ὑπὸ τῶν ἵππεων (*Thuc.* 7, 78). d) *under, to, of an accompaniment (to the sound of), cheering, quickening, or compulsion*: ὑπὸ σάλπιγγος πίνειν, χωρεῖν ὑπὸ αὐλητῶν, ὑπὸ μαστίγων τοξεύειν (*under the lash, compelled by it*). (In later writers with the dative.)

REM. The acting person with a passive verb is sometimes denoted by παρά, when the action is to be conceived as coming *from*, from the side of, the person: Οἶμαι μὲ παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθήσεσθαι (*Pl. Conv.* 175), in the poets and Herodotus also by πρός (see πρός, genitive, c) and by ἐξ: Τὰ γενόμενα ἔξ ἀνθρώπων (*Hdt.* 1, 1), πεισθῆναι ἐκ τινος (*Soph. El.* 409). (Δημαράτῳ αὐτῇ ἡ χώρα δῶρον ἐκ βασιλέως ἰδόθη, *Xen. Hell.* 3, 1, 6, *on the part of the king*.) 'Από also is occasionally used by some (*Thucydid.*) in the sense of proceeding from a person, with the passive of certain verbs, e. g. *do, say*: Οἱ τύρannoι δι' ἀσφαλείας ὅσον ἰδύναντο μάλιστα τὰς πόλεις φύουν, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον (*Thuc.* 1, 17).

a) Sometimes a verb, not in itself denoting any motion, is so conceived as to § 79. include the notion of an antecedent or accompanying motion, on which accordingly depends the preposition or a local adverb, especially πάρειμι: παρεῖναι ἐξ ἀστυ. 'Ενταῦθοι πάρειμαν (*Pl. Apol.* 33). (Καθίζεσθαι ἐξ τὸ Ἡραῖον, ἐπὶ τὴν ἐστίαν, ἀλλοσέ ποι, to seat, betake, oneself thither.) Conversely, prepositions and adverbs denoting rest and continuance, stand with verbs which in themselves denote the antecedent motion, e. g. ἐκ τῆς πόλεως, οὐ κατέφυγεν, *Xen. Cyr.* 5, 4, 15. 'Ανέβην ἐνθάδε, *Xen. Hell.* 1, 7, 16. 'Ενταῦθα ἥπα, *Pl. Apol.* 36.

b) The prepositions ἀπό and ἐξ, together with παρά, are sometimes (as also occasionally in English) annexed adjectively with the article to a substantive, where one should rather expect ἐν or παρά with the dative (denoting residence in or at a place, or with some one), viz. when a motion of the person or thing to another place, or a residence at another place is denoted: Κλέανδρος, ὁ ἐκ Βυζαντίου ἀρμοστής, μέλλει ἥξειν (*Xen. An.* 6, 4, 18; *the governor from Byzantium*). Οἱ ἀπὸ θαλάσσης 'Ακαρνᾶνες ἀδύνατοι ἡσαν ξυμβοηθεῖν (*Thuc.* 2, 80). "Οστις ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς Κῦρον, πάντας οὕτως διετίθη ὥσθ' ἐαντῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ (*Xen. An.* 1, 1, 15). (Δημοσθένης ἦτι ἐτύγχανεν ὡν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον, *Thuc.* 3, 102, *was still, after the events in Aetolia, about N.*) So likewise ἐνθένδε, ἐκεῖθεν. "Αγγελοι τῶν ἐνδοθεν (*Thuc.* 7, 73).

a) Between a preposition and its case, besides the definitions belonging to this § 80. case (e. g. ἐκ τῶν ἔργων τῆς ἐπιμελείας, *Thuc.* 3, 46, for ἐκ τῆς ἐπ. τ. ἔργων, ἐπὶ πολλὰς ναῦς κεκτημένους, *Xen. Hell.* 5, 1, 19, *against people possessed of many ships*), there

[§ 80.] may stand a particle of transition or connexion (as τέ, γέ, μέν, δέ, γάρ, αῦ, οὖν, ἀρα), sometimes several of these, and enclitic cases of the pronouns, e.g. ἐν αὐτοῖς δημοσίοις κινδύνοις (*Pl. Rep.* 9, 577). Πρὸς μὲν ἄρα σοι τὸν πατέρα (*Pl. Crit.* 50). ('Εξ, οἶμαι, τῆς ἀκροτάτης ἐλευθερίας, *Pl. Rep.* 8, 564.)

REM. An adjective or participle, as apposition to the governed word, stands sometimes between this and the preposition: ἐν μόνῃ τῶν πασῶν πόλεων τῇ ὑμετέρᾳ (*Dem.* 8, 64). Διὰ φίλιας τῆς Θράκης πορεύομαι (*Xen. Hell.* 8, 2, 9).

b) Prepositions are often put after their case by the poets (ἀναστροφή), but in prose only περὶ is thus put (when the substantive has the emphasis, e.g. Εὐβοίας μὲν περὶ, sometimes after several words: ὅν ἐγώ οὐδὲν οὔτε μέγα οὔτε συμκρὸν πέρι ἐπαῖω, *Pl. Apol.* 19), and most frequently ἔνεκα. ("Ων ἄνευ in Xenophon.)

c) The position between the adjective and its substantive is rare in prose (chiefly with pronouns: *τοιῷδε ἐν τάξει*), in the poets frequent.

d) The preposition may stand between an adjective and an adverb of degree belonging to the adjective: *πολὺ ἐν δεινοτέροις, ὡς διὰ βραχυτάτων*.

REM. Whether the preposition with connected substantives shall be repeated with each, depends upon the consideration, whether the connected words coalesce into one notion, or whether they are separated (as with ἀλλά, οὐτε, ἢ); sometimes, however, the preposition is omitted, where we should have expected it to be repeated, e.g. with ἢ¹. If to the governed substantive there is annexed a comparison by ὡς (ὧςπερ), in Greek the comparison is often put first, and usually is immediately followed by the preposition without repeating this with the principal substantive: 'Ως περὶ μητρὸς καὶ τρφοῦ τῆς χώρας, ἐν ᾧ τεθράμμεθα, βουλεύεσθαι δεῖ' (*Pl. Rep.* 3, 414 = περὶ τῆς χ. ὡς περὶ μητρός). 'Ως πρὸς εὖ βουλευομένους τοὺς ἐναντίους παρασκευάζεσθαι χρή' (*Thuc.* 1, 84).

§ 81. Εἰς, until, for, is connected with adverbs of time: εἰς ἀεὶ, εἰς αὐθις, ἐς αἴρον, ἐς ἔπειτα, ἐς ὁπότε ἔσται (*Aesch.* 3, 99), μέχρι with adverbs of place: μέχρι ἐνταῦθα, μέχρι δεῦρο, βουλεύεσθαι, μέχρι ὅποι τὴν σοφίαν ἀσκητέον ἔστιν (*Pl. Gorg.* 487). (Also μέχρι ὅψε, *Thuc.*)

CHAPTER VII.

The Verb and its kinds, and the Gerundive².

§ 82. In point of syntax, it is indifferent, whether the active (transitive or intransitive) signification is attached to a verb of active form, or to the middle of an otherwise active verb, or to a deponent, whether it be only in the middle (form), or have the passive tenses in an active signification. Which form is the usual one, must be learnt from the Lexicon. If of an active verb the middle is also used (not only in the forms which coincide with the passive, but also in those in which middle

¹ Poetically, Δελφῶν κἀπὸ Δαυλίας for ἀπὸ Δ. καὶ ἀπὸ Δ.

² § 82 and 83, strictly speaking, do not belong to syntax.

and passive are distinct, and with difference of meaning), then concerning the signification we must remark :

a) Most commonly, the middle voice denotes the same transitive action as the verb in the active does, but as undertaken in reference to the subject itself, and in its interest, or as performed upon something belonging to or concerning the subject, e. g. *αἴροῦμαι*, *I take me, choose myself a —* (ἡγεμόνα), *παρασκευάζομαι*, *procure myself* (*παρασκευάω, prepare*), *δουλοῦμαι τινα*, *make a person my slave* (*δουλῶ τινα τῷ βασιλεῖ*), *πορίζομαι*, *get me* (*πορίζω, bring about*), *αἰτοῦμαι*, *ask for myself*, *τίθεμαι νόμον*, *make a law* (at the same time also for myself), *διαμετροῦμαι σῖτον*, *mete out grain to myself, have it meted to me* (*διαμετρῶ, mete out*), *προβάλλομαι τὰ ὅπλα*, *hold out before me, couch, lay in rest*, *ἀμφιβάλλομαι ίμάτια*, *ἀποσείομαι τὸ γῆρας*, *shake off old age from me*, *περιόργυνμαι τὸν χιτῶνα*, *tear off my coat, ἐσπασάμην τὸ ξίφος, drew my sword*. Πλαταιῆς παῖδας καὶ γυναικας ἐκκεκομισμένοι ἦσαν ἐς Ἀθήνας (*Thuc. 2, 78, had conveyed away their wives and children*). Οἱ στρατιῶται ἥκοντωντο καὶ λόγχας καὶ μαχαίρας καὶ ἐλαμπρύνοντο τὰς ἀσπίδας (*Xen. Hell. 7, 5, 20; their spears and swords —*).

REM. 1. Some verbs which, when they are simple, have active forms, by composition take the form of a middle deponent, with such a signification, e. g. *μεταπέμπομαι*, *send after, for* (*Thucydides also μεταπέμπω*), *ἐφέλκομαι*, *drag with me*. Sometimes *ἐαντῷ* (*ἐμαντῷ, σαντῷ*) is added to the middle in this sense, to mark it more strongly, e. g. *ἐαντῷ δύναμιν περιποιεῖθαι*. Sometimes the active and the middle are used with little difference, because the reference to the subject itself is not necessary to be expressed, e. g. *πράττω, exact, call in*, and *πράττομαι* (*for myself*), *φέρομαι μισθόν*, but also simply *φέρω, ἀποπέμπω, send away, ἀποπέμπομαι, send away from me*.

REM. 2. *Ποιοῦμαι ὅπλα, make myself arms*, i. e. *have them made for me, διδάσκομαι, ἔδιδαξάμην τὸν νιόν, I had my son instructed* (but *ἀποκτείνω, cause to be killed*, without such a reference, &c.).

b) Sometimes the middle denotes an action upon and in the subject itself; this however is not the case, when the subject is at the same time plainly conceived as special object of the action, and consequently an express reflexive relation takes place, but where the action is rather taken as a merely intransitive one, without a definite external object (in the accusative), e. g. *λούομαι* (*ἐλονσάμην*), *ἀλείφομαι* (*ἡλειψάμην*), *ἐπιδείκνυμαι* (*ἐπεδειξάμην*), *show myself* (my art and skill), *τρέπομαι* (*ἐτραπόμην*), *turn oneself to, attend to*, a thing, *ἔχομαι* (*ἔσχόμην*), *keep (myself) close* (*τινός, to something*), *ἀπέχομαι*, *abstain from*, *λαμβάνομαι*, *lay hold upon* (*τινός, something*). With expressly reflexive signification, the active stands with *ἐαυτόν*, e. g. *σώζειν, ἀποκτείνειν* *ἐαυτόν*, *ἀναλαμβάνειν* *ἐαυτόν*, *παρέχω* *ἐμαυτὸν τέμνειν* (*to cut*), (rarely *ἐπισφάττεσθαι* *ἐαυτόν τινι,*) and where the

notion of a condition in which the subject is, or into which it is brought, or of something that goes on in it, is more strongly prominent, where the passive form (middle with passive aorist) is very frequent, where the English sometimes, and much oftener the German, has the reflexive form, e. g. φέρομαι (*ἡνέχθην*), κινοῦμαι (*ἐκινήθην*, *put myself in motion, get in motion, am set in motion*), ἀθροίζομαι (*ἡθροίσθην*, but *ἡθροισάμην δύναμιν, gathered me a force*, as in *a*), διεσπάρων, ἐπεραιώθην, ὥρμήθην, ἐπλανήθην, ἀπηλλάγην, συνεθίσθην, διηνέχθην, ἔμαλθακίσθην, sometimes where the passive view does not seem very obvious, e. g. in φάνομαι (*ἔφάνην*). (*Ἐπανσάμην, I ceased, ἐπάνσθην, was made to cease.*)

REM. 1. A similar view lies at the foundation of the form of several verbs as deponent with middle or passive aorist, e. g. νεανιεύομαι, *behave myself like a young man, be a neanienos*, but ὥργιζομαι, *become wroth* (am wroth), ὥργισθην (*ὅργιζω, move to wrath, rare*), μαίνομαι, *become mad, έμάνην*. Where the view wavered between the two, the result was a deponent with alternating form of middle and passive; cf. the *Accidence*.

REM. 2. Sometimes a verb lays aside the transitive signification, and yet keeps the active form. Originally, this is apt to take place in consequence of an ellipse, some object, more general or special, being understood, and the verb thereby acquiring a specific meaning, although in process of time the ellipse quite disappears from the signification, e. g. ἄγω (viz. τὸ στράτευμα), *lead on (in war)*, ἵλαννω, *ride (rὸν ἵππον)*, βάλλω λίθοις, *pelt with stones*, ἐβάλλω, *make an attack, charge*, μεταβάλλω, *change myself (undergo a change)*, ἔχω εἰς Σκύανην, *steer (τὴν ναῦν)*, ἐπέχω, *hold up, stay, pause, ἀνίψι, leave off, cease, στρέψω, turn round, φυλάσσω, keep guard*. Sometimes both the active and passive are used in the same signification, e. g. ὑποφάνει *η ἡμέρα* and *ὑποφαίνεται*.

REM. 3. In some particular transitive verbs, certain forms have intransitive signification, especially the perfect, plusquamperfect, and aor. 2, in δύω, φύω, and ἴστημι, then the perf. 2, and its pluperf. in certain verbs, e. g. δλωλα (cf. the *Accidence*).

c) Sometimes the middle assumes a somewhat different and more special active signification, in which there lies concealed an original relation to the subject, e. g. φυλάττω, *guard, φυλάττομαι, am on my guard against (τι or τινά)*, ἀποδίδωμι, *give back, pay, ἀποδίδομαι, give back from me, i. e. sell, γράφω, write, γράφομαι, indite, lay a charge against, ἐπαγγέλλω, announce, pass the order for something, ἐπαγγέλλομαι, (announce myself,) promise, make profession of, ἀμύνω, ward off, ἀμύνομαι, ward off from myself, defend myself against.* (*Τιμωρῶ τινι, help, intransitively, τιμωροῦμαί τινα, avenge myself upon some one.*)

REM. 1. Sometimes the middle is used, without any strongly marked difference, but still in certain particular constructions of the verb, e. g. ποῖω, *make, bring forth*, but ποιοῦμαι λόγου, *θήραν, hold (in periphrases)*; ποιοῦμαι περὶ πολλοῦ, *ἐν ὅργῃ ποιοῦμαι τινα, ποιοῦμαι τὸν ποταμὸν ὅπισθεν, get the river in my rear.*

REM. 2. Sometimes out of the purely passive conception (with the passive [§ 82.] forms) there develops itself a new active signification, as a deponent passive, e. g. φοβῶ, *I make afraid*, φοβοῦμαι, ἐφοβήθην τὸν πολεμίον, *I fear*, καταπλήρτω, *beat down, dismay*, κατεπλάγην τὴν δύναμιν αὐτῶν, *was dismayed at, aἰσχύνω, put to shame, aἰσχύνομαι, γῆσχύνθην (τινά or τι), to be ashamed of; to feel shame at.* (Πείθω, *persuade, πείθομαι, obey, ἐπείσθην, but with the dative.*)

d) In some instances the distinction almost entirely disappears, so that active and middle of the same verb are used in the same signification ; e. g. this is often the case with παρέχω and παρέχομαι, *afford, supply, exhibit, προτρέπω and προτρέπομαι, put forward, instigate, ἀποκρύπτω and ἀποκρύπτομαι, conceal (ἀποκρύπτομαι ἔμαυτόν, Pl. Rep. 3, 393, but usually ἀποκρύπτομαι τινά τι, hide a thing from).* (Compare the use of the fut. middle with the other tenses active, on which see *Accidence.*)

REM. 1. Λοιδορῶ τινα, λοιδοροῦμαι τινι, with change of construction.

REM. 2. There are also intransitive verbs which have both an active and a middle with different signification, the middle denoting the action more as referred to the subject alone, the active in relation to others ; e. g. ἄρχω, *begin, i. e. am the first among several (take the lead), ἀρχομαι, begin, i. e. take the first step (of my own actions), βούλειν, am counsellor, βούλεύομαι, deliberate, take counsel, συμβουλεύω τινι, give counsel, συμβουλεύομαι τινι, take counsel with some one (on my own concerns).* Some other intransitive verbs have active and middle used with no perceptible difference of meaning ; but usually the one form is more frequent than the other, e. g. πειρῶμαι more frequent than πειρῶ. ('Ἐγρεψάμην, *put to flight, ἐτραπόμην, turned myself.*)

Of the use of the several forms in middle and passive it is to be remarked :

§ 83.

a) The future middle, like the tenses which coincide for act. and pass., is often used in a purely passive sense, e. g. θρίψομαι = τραφήσομαι, βλάψομαι, ὠφελήσομαι = βλαβήσομαι, ὠφεληθήσομαι (rarely the future of the verba liquida, φανόμαι = φανήσομαι), but not of those verbs which to the present active take the future in the middle (cf. the *Accidence*), e. g. λήψομαι, γνώσομαι, γελάσομαι. (But aor. 2 middle, in a passive sense, is very rare and limited to a few verbs ; thus κατασχόμενος.)

b) Of transitive deponents the perfect middle is used in the passive beside the active sense, e. g. εἰργασμαι, κεκτημένος (*κατακέχορται, is used up, Isocr. Paneg. 74, although the verb governs the dative*) ; so from transitive medial deponents sometimes the passive aor. and fut. are formed and used as such, e. g. εἰργάσθην (middle εἰργασάμην), ἐκτήθην (*ἐκτησάμην*), αἰτιαθεῖς (*γῆτιασάμην*), ἐργασθήσομαι. The other tenses of a transitive deponent in the middle are rarely used passively, e. g. ὀνούμενα καὶ πιπρασκόμενα (Pl. Phæd. 69).

c) That in Greek there are passives of sundry verbs which are not transitive, or do not take a proper object-accusative, was noted in § 26, § 27, § 35 b. R. 3, § 36 a. R. 4, and § 56, R. 2.

a) The gerundive of transitive verbs (active or middle) is an adjective with the signification *fit* or *necessary*, and is predicated of the (420)

§ 84.

[§ 84.] subject with εἰμί. (The εἰμί is often omitted in the indicative, sometimes also in the infinitive.) Ὁφελητέα σοι ή πόλις ἐστίν (*Xen. Mem.* 3, 6, 3). Νικίας ἔλεγεν, ὅπλιταγωγοὺς (ναῦς) ἐκ τῶν ξυμμάχων μεταπεμπτέας εἶναι (*Thuc.* 6, 25). Ποιητέα ἀ λέγεις.

(421 a) b) Of intransitive verbs the gerundive is formed only in the neuter, and is used with ἐστίν as an impersonal predicate, which is construed with the dative or genitive when the verb governs these cases. Ἰτέον ἐστίν (ἴτητέα ἐστίν, § 1 b, R. 4). Ἐπιχειρητέον τῷ ἔργῳ. Ἀπέτεον τοῦ πολέμου (from ἄπτομαι in middle). Ἐπιμελητέον τῶν βοσκημάτων.

(421 b) c) As from intransitive, so, by analogy, from transitive verbs also, the gerundive is used impersonally with ἐστίν, and governs the accusative: Θεραπευτέον τοὺς θεούς (*Xen. Mem.* 2, 1, 28). Ἀσκητέον τὴν σοφίαν. Τοὺς παῖδας εἰς τὸν πόλεμον ἀκτέον καὶ γενστέον. αἷματος (*Pl. Rep.* 7, 537, from γενέειν τινὰ αἷματος, *to give one a taste of blood*).

REM. From verbs which are used both in active and middle in different senses, the gerundive may be used impersonally in both significations, e. g. γυμναστέον τὸ σῶμα (*γυμνάζω*) and γυμναστέον ἐστίν, *one must exercise* (*γυμνάζομαι*), πειστέον, *one must obey* (*πείθομαι*).

§ 85. The name of the person who has to perform the action, is taken by the gerundive in the dative (of relation, by § 34): Ὁφελητέα ἡμῖν ή πόλις. Ἰτητέον σοι. But with the impersonally used gerundive the name of the acting person also stands in the accusative: Οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς οὖτω κακῶς φρονοῦσιν (*Isocr. Euag.* 7). Τὸν βουλόμενον εὑδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον (*Pl. Gorg.* 507). Οὐ δίκαις καὶ λόγοις διακριτέα ἐστίν, μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους (*Thuc.* 1, 86; *we must not seek to decide by law and words not being ourselves injured in words only*).

REM. The acting person was conceived in general, without the special relation denoted by the dative, and yet not as actual grammatical subject (nominative).

CHAPTER VIII.

The relations of Adjectives (and Adverbs), especially the degrees of Comparison.

§ 86. a) The adjectives which express *order* and *sequence*, as also those (300) which denote *inclination*, *contentment* with an action, or a *multitude* and *vehemence*, together with some others (e. g. μόνος), stand in Greek as apposition to the subject, sometimes also to the object, where we use an adverb to denote the situation and relation of the

subject (or object) during the action : Οἱ Ἀθηναῖοι πρότεροι ἐπήσταν. [§ 86.] 'Ηρόδοτος πρώτος τὰ Περσικὰ συνέγραψεν (but πρῶτον τὰ Περσικά, first the Persian war, then something else). "Υστατος ἦκω. Ὁ δῆμος Μελιτιάδῃ συνεχώρησε πρώτῳ γραφῆναι παρακαλοῦντι τοὺς στρατιώτας (*Aesch.* 3, 186). Ὁ ἐπιβὰς πρώτος τοῦ τείχους. Τρεψαμένων τῶν Ἀθηναίων τοὺς Χίους πρώτους, νικᾶται καὶ τὸ ἄλλο στράτευμα (*Thuc.* 8, 55. Here more usually πρῶτον τοὺς X.).—Ἐκόντες ἀμαρτάνετε. (Οἱ ἀκούτες ἀμαρτόντες, *Dem.* 24, 49.) Λύσανδρος τὰς πόλεις ἑκούσας παρελάμβανεν. Ἀσμενος (and ἀσμένως) ὑμᾶς εἶδον.—Οἱ ἄνεμοι ἐκπνεῖ μέγας (*Thuc.* 6, 104). Κρήνη ἄφθονος ρέονσα (Xen. *An.* 6, 2, 4).—Οἱ Ἀθηναῖοι ὑποσπόνδους τοὺς νεκροὺς ἀπέδοσαν τοῖς Συρακουσίοις. Μόνοις τοῖς καλῶς τεθραμμένοις σωφροσύνη ἐγγίγνεται (*Iosocr. Panath.* 198). ("Απράκτος ἀποχωρῶ, &c. [= *re infecta.*]")

REM. In particular, note the use of the adjectives in *aīos* formed from the numerals, in apposition to the subject, to denote the day on which the thing took place : Διεφθείροντο οἱ πλεῖστοι ἑναρταῖοι καὶ ἐβδομαῖοι (*Thuc.* 2, 49). Τεταρταῖοι ἐπὶ τοῖς ὅροις ἐγένοντο (*Xen. Cyr.* 5, 3, 8). (Σκοταῖος, *Xen.*, ὅρθριος, *Pl.*) In the poets some other adjectives of place and time are also used instead of adverbs : Χρόνιος ἐφάνην (*Soph.*). Θυραῖος οἰχνῶ (*Soph.*). Ταχὺς ὅρμωπαι (*Soph.*).

b) Often where we should put the adjective as attributive to an indefinite substantive (subject, object, or preposition with its case), the adjective stands as apposition to the substantive with the definite article prefixed, the substantive notion being put as something given, and previously known or presupposed, and the adjective being put as its predicate ; the principal point being to describe the nature, condition, or circumstances of that thing (see § 12, with the examples) : Τοὺς στρατηγοὺς ὀλίγους χρὴ ἐλέσθαι (*Thuc.* 6, 72, *it behoves to choose few generals : the generals to be chosen should be few*). Τοὺς ἀκονομένους ἑτέρους τοιούτους ἔχουσιν (*Pl. Phæd.* 58; *they have other such hearers*). Διαχειμάζειν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις (*Xen. An.* 7, 6, 31). (Cf. § 100 a.)

a) Adjectives with the article in the masculine, whether singular § 87. or plural, are used as substantives to denote a certain class of (301) persons : Συμφέρει τοῖς πολίταις, τὸν ἀσθενῆ παρὰ τοῦ πλουσίου δίκην, ἦν ἀδικῆται, δύνασθαι λαβεῖν (*Dem.* 45, 67). In the neuter, the singular denotes a certain notion in general, something as a whole ; the plural, on the other hand, denotes the several individuals of a certain kind : Τὸ ἀγαθόν, τὸ δίκαιον, τὸ μέσον (*the mean*), τὸ ὑπήκοον τῶν ξυμμάχων (*the obedient portion of the allies*),—τὰ ἀγαθά, τὰ καλά, τὰ πολιτικά (*affairs of the state*). The neuter of adjectives in *ικός* denotes the collective body of persons of a certain kind : τὸ Ἑλλη-

[§ 87.] *νικόν* (*the Grecian race, the Grecian portion of a certain population*), τὸ βαρβαρικόν, τὸ ξυμμαχικόν, τὸ πελταστικόν. (Τὸ ναυτικόν, *the naval force.*) It is more rare, especially in prose, for a masculine adjective without the article to be used of indefinite persons of a certain kind : Ἀγαθῷ οὐδέποτε ἐγγίγνεται φθόνος (*Pl. Tim. 29.*) . (Usually ἀνὴρ ἀγαθός.) On the other hand, in the neuter : Δεινὰ λέγεις. Ἐν δεινοτέροις νῦν ἔσμεν ἡ τότε. Even in the singular : "Ατοπον λέγεις, *Pl. Conv. 175, = ἀτοπόν τι.* Οὐκ ἔχουσι τούτου βέλτιον λέγειν, *Pl. Soph. 247, any thing better.*)

REM. 1. The poets and some prose writers (*Thucydides*) use a neuter adjective with the article instead of the corresponding abstract substantive : ἐκ τοῦ περιχαροῦς τῆς νίκης (*Thuc. 7, 73, from the exceeding joy of victory*), διὰ τὸ ἀνθρώπειον κομπῶδες (*Thuc. 5, 68, from the natural boastfulness of man*).

REM. 2. From prepositions and adjectives are formed adverbial expressions, e. g. διὰ βραχέων, *briefly*, ἐκ τοῦ φανεροῦ, *openly*.

b) Certain adjectives are used quite as substantives (with or without the article, with a genitive or possessive pronoun) to denote persons or things ; thus, ἐχθρός, φίλος (οἱ ἑμοὶ δυσμενεῖς, εὗνοι, *Pl.*), ἄγαθόν, κακόν, *a good, an evil.* With some, especially in the feminine, a particular substantive was originally understood, e. g. ἡ πατρίς, *the father-land, country* (*πόλις, γῆ*), δεξιά, ἀριστερά (*χείρ*), ἡ μουσική, ἡ γραμματική (*τέχνη*).

REM. 1. Especially, there is in some expressions an omission of the following substantives : ἡγή (ἡ ὑμετέρα, ἡ οἰκουμένη, ἡ βασιλέως), δόδος (τὴν ἐπὶ Βαβυλῶνος ἕνοι, see § 17, and in adverbial expressions, § 31 d, Rem., μακρὰν ἀπεῖναι), ἥμέρα (ἡ ἐπιούσα, ἡ ὑστεραία, ἡ αὔριον, *'Ελαφηβολιῶνος ἔκτη ἵσταμένον*), μοῖρα (ἡ ἐμαρμένη, ἐπ' ἵση καὶ ὅμοιά), and others in particular constructions and phrases, e. g. ἡ ἐμὴ νικᾶ (γράμμη), τὴν ἐναντίαν τίθεσθαι (*ψῆφον*), χιλίας λαμβάνειν (*δραχμάς*), or in technical terms, e. g. ἡ ὁρθή, ἡ γενική (*πτῶσις*), ὁ μέλλων (*χρόνος*) in Grammar.

REM. 2. Names of nations are used adjectively of persons : οἱ Μακεδόνες ἵππεῖς. The words ἀνὴρ and ἀνθρωπος have another substantive joined to them as if this were an adjective to them : ἀνὴρ μάντις, ἀνθρωπος δούλη, ἀνθρωποι πολίται, especially ἀνδρες in addresses : ὦ ἀνδρες δικασται. (Poetically, τύχη τις σωτήρ, for σωτηρία, *Soph. Ed. R. 80.*)

§ 88. a) Adjectives in the neuter plural, are sometimes used in the manner indicated under *Accusative*, § 27, a, to characterize the substantive notion implied in the verb (where the action admits of a plural conception, i. e. a number of individual acts of the kind), so that the adjective is almost used as an adverb : "Ηλλοντο ὑψηλά (*Xen. An. 4, 9, 5, made high leaps*). Θαυμαστὰ ἐκπλήγτονται φιλίᾳ τε καὶ οἰκειότητι καὶ ἔρωτι (*Pl. Conv. 192, are put in wondrous (sorts of) motion*). Τὸ παλαιὸν Ἑλληνικὸν (*the ancient Greeks*) διοιότροπα τῷ

νῦν βαρβαρικῷ ἐδιαιτᾶτο (*Thuc.* 1, 6). Πολλά (πολλὰ χρῆσθαι τινι) [§ 88.] and πυκνά, *frequently*, are used quite as adverbs.

Rem. The poets also use other adjectives in the neuter plural quite as adverbs, e. g. ἀλεκτρα γηράσκειν ἀναμέναια τε (*Soph. El.* 962). (Φονικὸς ὄμοια τοῖς μάλιστα τοῦ βαρβαρικοῦ, *Thuc.* 7, 29.)

b) Some adjectives are used adverbially in the neuter singular with certain intransitive verbs, to denote the sensible quality of the action: μέγα φθέγγεσθαι, βοᾶν, λέγειν, ἥδον (κακὸν) ὕζειν, ὁξὺν ὄρᾶν. (Also μέγα φρουρεῖν.)

Rem. Of certain adjectives with the article used as adverbs, see § 14, a. Rem. 3.

To the comparative of an adjective or adverb, the second member § 89. of the comparison is joined by ἢ, *than*, in the same case as the first, (303) when the same verb or the same governing term also belongs to the second member, and might be repeated with it: Μείζων εἶ καὶ πλείω ἔχεις ἢ ἔγώ. Τίνι ἀν μᾶλλον πιστεύσαιμι ἢ σοί; If this is not the case, then, properly speaking, a new sentence should be formed with εἰμί, or some other verb, to be taken from the first member; usually, however, the verb is dropt, so that the nominative stands alone: Ἀνδρὸς πολὺ δυνατωτέρου, ἢ ἔγώ, οὐδὲν δ' Ἀρμενίων βασιλεὺς πίνοντα παρ' ἑαυτῷ συνέλαβεν (*Xen. Cyr.* 5, 2, 28). Τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζοντιν, ἢ ἔγώ, παραινῶ ταῦτα ποιεῖν (*Isoctr. Pac.* 145). Τῶν ἄλλων οἰκετῶν οὐκ ἥθελεν Ἀφοβός παραλαμβάνειν οὐδένα τῶν ταῦτ' εἰδότων μᾶλλον ἢ Μιλύας (*Dem.* 29, 56, viz. οἴδεν). But when it would be necessary to understand εἰμί, the Greeks not unfrequently retain, by an attraction, the preceding case: Πλουσιωτέρῳ ἄν, εἰ ἐσωφρονεῖς, ἢ ἐμοί, τὸν ἵππον ἐδίδους (*Xen. Cyr.* 8, 3, 32, = ἢ ἔγώ εἰμι). Ἡδη τινὲς καὶ ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν (*Thuc.* 7, 77).

Rem. 1. Occasionally a comparative is followed by the preposition πρό, *before*, or παρά (*άντι*).

Rem. 2. For μᾶλλον ἢ (*rather than*), the Greeks are fond of saying, μᾶλλον ἢ οὐ, when the principal proposition is negative, or interrogative in the negative sense, or expressive of censure (so that what is said in the last member, is considered as the thing which holds, or must be done, &c., to the exclusion of the other): Οὐ περὶ τῶν ἡμῶν ιδίων μᾶλλον τιμωρήσεσθε Πολυκλέα ἢ οὐχ ὑπὲρ ὑμῶν αὐτῶν (*Dem.* 50, 66). Τί οὖν δεῖ ἐκείνου τὸν χρόνον ἀναμένειν, ἔως δὲν ὑπὸ πλήθους κακῶν ἀπειπωμεν, μᾶλλον ἢ οὐχ ὡς τάχιστα τὴν εἰρήνην ποιήσασθαι; (*Xen. Hell.* 6, 3, 15.) Όμδον τὸ βαύλευμα πόλιν δλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἵτιους (*Thuc.* 3, 36).

When the first member of the comparison is a nominative or an § 90. accusative, ἢ may be omitted, and the second member put in the (304) genitive (see § 64). This is also done, not unfrequently, where the first member is a dative: Μείζων ἔμοιν εἰ. Οἰκλάν τῆς ἡμετέρας πολὺ μείζω κέκτησαι. Λυσιτελεῖν οὔτεται πᾶς ἀνήρ πολὺ μᾶλλον ιδίᾳ τὴν

[§ 90.] ἀδικίαν τῆς δικαιοσύνης (*Pl. Rep.* 2, 360). "Υμῖν αἰσχιον τῶν ἄλλων ἐστὶ τὸ δοκεῖν ἔξηπτατηκέναι τοὺς ἀγαθόν τι ποιήσαντας (*Dem.* 20, 135, = ἡ τοῖς ἄλλοις). Τοῦτο καὶ ἡμῖν, τοῖς ἥπτοσιν ἐκείνους, ξυμφέρον (*Pl. Rep.* 1, 338, = ἡ ἐκείνος ἐστιν). "Εξεστιν ἡμῖν μᾶλλον ἑτέρων καθ' ἡσυχίαν βουλεύειν (*Thuc.* 1, 85, = ἡ ἑτέροις)¹.

REM. 1. Strictly considered, the comparative should take after it the genitive only where a substantive (or substantively conceived word) is directly compared with the first member as the subject of the comparative, or of an adjective or verb to which an adverb in the comparative is attached: thus, *οἰκία μείζων τῆς ὑμετέρας* = ἡ ἡ ὑμετέρα, *οἰκίαν μείζω η τὴν ὑμετέραν* or ἡ ἡ ὑμετέρα ἐστίν, σὺν μᾶλλον ἐμοῦ = ἡ ἐγώ: but by less exact way of putting the comparison, and from a desire of brevity, the Greeks also put with the comparative the genitive of a substantive which is compared with another in reference to the degree of a third object [*comparatio compendiaria*]: (ἐγώ μείζω οἰκίαν ἔχω σοῦ = ἡ σύ): "Ἐδοξεῖ τῷ ἀνδρὶ ἄλλος μείζον ἑαυτοῦ λαβεῖν, *Xen. Cyr.* 2, 2, 4, = ἡ αὐτὸς λάβοι. Χώραν ἔχετε οὐδὲν ἥπτον ἥμῶν ἔντυπον (*Xen. Cyr.* 3, 3, 41, = ἡ ἡμεῖς). Οἱ Πελοποννήσιοι πλείσθι ναυσὶ τῶν Ἀθηναίων παρῆσαν (*Thuc.* 8, 52, = ἡ οἱ Αθ.). (With even less exactness the genitive in some other places is put with the comparative, e.g. 'Αθλιώτερόν ἐστι μὴ ὑγιοῦς σώματος μὴ ὑγειὲ ψυχῆ συνοικεῖν, *Pl. Gorg.* 479, = ἡ μὴ ὑγειὲ σώματι συνοικεῖν.)

(304,
R. 1)

REM. 2. Pleonastically, the comparative takes first the genitive of a pronoun, and then, with ἡ, a more particular statement: Ποιήσετε τοὺς πολλοὺς ἐν ἀπάσαις ταῖς πόλεσι τοῦτο ποιεῖσθαι σύμβολον τῆς αὐτῶν σωτηρίας, ἐὰν ὑμῖν ὅσι φίλοι, οὐ μείζον οὐδὲν ἀν ὑμῖν γένοιτο ἀγαθὸν ἡ παρὰ πάντων ἐκόντων ἀνυπόπτοι τυχεῖν εὐνοίας (*Dem.* 15, 4). Τίς ἀν αἰσχιῶν εἴη ταύτης δόξα η δοκεῖν χρήματα περὶ πλείσθιος ποιεῖσθαι ἡ φίλους; (*Pl. Crít.* 44.)

REM. 3. By attaching to a comparative with *αὐτός* the genitive of a reflexive pronoun, or personal pronoun used reflexively, it is expressed, that the subject has for a certain time or for a certain case a higher degree than usual of the quality denoted by the adjective: Πάντα ἄνδρα καὶ θαρραλεώτερον καὶ ἀνδρειότερον ἀν ποιήσειν αὐτὸν οὐκ ὀλίγῳ η τῆς ὀπλομαχίας ἐπιστήμῃ (*Pl. Lach.* 182). Θαρραλεώτεροι εἰσιν αὐτοὶ ἑαυτῶν, ἐπιωδὰν μάθωσιν, η πρὶν μαθεῖν (*Pl. Prot.* 350, where ἡ annexes a more particular statement).

(304,
R. 4)

REM. 4. (a) To express that something surpasses hope, description, &c., the comparative is used with one of the genitives *ἐλπίδος* (μείζων ἐλπίδος), λόγου (κρείττων λόγου, better than can be told), καιροῦ (πορρωτέρω τοῦ καιροῦ), γνώμης, τοῦ δέοντος, and the like. (Ἐρυθρότερος τοῦ ὄντος, than in reality.) (b) *Too great for (in proportion to)* is expressed by the comparative with ἡ κατά: Μείζους ἐπιθυμίαι ἡ κατά τὴν ὑπάρχονταν οὐσιαν (*Thuc.* 6, 15). (Also μείζον παρά —, μείζον η πρός —.) (c) *Too great to —*, μείζων η (ὡςτε) with the infinitive, see § 150, c (μέγας ὡςτε, ibid. b).

§ 91. Like comparatives are constructed ἄλλος (ἄλλα η τὰ γιγνόμενα, and with the genitive, ἄλλα τῶν δικαίων, different form —), the adjectives in πλάσιος denoting (many)fold greater, &c. than, together with προτεραῖος, ὑστεραῖος. Πολλαπλάσια

¹ Even μετὰ τῶν πρεσβυτέρων ἡμῶν (*Pl. Prot.* 314), instead of η ἡμῶν, by § 89.

ἀπέδωκα τῶν ληφθέντων (ἢ ὅσα εἰληφα). Διπλάσια Ἀλκιβιάδης ηξίουν αἱ πόλεις διδόναι [§ 91.] ἢ ἀλλαγὴ τινὶ τῶν στρατηγῶν (*Lys.* 19, 52). Τῷ προτεραιᾳ τῆς μάχης¹.

REM. 1. "H is also used after words denoting an opposition, and after διαφέρω : τούναντίον ἢ τὸ προσδοκώμενον (*Pl. Legg.* 12, 966). Τὸ τῶν ἀνδρῶν γένος διαφέροντας ἔχει ἢ τὸ τῶν γυναικῶν (*Pl. Rep.* 5, 455). (Δίκαιον ἐστι ποιεῖν τούναντίον ἢ ὃ σὺ λέγεις, *Pl. Rep.* 1, 389, and αὐτὸ τούναντίον ἐροῦμεν ἢ τὸν Σιμωνίδην ἔφαμεν λέγειν, *Pl. Rep.* 1, 384, without pronoun. Οἱ Πλαταιῆς προέβαλλον τῷ τείχει τῶν Πελοποννησίων ἢ τοῦμπαλιν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον, *Thuc.* 322, οἱ ἢ ὃ. Also τῷ ὑστεραὶ ὃ, τῷ ὑστεραὶ ὃτε for ἢ ὃ, or ἢ ὃτε.)

REM. 2. With ἀλλος note the expression οὐδεὶς ἀλλος πλήν (αὐτός, none other but only himself), and the adverbial expression ἀλλ' ἢ (further than, save only), after a negation or in a question equivalent to a negation : Ἐάν σωφροῦῃτε, τοῖς μαθηταῖς συμβούλεύστε, μηδέποτε μηδὲν ἀνθρώπων διαλέγεσθαι ἀλλ' ἢ ὑμῖν τε καὶ αὐτοῖς (*Pl. Euthyd.* 304). Ἀνδρες οὐδαμῇ φύλαττοντες ἡμᾶς φανεροὶ είσον ἀλλ' ἢ κατὰ ταύτην τὴν ὁδόν (*Xen. An.* 4, 6, 11); also with ἀλλος preceding : Τίς ἀν εἰς ἄλλο τι ἀποβλέψας ἢ δειλὴν ἢ ἀνδρείαν πόλιν εἴποι ἀλλ' ἢ εἰς τοῦτο τὸ μέρος, ὃ προπολεμεῖ τε καὶ στρατεύεται ὑπὲρ αὐτῆς; (*Pl. Rep.* 4, 429.) (Often incorrectly written ἀλλ' ἢ, as if from ἀλλά.)

When a magnitude expressed in numbers is increased by πλέον § 92. (πλεῖον, πλεῖν), or diminished by ἔλαττον (μεῖον), these words, with (305) or without ἢ, are attached to the denomination of the magnitude, without influencing its case. Πλέον ἢ τριάκοντα πλέθρα γῆς κτήσασθαι (*Lys.* 19, 29). Οὐσία πλέον ἢ πέντε ταλάντων (*Lys.* 19, 42). Ἐν πλέον ἢ διακοσίοις ἔτεσιν (*Thuc.*). — Ἡ λεία ἐπράθη ταλάντων οὐκ ἔλαττον πέντε καὶ εἴκοσιν (*Thuc.* 6, 95). Οἱ ἵππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐκ μείον πεντακοσίους (*Xen. An.* 6, 2, 24). Πέμψῳ ὄρνις ἐπ' αὐτὸν πλεῖν ἔξακοσίους τὸν ἀριθμόν (*Arist. Aves*, 1251). When the case is nominative or accusative, πλέον and ἔλαττον themselves may stand in the nominative or accusative, and govern the name of the magnitude in the genitive : Εἰςενήνεκται ὑπὲρ Ἀριστοφάνους καὶ τοῦ πατρὸς οὐκ ἔλαττον μνῶν τετταράκοντα (*Lys.* 19, 43). Πολύστρατος οὐκ πλέον ὀκτὼ ἡμερῶν ἥλθεν εἰς τὸ βουλευτήριον (*Lys.* 20, 14).

REM. Also frequently πλείους (μείους, ἐλάσσους) ἢ χιλιοὶ and πλείους χιλίων, e.g. Οὐ μεθεκτέον τῶν πραγμάτων πλείους ἢ πεντακισχιλίοις (*Thuc.* 8, 65). Πλευστέα τριήρεις μὲν οὐκ ἔλασσον ἢ ἐκατόν, διπλίταις δὲ τοῖς ἔνυμπαις πεντακισχιλίων οὐκ ἐλάσσους (*Thuc.* 6, 25). Ξενοκλῆς συνοικεῖ τῷ γυναικὶ πλείῳ ἢ ὀκτὼ ἔτη ἥδη (*Isc.* 3, 31). (Ολίγῳ ἐλάσσους πεντήκοντα, *Thuc.* 4, 44; πεντήκοντα as genitive².)

a) A comparison of two properties of the same subject is expressed § 93. by two comparatives : Φιλόμηλον οἱ πολλοὶ βελτίονα ἥγοῦνται εἶναι ἢ (307)

¹ Πειριτὰ τῶν ἀρκούντων, *Xen. Cyr.* 8, 2, 22.

² Νεώτερος τριάκοντα ἔτῶν (*Xen. Mem.* 1, 2, 35), = γεγονὼς ἐτη ἔλαττον (ἢ) τριάκοντα.

[§ 93.] πλούσιώτερον (*Lys.* 19, 15). ('Αγαθὸς μᾶλλον ἢ πλούσιος, *rather good* —.)

(308) b) The comparative sometimes denotes, without any definite comparison, a *somewhat* (tolerably) high degree, e. g. αὐθαδέστερόν τι ἀποκρίνεσθαι (*Thuc.* 8, 84). Ἐνθυμοῦμαι, μὴ ἀγροικότερον ἢ λέγειν (*Pl. Gorg.* 462). Of some particular adjectives (*good, bad, beautiful*) the comparative is sometimes applied in the neuter to an action or procedure merely to denote a reference to the opposite procedure : Ἐνθυμόμην (*sacrificed in order to consult the god*), εἰ βέλτιον εἴη ὑμῖν τε ἔμοι ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἔμοι ὑποστῆναι (*Xen. An.* 5, 9, 31). Μαλακότερον ἢ ὡς κάλλιον αὐτοῖς (*Pl. Rep.* 3, 410); especially in negation (οὐ κρείττον, βέλτιον, κάλλιον, χεῖρον, κάκιον) : Πάλιν ἀναμιμήσκουσιν γάρ χεῖρον πολλάκις ἀκόνειν (*Pl. Phæd.* 105, *it does no harm, one is none the worse for* —). Πρὸς τὸ φυλάττειν οὐ κάκιόν ἐστι φοβερὸν εἶναι τὴν ψυχήν (*Xen. Econ.* 7, 25). (*Νεώτερος* and *καινότερος* with the accessory meaning of an alteration of what previously existed.)

(308, R. 2) c) By an irregularity, the comparative takes after it a superfluous μᾶλλον, e. g. αἰσχυντηρότερος μᾶλλον τοῦ δίοντος (*Pl. Gorg.* 487). Αἰρετώτερόν ἐστι μαχομένους ἀποθανεῖν μᾶλλον ἢ φεύγοντας σώζεσθαι (*Xen. Cyr.* 3, 8, 51). Conversely, in verbs denoting a wish or choice, μᾶλλον is now and then omitted before ἢ ('Αγησίλαος ἥρετο σὺν τῷ γενναῖῳ μειονεκτεῖν ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν, *Xen. Ag.* 4, 5). (Οὐδὲν ἢ instead of οὐδὲν ἄλλο ἢ.)

§ 94. The comparative is used to denote the highest degree, in speaking (309) of two persons (also of two sets of persons) : 'Ο πρεσβύτερος τῶν πατέων παρὼν ἐτύγχανεν (*Xen. An.* 1, 1, 1). Πότεροι μᾶλλον χαίρουσι καὶ λυποῦνται, οἱ φρόνιμοι ἢ οἱ ἄφρονες ; (*Pl. Gorg.* 498.)

§ 95. The superlative often denotes merely a very high degree [super- (310) *lative of eminence*] : Κάλλιστα λέγεις. Κῦρος φιλομαθέστατος ἦν. (Without the article, § 8, Rem. 3.) The exclusive sense is gathered from the context, or from a partitive genitive annexed.

REM. 1. A superlative belonging to the predicate, sometimes governs a partitive genitive, which refers to the subject of the proposition, or to some other word of which the predicate holds in the highest degree : Οἱ Ἀθηναῖοι πάντων ἀνθρώπων πλείστῳ χρῶνται ἐπειδάτῳ (*Dem.* 18, 87). Φιλοσοφίᾳ ἐστὶ παλαιότατή τε καὶ πλείστη τῶν Ἑλλήνων ἐν Κρήτῃ καὶ ἐν Λακεδαιμονίῳ (*Pl. Prot.* 342). Ἀθήναζε ἀφῆσαι, οὐ τῇς Ἑλλάδος πλείστῃ ἐστὶν ἔξουσία τοῦ λέγειν (*Pl. Gorg.* 461). A genitive with the superlative of an adverb in the predicate, may refer, not only to the subject, but also to the object or another case : Σωκράτης προερπέτεο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν (*Xen. Mem.* 4, 5, 1, *above all else to self-command*).

REM. 2. The superlative with the genitive of a reflexive pronoun, or personal pronoun used reflexively, denotes the highest degree to which the property attains in one and the same subject at a certain time : Εἴθε σοι, ὁ Περίκλεις, τότε συνεγένημην, ὅτε δεινότατος σαυτοῦ ἦσθα (*Xen. Mem.* 1, 2, 46).

§ 96. For additional force, the superlative takes before it the words

(denoting the excess or distance from others) πολλῷ, μακρῷ (*παρὰ* [§ 96.] πολύ, poet. πολύ), e. g. μακρῷ εὐνούστατος (*Arist. Pac.* 673). ("Οσῳ μέγιστον τὸ τῶν φυλάκων ἔργον, τοσούτῳ ἀν εἰη τέχνης τε καὶ ἐπιστήμης μεγίστης δεόμενον, *Pl. Rep.* 2, 374; *in the same degree, as —.*) The highest possible degree is denoted by additions such as ὡς (ὅπως) δυνατόν, ὡς, ὅπως (ἢ) δύναμαι, *as—as possible* (e. g. ναῦς ὡς δύνανται πλεῖστας πληροῦσιν, *Thuc.* 7, 21, ὡς δύναμαι μάλιστα and ὡς μάλιστα δύναμαι), ὅσος, ὅπόσος with δύναμαι or οἵος τ' εἰμί (e. g. ὅπόσον δύνανται πλεῖστον σῖτον λαμβάνουσιν, *Xen. Econ.* 20, 28, δύναμιν ὅσην οἵος τε ἦν πλεῖστην συμπαρασκευασάμενος, *Isocr. Phil.* 101), — or also by simply putting before the superlative ὡς or ὅτι (ὅτι), with adverbs also ὅπως (ἢ), e. g. ὡς βέλτιστος, ὡς ἄριστα, ὅτι μάλιστα, ὅτι πλεῖστον χρόνον, ὅπως ἄριστα (ἢ ράστα). [Cf. Lat. *quam* (*quantum, ut*) *maxime*; alone, or combined with *possum*, &c.]

REM. 1. Expressions such as *οἱ μάλιστα ἀνοητότατοι* (*Pl. Tim.* 92) (*πλεῖστον ἔχθιστος*, *Soph. Phil.* 631), are rare. Especially we may note the superlative with *οἵος*: *χωρίον οἴον χαλεπώτατον* (*Xen. An.* 4, 8, 2), literally, *a place such as the most difficult is* (with *ἐστίν* omitted); but by attraction *οἵος* and the superlative are treated as one word: *ὅντος πάγον οἴον δεινοτάτον* (*Pl. Conv.* 220).

REM. 2. A special way of adding force to the superlative, in some writers, is the prefixing of *ἐν τοῖς* (without regard to the gender of the superlative), e. g. *ἐν τοῖς πρώτοι* (*Thuc.* 1, 6, *first of all*), *ἐν τοῖς πλεῖσται νῆσεις* (*Thuc.* 3, 17), *ἐν τοῖς μάλιστα* (*Pl. Crit.* 52, *most of all*), which perhaps originated in an ellipsis, the original expression being *ἐν τοῖς μάλιστα*, with the participle of the verb understood (*ἐν τοῖς μάλιστα ὄμολογῶ, = ἐν τοῖς μάλιστα ὄμολογοῦσιν ὄμολογῶ*), whence *ἐν τοῖς* came to be used as an adverb.

REM. 3. Sometimes the superlative may be said to take the place of the comparative, by taking (as also does *μόνος*) to the partitive genitive the word *ἄλλων* (or *ἄλλων* by itself, as the partitive genitive), which, in strictness, is suitable only to the comparative, e. g. *Μάλιστα τῶν ἄλλων ἀνθρώπων*. ¹ *Μόνοι η κάλλιστα τῶν ἄλλων* (*Pl. Rep.* 1, 353). *Μόνοι τῶν ἄλλων Ἐλλήνων* (*Aesch.* 2, 37, *alone among, or of all, the Greeks*)¹.

CHAPTER IX.

Peculiarities in the Adjective construction of the Demonstrative and Relative Pronouns, and in their relations in the sentence.

a) The demonstrative and relative pronouns take their gender and § 97. number in accordance with the substantive words to which they (312) refer, or which the speaker has in his thoughts (e. g. *ἥδε, this woman*).

¹ *Μεγίστη στρατεία τῶν πρὸ αὐτῆς* (*Thuc.* 1, 10), = *μεγίστη πασῶν μέχρι ἐκείνου τοῦ χρόνου καὶ μείζων τῶν πρὸ αὐτῆς*.

[§ 97.] When the pronoun refers to several connected substantives of different genders, the rule § 2, *b* and *d*, is followed: ἀδελφοὶ καὶ ἀδελφαί, οὐδὲ εἶχον. Ἐκκλησιάζομεν περὶ πολέμου καὶ εἰρήνης, ἢ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῷ τῶν ἀνθρώπων (*Isocr. Pac.* 2). Likewise a relative in the neuter may refer to a number of inanimate antecedents, even when they are all masculine or feminine: Ταῦτα εἴπον οὐ πρὸς τὴν εὐσέβειαν οὐδὲ πρὸς τὴν δικαιοσύνην οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἢ σὺ διῆλθες (*Isocr. Panath.* 217).

REM. The relative to an antecedent in the dual, may stand in the plural: τὼ χεῖρε, δεὶς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαν ἐποίησεν (*Xen. Mem.* 2, 3, 18).

b) When a demonstrative or relative pronoun, not referring to a particular substantive, denotes something comprising a number of units or individuals, it stands in the neuter plural: Ταῦτα οὕπω ἡκηκόειν. Ἐρῶ σοι, ἢ οἶδα. (Ταῦτα γὰρ καὶ καλὰ καὶ δίκαια, μὴ περιορᾶν πόλεις ἀρχαὶς ἐξανεστώσας, *Dem.* 16, 25, where the pronoun is conceived in a general way: *this procedure*¹.)

§ 98. a) A demonstrative pronoun to which a substantive is attached as (313) predicate-noun by εἰμί, or by a verb denoting *to call, consider as, &c.*, is apt to assume the gender and number of the substantive (attraction): Οὗτος ὄρος ἐστὶ δικαιοσύνης ἀληθῆ τε λέγειν καὶ ἢ ἀν λάβῃ τις, ἀποδιδόναι (*Pl. Rep.* 1, 331). Κίνησις αὐτῇ μεγίστη τοῖς "Ελλησιν ἐγένετο (*Thuc.* 1, 1; different from αὐτῇ ἡ κίνησις, § 11, R. 1). Αὐτῇ πενίᾳ ἐστὶ σαφῆς, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι (*Xen. Econ.* 8, 2). Καὶ ψυχῆς ἄρα καθ' ὅσον ἀν εὐρίσκωμεν κακίας ἀφαίρεσίν τινα, καθαρίμον τούτον λέγοντες ἐν μέλει φθεγξόμεθα (*Pl. Soph.* 227).

REM. The pronoun however stands in the neuter, when the general reference of the demonstrative is purposely retained, and with a stress upon it: Εὐδαιμονίαν τοῦτο νομίζω, τὸ πολλὰ ἔχοντα πολλὰ καὶ δαπανᾶν (*Xen.*). Τοῦτο πῶς οὐκ ἀμαθία ἐστίν; (*Pl. Apol.* 29).² Οὐ λόγων κόμπος τάδε μᾶλλον ἢ ἔργων ἐστίν ἀλήθεια (*Thuc.*). "Εγω γέ φημι ταῦτα φλυαρίας εἶναι (*Xen. An.* 1, 3, 18). (Τούτῳ τροφῆ χρῶνται, *Xen. Mem.* 3, 11, 6.)

(315) b) A relative pronoun, having an antecedent and also followed by another substantive as predicate-noun, may conform itself to either: the latter, when the relative clause merely adds a remark as apposi-

¹ In questions the singular *τί* is applied to such a subject of the neuter plural: Τί ταῦτά ἐστιν; (*Xen. An.* 2, 1, 22.) Σκεψώμεθα, τί ποτ' ἐστιν ἢ σὺ ἐμοὶ ὀνειδίζεις (*Pl. Gorg.* 508). Σκεπτέον, τί τὰ συμβαίνοντα (*Pl. ibid.*).

² Απόλλων τάδ' ἦν (*Soph. Ed.* R. 1329, *it was A.*). Οὐκ "Ιωνες τάδε εἰσὶν οὐδὲ Ἑλλησπόντιοι (*Thuc.* 6, 77, *these are not Ionians, here are no Ionians*). Τοῦτο ἀνάγκη (*Pl. Gorg.* 475) = ἀναγκαῖον.

tion to a notion in itself known or defined, so that even without the [§ 98.] relative clause the sense would be complete: 'Η πόλις τοῦ μεγίστου νοσήματος οὐ μεθέξει, δὲ στάσις καλεῖται (*Pl. Legg.* 5, 744, where the relative clause is essential to the completeness of the notion, "the disease called faction").—Φίλον, δὲ μέγιστον ἀγαθὸν εἶναι φασιν, οἱ πολλοὶ ὅπως κτήσονται, οὐ φροντίζουσιν (*Xen. Mem.* 2, 4, 2, where the relative clause might be omitted, without making the notion incomplete). 'Η τοῦ ρέύματος ἐκείνου πηγή, δὲν ἴμερον Ζεὺς ὀνόμασεν (*Pl. Phædr.* 255). When the antecedent is the predicate of the principal proposition, or the purport of the entire proposition, the relative may also, if a predicate-noun be attached, either be put in the neuter, or, which is more frequent, conform itself to the predicate-noun: Οἱ αὐτοὶ πολέμοι ήμεν ἡσαν, ὅπερ σαφεστάτη πίστις (*Thuc.* 1, 35). Οὐδὲν ἄδικον διαγεγένημαι ποιῶν, ἥνπερ νομίζω μελέτην εἶναι καλλίστην ἀπολογίας (*Xen. Apol.* 3).

Sometimes the reference of a pronoun to its antecedent is less exact, the sense of § 99. the antecedent being considered rather than its grammatical form. (316)

a) A masc. or fem. antecedent may be followed by a pronoun in the neuter, which puts the notion as a thing in a general way: 'Επειδὴ τοίνυν ἡ αὐτὴ ἀρετὴ πάντων ἔστι, πειρῶ εἰπεῖν καὶ ἀναμνησθῆναι, τί αὐτὸ φησι Γοργίας εἶναι (*Pl. Meno*, 73, that it, the thing in question, is). 'Ομολογοῦμεν ἐπιστήμης μηδὲν εἶναι κρείττον, ἀλλὰ τοῦτο ἀεὶ κρατεῖν, ὅπου ἀν ἐνῷ, καὶ ἡδονῆς καὶ τῶν ἀλλων ἀπάντων (*Pl. Prot.* 357).

b) A pronoun refers to an antecedent contained in, and to be extracted from, a previous word, e. g. a relative to the personal pronoun involved in a possessive pronoun: Καὶ οἰκίᾳ γε πολὺ μεῖζων ἡ ὑμέρα τῆς ἐμῆς, οἵ γε οἰκίᾳ χρῆσθε γῆ τε καὶ οὐρανῷ (*Xen. Cyr.* 5, 2, 15)¹. Especially after a collective term, or the name of a city or country, the pronoun refers to the individuals composing the class, or inhabiting the place: Συνεφείπετο δὲ τοῖς πελτασταῖς καὶ τῷ Ἀρκαδικὸν ὀπλιτικόν, ὃν ἦρχε Κλεάνωρ (*Xen. An.* 4, 8, 18). Μελέτω σοι τοῦ πλήθους καὶ περὶ παντὸς ποιοῦ κεχαρισμένως αὐτοῖς ἄρχειν (*Isocr. ad Nic.* 15). Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὃν αὐτῶν εὐεργέτης (*Thuc.* 1, 136). Καὶ ἀπὸ Πελοποννήσου παρέσται ὠφέλεια (= βοήθεια), οἵ τῶνδε κρείσσους εἰσὶ τὸ παρὰ πᾶν τὰ πολέμια (*Thuc.* 6, 80).

c) A substantive in the singular is followed by a relative pronoun in the plural, the thought passing on to more of the same kind, and to the whole genus: Αὐχμηρός τις καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποιὸς ἀνήρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλῆθος (*Pl. Rep.* 8, 554).

d) A preceding εἴ τις (ἢν τις) has sometimes a demonstrative referred to it in the plural, and in like manner a plural term may be the antecedent of the indefinite relative ὅτις, δεῖς ἄν: Εἴς γε μὴν δικαιοσύνην εἴ τις Κύρῳ φανερὸς γένοιτο ἐπιδείκνυθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἄδικου φιλοκερδούντων (*Xen. An.* 1, 9, 16). Ἡν παρὰ ταῦτα ἀδικεῖν τις ἐπιχειρῆ, τούτοις Κύρος

¹ Ἐρχεται πόλιν τὴν Εὐρυτείαν τόνδε γάρ (viz. Εὐρυτον) μεταίτιον μόνον βροτῶν ἔφασκε τοῦδε εἶναι πάθονς (*Soph. Trach.* 260).

[§ 99.] τε καὶ ἡμεῖς πολέμιοι ἐσόμεθα (*Xen. Cyr.* 7, 4, 5). Αἱ γυναικεῖς ἱκέτευον πάντας, ὅτῳ ἐντυγχάνοιεν, μὴ φεύγειν καταλιπόντας αὐτάς (*Xen. Cyr.* 3, 3, 67). Αἱ πόλεις προαγορεύοντοι τοῖς πολίταις τὴν κατάστασιν τῆς πόλεως μὴ κινεῖν, ὡς ἀποθανουμένους, δεὶς ἀντοῦ δρᾶ (*Pl. Rep.* 426).

e) Where the antecedent is a neuter term denoting persons, the relative pronoun sometimes (especially in figurative expressions) resumes the natural gender: τὰ τοιαῦτα κινάδη, οἱ πεποιήκασιν οὐδὲν οὐδὲ πράξουσιν ἀγαθὸν ὑπὲρ τῆς πόλεως (*Dein.* 1, 40). (Τέκνον τόδε, δὲν οὐδὲν αἴτιον μέλλουσι σὺν ἐμοὶ τῇ ταλαιπώφ κτενεῖν, *Eur. Androm.* 570.)

§ 100. On the construction of the demonstrative pronoun it is to be further remarked :

a) A demonstrative pronoun is put as object, so that it is characterized by an adjective, or by an indefinite substantive with an adjective, attached by way of apposition, in which case the demonstrative, by an attraction (as § 98, a), conforms itself to the attached substantive. (In English we use either a demonstrative adverb, as *herein* or the like, or a circumlocution with relative and verb substantive): Ταῦτ' ἀλληθή λέγω (*Pl. Prot.* 342, *herein I speak truth, or, this that I say, is true*). Λέγε μοι, εἴ τι σοι δοκῶ τοῦτο χαλεπὸν ποιῆσαι, ὅτι γῆτοσα σε δοῦναι μοι τὸν βουλόμενον τῶν Μήδων μοι ἔπεισθαι (*Xen. Cyr.* 5, 5, 21). Τούτους ἔλεγον οἱ στρατιῶται βαρβαρωτάτους διελθεῖν (*Xen. An.* 5, 4, 34, *these, the soldiers said, were the most barbarous that* —). Καλὴν ἐκείνην δωρεάν αὐτῷ δεδώκατε (*Lys.*). Οὐκέτι τοῦτο φαῦλον οὖδ' ἀπλοῦν ἔργον ἐρωτάς (*Xen. Cyr.* 1, 6, 27, *what thou here askest, is* —). ("Ἐθος τι τοῦτο Σωκράτης ἔχει, *Pl. Conv.* 175. Τί οὖν δὴ τοῦτο λέγεις; *Pl. Gorg.* 452, *what then meanest thou by this?*)

b) A demonstrative is attached, as apposition, to an interrogative pronoun (*τίς οὗτος, τίς ὁδεῖ*), to mark that the thing asked about, is something that has been already intimated, or that is at the same time referred to: Ἀγγελίαν φέρω χαλεπὴν καὶ βαρεῖαν. Τίνα ταύτην; (*Pl. Crit.* 43, *what, pray?*) (Τίνας ὁδρας τάξεθε θοάζετε; *Soph. CEd.* R. 2.) 'Ενδοῦνται αἱ ψυχαὶ εἰς τοιαῦτα ἥθη ὅποι ἄττ' ἀν καὶ μεμελετηκοῦσαι τύχωσιν ἐν τῷ βίῳ. Τὰ ποια δὴ ταῦτα λέγεις, ὦ Σώκρατες (*Pl. Phæd.* 81, *what meanest thou by these? what are these, that you speak of?*)

c) Οὗτος and ὁδε are added by way of apposition, in the sense of the adverb *here*: Καὶ ἐών ἡρόμην, ὅπου Πολέμαρχος εἴη. Οὗτος, ἐφη, ὅπισθεν προσέρχεται (*Pl. Rep.* 1, 327).

d) A demonstrative pronoun, when not particularly emphatic, is regularly omitted in the accusative, and often even in the dative: Εἰςγέσαν παρὰ Κύρον τῶν στρατιωτῶν τινες, ἀξιούντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν· ὁ δὲ ἐμπιπλᾶς ἀπάντων τὴν γνώμην ἀπέπεμπεν (*Xen. An.* 1, 7, 8). Γύλιππος μέρος τι πέμψας πρὸς τὸ φρούριον αἴρει (*Thuc.* 7, 3). Ἐπαγγειλαμένου τοῦ Ἀγησιλάου τὴν στρατείαν, διδάσκων οἱ Δακεδαιμόνιοι ὅσπειρ γῆτοσεν (*Xen. Hell.* 3, 4, 3). (Πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστέτακται, *Pl. Rep.* 5, 465, without a pronoun to κολάζειν, although it governs a different case from ἄρχειν.)

e) Sometimes a demonstrative pronoun is put superfluously to enforce some substantive notion preceding in the same sentence; especially οὗτος after substantives which are separated by a parenthetic clause from the rest of the sentence: Κλέαρχος Τολμιδην Ἡλεῖον, δὲν ἐτύγχανεν ἔχων παρ' ἑαυτῷ, κήρυκα ἀριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, κτλ. (*Xen. An.* 2, 2, 20). Τοῖς ἀγαθοῖς κακῶς χρῶνται καὶ τοῖς ὀφελεῖν δυναμένοις τούτοις βλάπτειν τοὺς συμπολετευομένους ἐπιχειροῦσιν (*Ioscr. Nic.* 4).

More rarely and without emphasis *αὐτός*: Ἡ καὶ, ὡςπερ τῶν ἀλλων τεχνῶν ἔχομεν [§ ἀν εἰπεῖν ὅτι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας δυναίμεθ' ἀν εἰπεῖν ὅτι ἔργον 100.] αὐτῆς ἐστιν; (*Xen. CEC.* 1, 2.) In comparisons ἐκεῖνος: Οὐ θεὸς δέδωκεν αὐτῷς (τοῖς Λακεδαιμονίοις), ὡςπερ ὑμῖν κατὰ θάλατταν εὐτυχεῖν, οὕτως ἐκείνοις κατὰ γῆν (*Xen. Hell.* 7, 1, 9).

R.E.M. Adverbially *ταῦτα*, therefore (§ 27, a. R. 2), *καὶ ταῦτα*, and that, and that too (Μένωνα οὐκ ἔζητε ὁ ἄνθρωπος, καὶ ταῦτα παρ' Ἀριαίου ὥν τοῦ Μένωνος ξένου, *Xen. An.* 2, 4, 15), *tāde* in the expression *tā nūn tāde* (§ 14, b. R. 2).

In the structure of the relative proposition there are various peculiarities, of which we must note the following. § 101.

a) The substantive defined by the relative clause, is often drawn [*attracted*] into it, in prose most commonly so that the relative clause precedes the demonstrative: Πολλοὶ τὰ χρήματα καταναλώσαντες, ὃν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες, τούτων οὐκ ἀπέχονται (*Xen. Mem.* 1, 2, 22). Κῦρος, εἴ τινα ὁρώῃ κατασκευάζοντα, ἡς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἀν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλειώ προσεδίδον (*Xen. An.* 1, 9, 19). (With ὅστις: Πᾶν, ὅτι πάσχων τις πάθος ἄνοιαν ἴσχει, νόσον προσρητέον. *Pl. Tim.* 86.)

R.E.M. Sometimes the substantive, when separated by the relative clause from the remainder of the sentence, takes its case from the relative, but without being drawn into the relative clause: Νικήρατος ἀργύριον μὲν ἡ χρυσίον οὐδὲ αὐτὸς ἔφη καταλιπεῖν οὐδέν, ἀλλὰ τὴν ἄλλην οὐσίαν, ἣν κατέλιπε τῷ νεῖ, οὐ πλείονος ἀξίᾳ ἐστὶν ἡ τεττάρων καὶ δέκα ταλάντων (*Lys.* 19, 47). Ἐν πόλεις ἢ ἥκιστα πρόθυμοι ἄρχειν οἱ μέλλοντες ἄρξειν, ταῦτην ἄριστα καὶ ἀστασιαστότατα ἀνάγκη οἰκεῖσθαι (*Pl. Rep.* 7, 520). This however is an irregularity (*anacoluthon*) and occurs most frequently in poets. (Τὸν ἄνδρα τοῦτον, δὲν πάλαι ζητεῖς, οὐτός ἐστιν ἐνθάδε, *Soph. Ced.* C. 449.)

b) Especially the substantive is drawn into the relative clause, when it is a new term annexed to the preceding: ὁ πατήρ, ὃν μόνον εἴχομεν βοηθόν, ἀπῆν, = ὁ μόνος βοηθὸς ὃν εἴχομεν. An adjective or genitive belonging to the antecedent is also often drawn into the relative clause: Δόγονς ἄκουσον, οὓς σοι δυστυχεῖς ἤκω φέρων (*Eur. Or.* 854). Περὶ ὧν μεγίστων καὶ καλλίστων ἐπιχειρεῖ λέγειν "Ομηρος, πολέμων τε καὶ στρατηγῶν καὶ διοικήσεων πόλεων, δίκαιόν που ἔρωτάν αὐτόν" (*Pl. Rep.* 10, 599). Οἱ Λακεδαιμόνιοι τοὺς ἐμπόρους, οὓς Ἐλαβον Ἀθηναίων καὶ τῶν ἔνημάχων, ἐν ὀλκάσι πλέοντας, ἀπίκτειναν (*Thuc.* 2, 67). Οἱ Ἀθηναῖοι τοὺς δχετοὺς τῶν Συρακουσίων, οἵ εἰς τὴν πόλιν ὑπονομηδὸν ποτοῦ ὕδατος ἡγμένοι ἤσαν, διέφθειραν (*Thuc.* 6, 100).

a) A demonstrative pronoun standing alone as antecedent to a relative, is often omitted, especially in the nominative or accusative: § 102. Οἱς μάλιστα τὰ παρόντα ἀρκεῖ, ἥκιστα τῶν ἀλλοτρίων ὀρέγονται (*Xen. Conv.* 4, 42). Τίς μισεῖν δύναιτο ἄν, ύψ' οὐ εἰδείη καλός τε καὶ ἀγαθός νομιζόμενος; (*Xen.*) Sometimes even in other cases: Οὐδεμία πάρεστιν, ἀς ἥκειν ἔχρην (*Arist. Eccl.* 19). Ἀναγκαῖον αὐτοῖς ἐστι διαλέ-

[§ 102.] γεσθαι παρ' ὅν ἀν λάβωσι τὸν μισθόν (*Xen. Mem.* 1; 2, 6). Οὐ περὶ ὄνοματος ἡ ἀμφιεβήτησις, οἵς τοσούτων πέρι σκέψις πρόσκειται (*Pl. Rep.* 7, 533). "Οσα πώποθ' ἄπαντες ὑμεῖς ἡβουλήθητε, οὐδὲν πώποθ' ὑμᾶς ἔξεφυγεν (*Dem.* 14, 15). 'Αναλίσκουσιν οὐκ εἰς ἢ δεῖ (*Xen. Ec.* 3, 5; = εἰς ταῦτα, εἰς ἢ, omission of the demonstrative and of the preposition which should be repeated before the relative).

REM. The demonstrative in all cases is frequently omitted, when its place is supplied by the attraction ; see § 103. Before relative adverbs of place demonstrative adverbs are omitted : Κατατίθημι πάλιν θετεν ἐκαστα λαμβάνω (*Xen.*).

(324, R. 3) b) The indefinite pronoun which is the subject to the verb and the antecedent to the relative in ἔστιν ὁς, εἰσὶν οἱ, &c., is usually omitted : Οἱ μὲν πολλοὶ κατέμενον, ἥσαν δὲ, οἱ ὑπεχώρουν σὺν τῷ βασιλεῖ (*Xen. Cyr.* 3, 1, 3). Τῶν συμμάχων ὑμῖν εἰσιν, οἱ διαλέγονται περὶ φιλίας τοῖς πολεμίοις (*Xen. Hell.* 6, 4, 24).

REM. 1. As ἔστιν ὁς, ἔστιν ἢ, so, without change of the verb, ἔστιν οἱ (οὖς, ὃν, οἵς, sometimes even οὔτινες), and this ἔστιν οἱ, thus declined through all the cases, is sometimes treated as a single word, in the sense of *some*, *certain*, like the word ἔνιοι thence formed : Ἐνταῦθα ἴβαλλον ταῖς βώλοις καὶ ἔστιν οἱ ἐτύγχανον καὶ θωράκων καὶ γέρρων (*Xen. Cyr.* 2, 3, 18). Εἰπέ μοι "Ἐστιν ὄντινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ ; (*Xen. Mem.* 1, 4, 2.) (With the negation : Προγόνων καλὰ ἔργα οὐκ ἔστιν οἵς μείζων καὶ πλειν ὑπάρχει ἡ Ἀθηναίος, *Xen. Mem.* 3, 5, 3.) "Ἀλθε Γύλιππος στρατιών ἔχων ἐκ Πελοποννήσου καὶ ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὁν (*Thuc.* 7, 11). Οἱ Δακεδαμόνιοι τῶν ἄλλων 'Ελλήνων τὸν βουλόμενον ἐκέλευνον ἔπεσθαι πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὁν ἄλλων ἀθνῶν (*Thuc.* 3, 92; ἔστιν οἵς, *Thuc.* 5, 25, *in some things*). (But also εἰσὶν οἱ, *Thuc.* 6, 10.) But the imperfect ἦν οἱ for ἥσαν οἱ is rare, e. g. "Ην τούτων τῶν σταθμῶν, οὐδὲ πάνυ μακροδεῆλαννεν (*Xen. An.* 1, 5, 7).

REM. 2. In the same manner an indefinite pronoun, a pronominal adverb, and the substantive designation of a place, or of a kind and manner, is omitted before relative adverbs of place or manner, especially with ἔστιν : Οἱ ἡγεμόνες τοὺς "Ελλήνας ἄξονοιν, ἔνθεν ἔξουσι τὰ ἐπιτήδεια (*Xen. An.* 2, 3, 6). 'Αγοράν οὐδεὶς ἡμῖν παρέξει οὐδὲ δύσθενος ἐπιστιούμεθα (*Xen. An.* 2, 4, 5). "Ἐστιν ἔνθα ὄχυρῶν ὀφελοῦσι σφεδονῆται πάροντες (*Xen. Cyr.* 7, 4, 15). 'Ο κόσμος καὶ μὴ φιλοχρήματος μηδὲ ἀνελεύθερος ἔσθ' ὅπῃ ἀν δυξένμβολος ἢ ἀδικος γένοντο ; (*Pl. Rep.* 6, 486.) Οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν βασιλεύς (*Xen. An.* 2, 4, 3, *it is not to be thought that the king will not —, i. e. he undoubtedly will —*). ("Ἐστιν ὅπον, γ. Όνκ ἔσθ' δπον.) Also ἔστιν ὅτε, *sometimes*.

§ When the relative in its own clause should be an accusative of the 103. object, but the antecedent is a substantive or a demonstrative in the dative or genitive, the relative often assumes this case by attraction (τῶν δώρων, ὃν —, τούτοις, οἵς, instead of ἢ). This may even take place, when the demonstrative follows the relative clause (οἵς —, τούτοις, instead of ἢ —, τούτοις), or so, that the substantive to which the relative refers, is put in the relative clause (§ 101, a : αἰς ἐλαβον ναυσίν,

περὶ ὧν ἔλαβον νεῶν, for ταῖς ναυσίν, ἄς —, περὶ τῶν νεῶν, ἄς —). A demonstrative, not emphatic and merely introducing the relative clause (§ 102), is usually omitted, and its place supplied by the relative's assuming its case (περὶ ὧν = περὶ ἐκείνων, οὐς, ἄς or ἀ —, οἷς = ἐκείνοις, οὐς, ἄς or ἀ). Τούτων, ὧν νῦν ὑμῖν παρακελεύομαι, οὐδὲν τοῖς δούλοις προστάττω (*Xen. Cyr.* 8, 6, 13). Εἴ τινος ἄλλου δεῖ πρὸς τούτοις, οἵς εἴπε *Ξενοφῶν*, καὶ αὐτίκα ἔξεσται ποιεῖν (*Xen. An.* 3, 2, 38). Τίς ή ὠφέλεια τοῖς θεοῖς τυγχάνει οὕσα ἀπὸ τῶν δύρων, ὧν παρ' ἡμῶν λαμβάνοντιν; (*Pl. Euthyp.* 14.) Ἀπεστέλλετ' αὐθις αὖ τὸ τρίτον πρέσβεις ὡς τὸν Φίλιππον ἐπὶ ταῖς καλαῖς καὶ μεγάλαις ἐλπίσι ταύταις, αἵς Αἰσχίνης ὑπέσχητο (*Dem.* 19, 121). Οἵς ἀν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσῃ (*Xen. Mem.* 2, 1, 25). Ων Χαρίδημος κακῶς ὑμᾶς ποιεῖν ἐπιχειρεῖ, τούτων αὐτῷ δργίζεσθαι ὑμᾶς προσήκει (*Dem.* 23, 184). Συρακούσιοι μὲν τῆς ναυμαχίας τροπαῖον ἔστησαν, Ἀθηναῖοι δὲ, ἵς οἱ Τυρσηνὸι τρυπῆς ἐποίησαντο τῶν πεζῶν ἐς τὴν λίμνην (*Thuc.* 7, 54). Τοὺς μὲν ἄλλους νόμους ἔάσω, περὶ δὲ οὐ πρότερόν ποτ' αὐτὸς Τιμοκράτης ἔθηκε νόμου, διέξειμι (*Dem.* 24, 61). Καλλικρατίδας πρὸς αἵς παρὰ Λυσάνδρου ἔλαβε ναυσί, προσεπλήρωσεν ἐκ Χίου καὶ Ρόδου πεντήκοντα ναῦς (*Xen. Hell.* 1, 6, 3). Ή πόλις ἡμῶν, ὧν ἔλαβε, πᾶσιν μετέδωκεν (*Isocr. Paneg.* 29). Αμελῶ ὧν με δεῖ πράττειν (*Xen. Cyr.* 5, 1, 8). Ναυμαχία παλαιτάτη ὧν ἴσμεν (*Thuc.* 1, 13). Τοῦτον τὸν οἶνον Κύρος δεῖται σου ἐκπιεῖν σὺν οἵς μάλιστα φιλεῖς (*Xen. An.* 1, 9, 25). Οἱ Θηβαῖοι οἵς εὐτύχηκεσταν ἐν Λεύκτροις, οὐ μετρίως ἐκέρηστο (*Dem.* 18, 18). Because the phrase is, ἀ εὐτύχηκα, *the good fortune I have had*.

REM. 1. This attraction, however, can only take place when the relative clause really serves to assign and define the matter in hand, i. e. is essential to complete the sense; never, when it is only added in continuation or as a remark, e. g. Πάντων, ὧν εἴχον, ἀγαθῶν σοι μετέδωκα, δ (not ὧν) σὺ τότε μὲν λόγῳ ἐμεγάλυνες, νῦν δὲ φανδίζεις. The attraction is also not unfrequently borne where it might have place, both after substantives and after demonstratives standing alone: Οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ ἔλκον ἀγαδούμενοι τῶν νεῶν, ἄς καταδύσειαν, πρὸς δὲ τὸν ἀνθρώπουν ἐτράποντο (*Thuc.* 1, 50). Μέμνησθε τοῦ νόμου καὶ τοῦ ὄρκου, δν δμωμόκατε (*Isoc.* 2, 47; but *Lys.* 10, 32: Βοηθήσατε τοῖς νόμοις καὶ τοῖς ὄρκοις οἵς δμωμόκατε). "Ενεστιν ἡμῖν τυχεῖν παρὰ τῶν Ἑλλήνων τῆς τιμῆς ταῦτης, ἥπερ οἱ ἐν Λακεδαιμονίῳ βασιλεῖς παρὰ τῶν πολιτῶν ἔχουσιν (*Isocr. de Pac.* 144). Οὐ συμφέρονται εἰκίνοις, οὐδὲ ἐγκωμιάζοντι, ποιοῦσιν (*Dem.* 14, 1). Τοιαύτης τινὸς ἡμῖν ἐπιστήμης δεῖ, η ἐπισταταί χρῆσθαι τούτῳ, δ ἀν ποιῇ (*Pl. Euthyd.* 289). It is very unusual for the attraction to be omitted where the relative corresponds with an omitted demonstrative ("Ομνυμι ἐμμενεῖν ἀ σοῦ κλών, *Eur. Med.* 759).

REM. 2. It sometimes happens, that a neuter relative which ought to stand in the nominative (coincident in form with the accusative), passes by attraction into the dative or genitive: Εἴ σοι δοκεῖ ἡμένειν οἵς ἄρτι ἔδοξεν ἡμῖν, ἵπον (*Pl. Prot.* 353). Βλαβήσονται αἱ τῶν πολεμίων νῆσες ἀφ' ὧν ἡμῖν παρεσκεύασται (*Thuc.* 7, 67). ("Αναλίσκουσιν οὐκ εἰς δ δεῖ μόνον, ἀλλὰ καὶ εἰς δ βλάβην φέρει, *Xen. Oec.* 3, 5, = εἰς ταῦτα, δ —.) Likewise the dative of a relative now and then passes by attrac-

[§ 103.] *tion into the genitive : Ήπερ' ὃν βοηθεῖς, οὐκ ἀπολήψῃ χάριν (Æsch. 2, 117, = παρὰ τούτων, οἷς —) 1.*

REM. 3. Sometimes the accusative of the neuter relative which is changed by attraction, stands, not as object in the proper sense, but to denote the whole extent of the predicate (by § 27), especially in the plural: 'Εξ ὃν τὰ σαντοῦ ἐπανεῖς, τίνι δικαιῷ λόγῳ τοῦ μηχανοποιοῦ καταφρονεῖς; (*Pl. Gorg. 512, from what thou sayest in praise of thine own.*) Δίκην ἐβούλοντο λαβεῖν ὃν ἐπὶ τῶν ἀλλων ἐτέθεαντο Μιδίαν θρασύν ὄντα καὶ βδελυρόν (*Dem. 21, 3*). By this means, an attracted relative in the neuter plural sometimes approximates to the signification of a demonstrative with δι. ('Ανθ' ὃν, *in requital for that —*, i. e. because, forasmuch as : Οἱ Ἐλληνες τὰ τείχη ἡμῶν καθεῖλον ἀνθ' ὃν ἡμεῖς τάκεινων ἐκωλύσαμεν πεσεῖν, *Pl. Menex. 244*; mostly poetical.) From an attraction, and a coalition of a demonstrative and a relative adverb, result the expressions, used as conjunctions, ἀφ' οὐ (=*ἀπ'* ἔκεινον, *ὅτε —*, *ἀπ'* ἔκεινον τοῦ χρόνον, *ὅτε —*), ἵξ οὖ, ἐν φ., μέχρι οὐ (μέχρις οὐ, but also simply μέχρι, μέχρι ἀν, without οὐ), ἀχρι οὐ (in Herod. ἐς ὅ, together with ἐφ' φ or ἐφ' φ τε (= *ἐπὶ τοῖς δε, ὥστε, on condition of —*)).

REM. 4. When the relative ought to have before it the same preposition as its antecedent, this preposition is usually dropped, especially when the verb in both clauses is the same : Τὸν πλοῦν ἐποιησάμην ἐκ τῆς Μιτυλήνης ἐν τῷ πλοίῳ, φ. Ἡρώδης οὗτος (*Ant. 5, 20*). Ἐγὼ ἐν τῷ χρόνῳ, φ. ὑμῶν ἀκούων ἀπορούντων, τί τὸ δίκαιον, ἐν τούτῳ δικαιούτερους τοὺς ἀνθρώπους ποιῶ (*Xen. Conv. 4, 1*).

§ 104. a) When in two connected relative clauses, both referring to the same antecedent, (326) the relative would stand first in the accusative, dative, or genitive, and then in the nominative or accusative, the relative is often omitted in the latter clause, and left to be supplied from the former : Τούτους ἄπασιν ἔκεινοι, οἵ τι μέλει τῆς ἑαυτῶν ψυχῆς ἀλλὰ μὴ σώματα πλάττοντες ζῶσι, χαίρειν λέγοντιν (*Pl. Phæd. 82*). Τῶν παρόντων τοῖς ἀνθρώποις ἀγαθῶν, ὅσα μὴ παρὰ θεῶν ἔχομεν, ἀλλὰ δὲ ἀλλήλους ἡμῖν γέγονεν, οὐδὲν ἀνεν τῆς πόλεως τῆς ἡμετέρας γεγένηται (*Isocr. Paneg. 38*). Περὶ ὃν δικαστήριον ἔγνωκε καὶ τέλος ἔσχηκε, πῶς οὐ δεινὰ ποιεῖ Τιμοκράτης νόμου εἰσφέρων, δι' οὐ ταῦτα λυθήσεται ; (*Dem. 24, 73*, = καὶ δ τέλος ἔσχηκεν.)

b) Sometimes, especially when the relative should stand first in the nominative, and then in a different case, a demonstrative or personal pronoun is put the second time instead of the relative : Ποῦ δῇ ἔκεινός ἐστιν ὁ ἀνήρ, ὃς συνεθῆρα ἡμῖν καὶ σύ μοι

¹ Other more rare and anomalous instances of attraction in the relative : a) 'Ο ἀντεπών οἷς ἔκεινοι ἐβούλοντο πραχθῆναι (*Lys. 12, 27* : the subject-accusative of the infinitive attracted. Μή ὄντων τῶν ὑπηρετῶν, οἵων δεῖ, *Xen. Cyr. 8, 1, 12*, = οἵους δεῖ εἶναι). b) Δεῖ τοὺς μέλλοντας διοίσειν περὶ τι πρῶτον πρὸς τοῦτο πεφυκέναι καλῶς, πρὸς δὲ ἀν προγραμμένοι τυγχάνωσιν (*Isocr. Antid. 187* : the preposition of the demonstrative repeated with the infinitive, to which it does not belong). c) 'Αφ' ής ὡμόσατε ἡμέρας (*Dem. 18, 26*, = ἀπὸ τῆς ἡμέρας, ἐν ὧ ὡμόσατε); ἡμέρα πέμπτη, ἀφ' ής ἐξίβαλεν Ἀγησίλαος (*Xen. Hell. 4, 6, 6* : the relative attracted by the preposition of the omitted demonstrative or of the substantive, even when it ought not to have been governed by it). d) 'Η Μιλησία ἐκφέγει πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὥπλα ἔχοντες (*Xen. An. 1, 10, 3*, = πρὸς ἔκεινον τῶν Ἑλλήνων, οἵ : the demonstrative with a partitive genitive, after a preposition, omitted before a relative in the nominative). e) Δικομίζοντο εὐθὺς, ὅθεν ὑπεξέθεντο, παῖδας καὶ γυναικας (*Thuc. 1, 89*, = ἔκειθεν, ὅποι : attraction in relative adverbs of place). f) Τούτων ὃς βούλει ἐκαστος (*Pl. Gorg. 517*, for ὄντινα, quibus ; ὅστις βούλει, *Pl. Crat. 432*).

μάλα ἀδόκεις θαυμάζειν αὐτόν ; (*Xen. Cyr.* 3, 1, 38.) "Αρ' οὖν ταῦτα ἡγεῖ σὰ εἶναι, ὃν ἀν ἄρχεις καὶ ἔξης σοι αὐτοῖς χρήσθαι ὅ, τι ἀν βούλῃ ; (*Pl. Euthyd.* 301.) "Οσοι τὸν δῆμον πολλὰ καὶ ἀγαθὰ εἰργασμένοι εἰσὶν ὁφείλεται δὲ αὐτοῖς χάριν κομίσασθαι παρ' ὑμῶν μᾶλλον ἢ δίκην δοῦναι τῶν πεπραγμένων, οὐκ ἄξιον κατὰ τούτων ὑποδέχεσθαι διαβολάς (*Lys.* 25, 11).

The indefinite relative ὅστις (in which no attraction of case takes place) is used in some connexions as a simple relative, viz. :

§ 105.

a) In denoting a *person* or *thing* which can or shall be something, which serves for something, both after an indefinite substantive and after an indefinite pronoun, which is usually omitted (§ 102, a) : 'Ηγεμόνα αἰτήσομεν Κύρον, ὅστις ἡμᾶς ἀπάξει (*Xen. An.* 1, 3, 14). Αἰσχίνης συνεβούλευεν ὑμῖν πέμπειν τινὰς εἰς Ἀρκαδίαν, οἵτινες κατηγορήσουστο τῶν τὰ Φιλίππου πραττόντων (*Dem.* 19, 306). Οὖν ἔχομεν, ὅτον σῖτον ὠντησόμεθα (*Xen. An.* 3, 1, 20). Οὐκ ἔστιν, ὅτῳ ἐγώ καταλέιψω τὸν ἐμὸν οἶκον (*Xen. Cyr.* 5, 4, 30). Οὐδὲν προδεόμεθα οὕτε Ὁμηρον ἐπαινέτου οὕτε ὅστις ἔπει τὸ αὐτικά τέρψει (*Thuc.* 2, 41).

b) After ἔστιν (without indefinite pronoun, § 102, b. Rem. 1), but mostly after a negative, or in a question equivalent to a negation : Οἱ Ἑλληνες ἐπει προῖδοντεν τὰ ἄρματα φερόμενα, διύστατον ἔστι δὲ ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἴπποδρόμῳ, ἐκπλαγεῖς (*Xen. An.* 1, 8, 20). Εἰπέ μοι ἔστιν οὔστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ ; (*Xen. An.* 1, 4, 2; with unchanged ἔστιν, as in ἔστιν οἴ). "Εστιν ὅτῳ ἀλλῷ πλείω ἐπιτρέπεις ἢ τῇ γυναικὶ ; (*Xen. Econ.* 3, 12.)

Rem. Especially note the expression οὐδεὶς ὅστις οὐ (οὐδὲν ὅ, τι οὐ), with omitted ἔστιν, in the sense *every, all* : Καὶ πεζὸς καὶ νηες καὶ οὐδὲν ὅ, τι οὐκ ἀπώλετο (*Thuc.* 7, 87). The origin of the phrase being forgotten, it is treated as one word, and οὐδεὶς conforms itself in case to the following ὅστις : 'Απολλόδωρος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλαστε τῶν παρόντων (*Pl. Phæd.* 117). Οὐδὲνδὲ ὅτον οὐ πάντων ἀν ὑμῶν καθ' ἡλίκιαν πατήρ εἴην (*Pl. Prot.* 317). Σωκράτης παρέχεις ἐαυτὸν ἐφωτᾶν τῶν Ἑλλήνων τῷ βουλομένῳ καὶ οὐδὲν ὅτῳ οὐκ ἀποκρίνεται (*Pl. Menon.* 70)¹.

c) After οὕτως in negations, or questions equivalent to such : Τίς οὕτω μαίνεται, ὅστις οὐ βούλεται τοι φίλος εἶναι ; (*Xen. An.* 2, 5, 12). (Also ὁς : Οὐδεὶς ἀν γένοιτο οὕτως ἀδαμάντινος, δεὶς ἀν μείνειν ἐν τῇ δικαιοσύνῃ, *Pl. Rep.* 2, 360.)

d) In relative sentences which single out, in a definite subject, a particular quality, or a particular circumstance, as the ground or explanation of what precedes (*quid pro qui, a person who —, one who —*) : Πῶς οὐν κάκιστος ἀπάντων ἀνθρώπων δικαιως ἀν νομίζοι, ὅστις, ὁ κατάρατε, περὶ πλείονος φαίνη τοὺς κακούργους ποιούμενος τῆς πατρίδος ; (*Dem.* 24, 107.) Οὐκον δικαίως (ἐπινυγόν σε καὶ ἐπέτριβον), ὅστις οὐκ Εὐριπίδην ἐπαινεῖς ; (*Arist. Nub.* 1377.) (In the same sense often ὁς, ὁς γε, *Xen. Mem.* 3, 5, 15 ; *Pl. Phæd.* 96, &c.)

Rem. Otherwise ὅστις for ὁς is found only in single, in part uncertain, passages of the poets and Herodotus. Yet ἐξ ὅτου is used as ἐξ οὐ (§ 103, R. 3) with attraction (*Xen. An.* 7, 8, 4).

The relative adjectives οἷος, ὅσος, ἡλίκος in the accusative are attracted into the dative or genitive in the same manner as ὁς : Μήδων, 106. δσων ἔωρακα, πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος (*Xen. Cyr.* 1, 3, 2). Τοιαύτας ἐπιδόσεις αἱ πόλεις οὐ λαμβάνουσιν, ἦν μή τις αὐτὰς διοικῆ

¹ Οὐδαμῶς ὅπως (ώς) οὐ φήσω (*Pl. Rep.* 2, 376 ; *Pol.* 308).

[§ 106.] τοιούτοις ἥθεσιν, οἵοις Εὐαγόρας εἶχεν (*Isoctr. Euag.* 48). (Yet also : Τοσαύτης οὐσίας καταλειφθείσης, ὅσην ἐξ ἀρχῆς ἡκούσατε, *Dem.* 27, 60.)

REM. 1. The preposition already given with the demonstrative correlative may be omitted for the relative (§ 103, R. 4) : Οὐ περὶ δύναμος ἡ ἀμφιεβῆτησις, οἵ τοσούτων πέρι σκέψις ὅσων ἡμῖν πρόκειται (*Pl. Rep.* 7, 533).

REM. 2. In οἷος (ἥλικος) note the peculiar attraction of the relative and the following subject into the case preceding, with omission of the verb substantive : Πολλῷ ἥδιὸν ἔστι χαρίζεσθαι οἷψ σοι ἀνδρὶ ἡ ἀπεκθέσθαι (*Xen. Mem.* 1; 9, 3, = ἀνδρὶ οἷος σὺ εἰ, which complete expression is more rare). Τοῖς οἵοις ἡμῖν τε καὶ ὑμῖν χαλεπῇ πολιτείᾳ ἔστι δημοκρατία (*Xen. Hell.* 2, 3, 25). Ἐκεῖνο δεινὸν τοῖσιν ἥλικοισιν νῦν (*Arist. Eccl.* 465). (Yet also : Σόλων ἐμίσει τοὺς οἵοις οὐτοῖς ἀνθρώπους, *Dem.* 19, 254.)¹

REM. 3. In ὅσος note the elliptical expressions ὅσαι ἡμέραι (viz. εἰσίν), used as adverb in the form ὁσημέραι (*daily*), and ὅσοι μῆνες, *monthly*, ὅσα ἔτη.

§ 106. Note on Reflexive and Reciprocal Pronouns².]

b. 1. a) Οὗ is a secondary or indirect reflexive : i. e. is used with (acc. c.) *infīn.* with *participles*, and in such secondary sentences as relate the thoughts, &c., of the subject of the principal sentence (e. g. in *object-sentences* introduced by ὅτι, ὡς, *that*, or by interrogative pronouns or particles ; in sentences denoting *purpose* : ἵνα, ὅπως, *that* ; μή, *lest*). Δέγεται Ἀπόλλων ἐκδεῖπει τὸν Μαρσύνα ἐρίζοντά οἱ περὶ σφίας (*Xen.*). Κελεύει δέ οἱ συμπέμψαι ἄνδρας (*Xen.*). Εἴπεν ὅτι ἐπιδημεῖν οἱ παρηγγελμένον εἴη (*Xen.*). Ἐγκλήματα ἐποιῶντο, ὅπως σφίσιν . . . πρόφασις εἴη (*Th.*).—b) Also in explanatory clauses introduced by γάρ : Βραχέα ἀπελογήσαντο, οὐ γάρ προύτεθη σφίσι λόγος κατὰ τὸν νόμον (*Xen.*).—c) The dative usually occurs only as enclitic.

Οὖ, ἔ are not found in Attic prose, except in two or three passages (some of them *poetical*) of Plato. Even οἶ is rare in the orators.

2. Sometimes, however, ἔαντοῦ is used as a secondary reflexive, and even αὐτοῦ, &c., the speaker making the statement *his own*. Νομίζει τοὺς πολίτας ὑπηρετεῖν ἔαντῷ (*sibi. Xen.*). Ὁ Κύρος τοῦ Σάκα ἐδεῖτο πάντως σημαίνειν αὐτῷ (*to let him [Cyrus] know*), ὁπότε κτλ. (*Xen.*)

3. Now and then, even σφίσιν αὐτοῖς, σφᾶς αὐτοῖς, are found as (emphatic) secondary reflexives. Ἐπισκήπτουσι τιμωρήσαι σφίσιν αὐτοῖς ἥδικημένοις (*Ant.*).

4. a) In Thuc. and in some late writers οὖ relates to the subject of *its own verb*, and (b) sometimes, even in Attic writers, is used for the simple pron. αὐτοῦ : (1) Τοῖς λίθοις χρώμενος, οὖς οἱ Ἀθηναῖοι προπαρεβάλοντο σφίσιν (*Th.*).—2) Συνέφασάν-οι, καὶ κτλ. (*Xen.*)

5. ἔαντοῦ (αὐτοῦ) sometimes refer to the first or second person. Οὕτω παιδεύεις τοὺς ἔαντῆς φίλους (*amicos tuos, Xen.*). Μηδὲν ἐπιδεικνὺς τῶν ἔαντοῦ (*rerum mearum : Isoctr.*).

6. When it is sufficiently understood from the context that the *action* is *mutual*, the cases of the reflexive pronouns (ἔαντοῦ, &c.) are used for those of the reciprocal ἄλληλων (especially when the opposed notion is *others*). Φθονοῦσιν ἔαντοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις (*Xen.*).

¹ Τοιοῦτοι εἰσιν οἱ ποταμοί, δι' οὓς ἀν καὶ τῆς γῆς ῥέωσιν (*Pl. Phæd.* 112, i. e. as the land through which).

² Principally from Krüger.

PART II.

THE RELATIONS OF PROPOSITIONS ONE TO ANOTHER,
ESPECIALLY THE WAY OF DENOTING THE MODE OR
MANNER OF PREDICATION, AND THE TIME OF THE THING
PREDICATED.

CHAPTER I.

The Moods in general, and especially the Indicative and its Tenses : the Indicative with ἄν.

To denote the relations of propositions, the Greeks have four personal and definite *moods* : the indicative, the subjunctive (conjunctive), the optative, and the imperative, of which the subjunctive and optative are related in point of conception ; and besides these, the infinitive and the participle.

Both to the indicative (in certain tenses) and to the optative, as also to the infinitive and the participle, may be annexed the particle ἄν (Ionic and Epic κέ and κέν), to denote what is predicated upon the assumption of something being so and so, which is not actually so and so. The same particle, moreover, attaches itself to relative words (δες ἄν, ὅταν, &c.), and takes the subjunctive to denote an indefinite contingency.

The *Indicative* is the mood in which a thing is predicated absolutely, without any accessory modifications, or in which a thing is enquired about in the same way. It therefore stands in all both principal and accessory propositions, where no special rules, to be presently described, demand a different mood. Ο πατήρ τέθυηκεν. § 108. Πόθεν ἤκεις ; Δέγονσιν, ὅτι η πόλις ἥρηται ὑπὸ τῶν πολεμίων. Ποιητέα ταῦτα, ἐπεὶ ὑμῖν δοκεῖ. Τούτου ἔνεκα οὐκ ἥλθον, ὅτι ἥδειν τὰ γενησόμενα. Εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν. Εἰ μὲν θεοῦ νιὸς ην Ἀσκλη-

[§ 108.] **πιός, οὐκ ἦν αἰσχροκερδής, εἰ δὲ αἰσχροκερδής, οὐκ ἦν θεοῦ** (*Pl. Rep.* 3, 408. A simply conditional proposition, without any accompanying regard to the condition as actually obtaining or not). Ὁλοίμην, εἴ τοῦτο πεποίηκα. Εἰ μηδὲν ἐπεποιήκεις, τί ἐφόβου;

REM. In some kinds of dependent propositions, which, especially in Latin, are expressed in the subjunctive, the indicative is retained in Greek: on this see at end of Chapter III.

§ 109. The principal *times*, together with imperfect, plusquamperfect, and future perf. passive, are expressed in Greek by the simple tenses of the verbs, and only in some passive forms by corresponding composite forms. To denote other relations of time, there are periphrastic combinations of the perf. participle with the tenses of *εἰμι*, or of *μέλλω*, *am about*, with the infinitive.

§ 110. a) The *Present Tense* is used of that which is, or is conceived to be, now present: 'Ομολογεῖ τούτοις "Ομηρος".

(334) (234, R.) **REM. 1.** The present is often used of that which has been for some time, and still is, going on, especially with *πάλαι* [where we used our *progressive* form for the perf. *have been —ing*]: Πάλαι τοῦτο σκοπῶ. Οὐ πάλαι σοι λέγω, ὅτι ταῦτόν φημι εἶναι τὸ βέλτιον καὶ τὸ κρείττον; (*Pl. Gorg.* 489.) Πολλὰ ἥδη ἔτη ἐν Ἀθήναις οἰκεῖτε.

REM. 2. The present of certain verbs denotes, by an idiom of the language, either generally or in certain special senses, the past action as still going on, or still continued in its result; e. g. *ἥκω, am come, φεύγω, am in exile, σίχομαι, am gone*: Οἶδα, ὅπῃ σίχονται (*Xen. An.* 1, 4, 8). (So sometimes: *ἀδικῶ, am in the wrong in what I have done, ἀποστεφῶ, am keeping a person out of possession of —, νικῶ, am conqueror, have conquered*: 'Απαγγέλλετε Αριαίω, ὅτι ἡμεῖς γε νικῶμεν βασιλέα καὶ οὐδεὶς ἔτι ἡμῖν μάχεται, *Xen. An.* 2, 1, 4.)

REM. 3. Sometimes the present is put for the future, in speaking of being about to do something immediately: Εἴ φησι τοιοῦτόν τι εἶναι, δειξάτω καὶ παρασχέσθω, κάγκω καταβαίνω (*Dem.* 19, 32). (Εἴμι, ιέναι, ίών, present and future.)

(336) b) In lively connected narrative the *præsens historicum* is often used: 'Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀραξέρξης, Τισαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὃς ἐπιβουλεύει αὐτῷ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὃς ἀποκτενῶν (*Xen. An.* 1, 1, 3).

(336, R. 1) **REM.** More rarely in the protasis with *ἐπειδή*: 'Ἐπειδὴ δὲ Δικαιογένης οὐκέτι ὑμᾶς δύναται ἔξαπατᾶν, πείθει Μενέζενον ὑμᾶς προδόσσαι' (*Isae.* 5, 13), or in stating an individual fact: Δαρείον καὶ Παρναστίδος γίγνονται παῖδες δύο (*Xen. An.* 1, 1, 1, *there were born to D. and P. —; D. and P. had two sons*). But the poets often put the present for the aorist even in speaking of a single fact: Τίς μ' ἐκφένει βροτῶν; (*Soph. CEd. R.* 437.) Διόνυσος, δν τίκτει ποθ' ή Κάδμου κόρη (*Eur. Bacch.* 2).

In the past the Greek distinguishes two states: the narrative, denoted by the aorist, and the absolute (in English, *have, am*), denoted by the perfect¹.

The *Aorist* is used in accounts and narratives of past occurrences, (335, in historical connexion, or in stating a past occurrence, without relation to the present and a present result: Πανσανίας ὁ Κλεομβρότου ἐκ Λακεδαίμονος στρατηγὸς ὑπὸ Ἐλλήνων ἐξ επέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ ἐστρατεύσαντας Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο (Thuc. 1, 49. Of ξυνέπλεον, see § 113). ‘Ως ἡθροίσθη Κύρῳ τὸ Ἐλληνικόν (*the Grecian troops*), ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς ὁ Κύρος ἐτελεύτησεν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται (Xen. An. 2, 1, 1. On δεδήλωται, see § 112). Οὐμὸς πατὴρ Κέφαλος ἐπείσθη μὲν ὑπὸ Περικλέους ἐς ταῦτην τὴν γῆν ἀφιέσθαι, ἕτη δὲ τριάκοντα ψῆφοις (Lys. 12, 1). ‘Ως (ἐπει) εἶδον τὸν πατέρα, ἡσπασάμην. (See *Plusquam-perf.*, § 114 c.) Πολλοὶ πόλεις ἐπεισαν πόλεμον ἄρασθαι πρὸς τούτους, ὡφ' ὧν οἱ πεισθέντες ἀπώλοντο (Xen. Cyr. 1, 6, 45; of that which has sometimes happened: *Many a time (ere now) have states let themselves be persuaded —*). “Ηδη δὲ καὶ τινα οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προϊέμενον αὐτὸν τοῖς πολεμίοις καὶ ἐπαισα καὶ ἐβιασάμην πορεύεσθαι (Xen. An. 5, 8, 14. *It has happened now and then that I —*).

REM. The Aorist is sometimes used in a somewhat peculiar manner:

a) The Aorist is used of that which has often happened, and consequently (in cases singly occurring) is *wont* to happen; in which sense it may then be found (R. 3) coupled with the present (which expresses the general relation absolutely): Τὰς τῶν φάλων συνονοσίας διέγος χρόνος διέλυται, τὰς δὲ τῶν σπουδαίων φύλας οὐδέ ἀν διατάσσειν εἰδείται (Isocr. Dem. 1). ‘Ο τύραννος ταῖς μὲν πρώταις ἡμέραις προγελῆ τε καὶ ἀσπάζεται πάντας ὑπισχνεῖται τε πολλὰ καὶ ιδίᾳ καὶ δημοσίᾳ, χρεῶν τε ἡλεύθερως εἰδείται γῆν διενειμει δῆμῳ τε καὶ τοῖς περὶ ἑαυτὸν καὶ πᾶσιν ἔλεως τε καὶ πρᾶσον εἶναι προεποιεῖται (Pl. Rep. 8, 566). ‘Οταν πᾶσι ταῦτά συμφέρῃ τοῖς μετέχουσι τοῦ πολέμου, καὶ συμπονεῖν καὶ φέρειν τὰς συμφορὰς καὶ μένειν ἐθέλουσιν οἱ ἀνθρώποι· ὅταν δὲ ἐκ πλεονεξίας καὶ πονηρίας τις ὥσπερ Φίλιππος ἰσχύσῃ, η πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἀπαγνα ἀνεχαίτισε καὶ διέλυσεν (Dem. 2, 9).

b) The first person of the aorist is sometimes applied to the expression of one's state of mind by words or gestures, occurring at the moment of speaking (the past tense referring to the preceding emotion which is in the speaker's thoughts): ‘Ω γαθέ, καὶ αὐτὸς ἐμαντοῦ νῦν δὴ κατεγέλασα (Pl. Legg. 3, 686, *I felt*

¹ The Aorist bears the signification of past time only in the indicative and participle, and in some sorts of [subjunctive] optative and infinitive propositions; of the Aorist in the other moods, see under these in ch. 2, 3, 4, and 5.

[§ 111.] *myself forced to laugh).* (So ἐγέλασα, γένεσα, ἐπήνεσα, ἥσθην, ἐδεξάμην, ἀπέπτυσα, &c. in the dramatic poets.)

c) Of the Aorist in negative questions which stand in place of a demand or summons (*τί οὐκ*, see *Imperative*, § 141, R. 3.

d) *Aor. of first attainment: = came to —]* Verbs signifying to have a public dignity, office, or power, are often used in the aorist in the sense of attaining to the same: 'Επειδὴ Θησεὺς ἐβασίλευσεν, εἰς τὴν νῦν πόλιν οὖσαν ξυνψικε πάντας τοὺς ἐν τῷ Ἀττικῷ (*Thuc.* 2, 15, *became king; basileus, am king*). (So ἦρξα, *came to the government, because Archon, σχινσα, ἡγησάμην, ἐταμίευσα, ἐτυράννευσα, ἐβούλευσα, became a councillor, &c.* So in the participle: *Βουλεύσας ποτὲ Σωκράτης, ἐπιθυμήσας τοῦ δῆμου παρὰ τοὺς νόμους ἐννέα στρατηγὸνς μιᾷ ψήφῳ ἀποκτεῖναι πάντας, οὐκ ἥθλησεν ἐπιψήφισαι, Xen. Mem.* 1, 1, 8.)

§ The Perfect is used to denote an action as done and finished, not now going on, but now complete, or subsisting in its consequences:

(335) b) *'Ο πατήρ μου τέθυηκεν (is dead: but τοῦ αὐτοῦ ἐνιαυτοῦ ἀπέθανεν, died in the same year).* Ἔξηπατήμεθα αἰσχιστα ὑπὸ τῶν ρητόρων. Πολλὰ καὶ μεγάλα οἱ θεοὶ τοὺς ἀνθρώπους εὐηργετήκασιν. Εὑρήκαμεν δὲ πάλαι ἔζητούμεν. "Ομηρος πεποίκη (has composed) σχεδὸν περὶ πάντων τῶν ἀνθρωπίνων. 'Ο πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε καὶ γὰρ πενεστέρους πεποίκη καὶ πολλοὺς κινδύνους ὑπομένειν ἡνάγκασε (compelled us while it lasted), καὶ πρὸς τοὺς "Ἐλληνας διαβέβληκε καὶ πάντας τρόπους τεταλαιπώρηκεν (*Isocr. de Pac.* 19). 'Ο δῆμος τῷ βουλῇ πολλάκις τὴν πολιτείαν ἐγκεχέρικεν (*Dein.* 1, 9).

REM. 1. Sometimes it makes little difference, whether a thing is denoted as a result, in reference to the present (perfect), or whether it is simply represented as an action and occurrence of the past (aorist). *Φανήσομαι οὐδένα μὲν πώποτε ἀδικήσας, πλείονες δὲ καὶ τῶν πολιτῶν καὶ τῶν ἄλλων Ἐλλήνων εὗ πεποιηκὼς η σύμπαντες οἱ πρὸς ἐμοῦ βασιλεύσαντες (Isocr. Nic. 35).*

REM. 2. In some verbs, the perfect is used with the accessory signification of the present, in consequence of a peculiar way of taking its meaning, the present condition being denoted as produced by a preceding action, and as the result of the same. Such perfects are δέδοικα (δέδια), ἐγρήγορα, εἴωθα, ἐνίκα, ἐστηκα, κέκτημαι (*possess, κτῶμαι, acquire*), κέκλημαι (*am called*), οἶδα, πέφυκα (*πεφόβημαι in some writers = φοβοῦμαι*). The plusquamperf. has then the signification of the imperfect: ὥσπερ εἰώθεσαν, *as they used; ὥδειν, I knew.*

§ The Imperfect is used of the condition at a certain time, or of actions which at a certain time were going on (still current, and not (337) finished), or of that which was a custom at a certain time, the current or customary view, &c. of a certain person, or often repeating itself:

'Επὶ Κέκροπος καὶ τῶν πρώτων βασιλέων ἡ Ἀττικὴ κατὰ πόλεις ωκεῖτο καὶ αὐτοὶ ἔκαστοι ἐπολιτεύοντο καὶ ἐβούλευοντο. 'Επειδὴ δὲ Θησεὺς ἐβασίλευσεν, εἰς τὴν νῦν πόλιν οὖσαν ξυνψικε πάντας (*Thuc.* 2, 15). "Οστις ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς Κῦρον, πάντας οὕτω διατίθεις ἀπεπέμπτο ὃςθ' ἔαυτῷ μᾶλλον φίλους εἶναι ή βασιλεῖ. Καὶ τῶν παρ' ἔαυτῷ βαρ-

βάρων ἐπεμελεῖτο, ὡς πολεμεῖν ἵκανοὶ εἶησαν. Τὴν δὲ Ἑλληνικὴν δύναμιν [§ 113.] ἥθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, κ.τ.λ. (*Xen. An.* 1, 1, 5; in the description of Cyrus's preparations for the war with Artaxerxes). Κλέαρχος Δακεδαιμόνιος φυγὰς ἦν. Τούτῳ συγγενόμενος ὁ Κῦρος ἥγασθη τε καὶ δίδωσιν αὐτῷ μυρίους Δαρεικούς· ὃ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τῶν χρημάτων καὶ ἐπολέμει ἐκ Πελοποννήσου ὅρμώμενος τοῖς Θρᾳξὶ καὶ ᾧ φέλει τοὺς Ἑλληνας (*Xen. An.* 1, 1, 9; was still carrying on the war, at the time in question). Κριτίας καὶ Ἀλκιβιάδης οὐκ ἀρέσκοντος αὐτοῖς Σωκράτους (= οὐχ ὅτι ἡρεσκεν αὐτοῖς Σωκράτης) ὡμιλησάτην, ὃν χρόνον ὡμιλεῖτην αὐτῷ (*Xen. Mem.* 1, 2, 39). Σωκράτης τοὺς ἴαντος ἐπιθυμοῦντας οὐν ἐπράττετο χρήματα (*Xen. Mem.* 1, 2, 5, but Σ. οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράχατο, *Xen. Mem.* 1, 2, 60; never once demanded). Κορίνθιοι οὐδὲν τούτων ὑπήκοον (*Thuc.* 1, 29; said of their state of mind as a whole, not of a single determination).

REM. 1. Sometimes the imperfect denotes something about to be done, what a person was going or proposing to do : Ἡγέστρατος καταβάς τῆς νυκτὸς εἰς καῦλην ναῦν διέκπετε τοῦ πλοίου τὸ ἔδαφος (*Dem.* 32, 5, was beginning to cut through — : he was hindered from doing it). Φίλιππος Ἄλοννησον ἐδίδου, Δημοσθένης δὲ ἀπηγόρευε μὴ λαμβάνειν (*Aesch.*, 3, 83, was for giving, offered to give.—And so ἐδίδουν is frequently used). (Ἐπειθόν, I sought to persuade, ἐπεισα, I persuaded.) Ἡν ἄξιος ὁ ἄγων, ὅτι οὐχὶ Ἀθηναῖν μόνον οἱ Συνρακούσιοι περιεγίγνοντο ἀλλὰ καὶ τῶν ἀλλων ἔνημάχων (*Thuc.* 7, 56, had the prospect of conquering —). Διὰ ταῦτα οἱ Δακεδαιμόνιοι ἐποιήσαντο τὴν ἔνημαχίαν καὶ τὸ Πάνακτον εὐθὺς καθηρέετο (*Thuc.* 5, 39, and they immediately were beginning to pull down —, proceeded to pull down).

REM. 2. Sometimes (especially by Herodot. and Thucyd.) in continued narrative, an imperfect is used with but little difference from the aorist, the action being denoted as the beginning of one or more undertakings, or as a proceeding of longer duration : Τοῦτο ποιήσαντες οἱ Πλαταιέis ἔξ τε τὰς Ἀθήνας ἀγγελον ἐπειμπον (set about sending) καὶ τοὺς νεκροὺς ὑποπόνδους ἀ πέ δοσαν τοῖς Θηβαίοις τά τ' ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα, γέ ἐδόκει αὐτοῖς (*Thuc.* 2, 6). Παρελθόντες οἱ Ἀθηναῖοι ἐλέγον τοιάδε (*Thuc.* 1, 72; but ch. 67, Παρελθόντες δὲ οἱ Κορίνθιοι εἴπον τοιάδε). Τοιάτα δὴ ἀφίκοντο διαλεγόμενοι μέχρι τῶν ὄριων τῆς Περσίδος ἐπει δὲ αὐτοῖς ἀτέδης δεξιὸς φανεῖς προηγεῖτο, προσενέψαμενοι θεοῖς καὶ ἥρωστοις Περσίδα γῆν κατέχουσιν οὖτα διέβατον τὰ ὄρη (set about crossing —; proceeded to cross). Ἐπειδὴ δὲ διέβησαν, προσενέψαντο αὐτοῖς θεοῖς τοῖς Μηδίαν γῆν κατέχουσιν (*Xen. Cyr.* 2, 1, 1). [So especially verbs *jubendi et mittendi*: πέμπειν, ἀποστέλλειν, κελεύειν, βοηθεῖν, &c., Schmidt.] The imperfects ἦσαν (ἡ), ἦκον, and ἦφην (*inquam*) are used at the same time in the aorist sense.

REM. 3. The imperfect ἦν is sometimes found where we might expect the present, in reference to an earlier condition, or an earlier appearance : Εἰ ἄρα τὰ ὄφειλόμενα ἑκάστῳ ἀποδιδόνται φησὶ τις δίκαιον εἶναι, τοῦτο δὲ δὴ νοῦι αὐτῷ (has for him the meaning), τοῖς μὲν ἔχθροῖς βλάβην ὄφειλεσθαι παρὰ τοῦ δικαίου ἀνδρός, τοῖς δὲ φίλοις ὄφειλειν, οὐκ ἦν σοφὸς ὃ τοῦτο εἶπών (*Pl. Rep.* 1, 335; viz. as he before seemed to us to be). Πολλοὶ ἀνθρώποι ἀποθνήσκουσι πρότερον πρὶν δῆλοι γενέσθαι, οἵτινες ἦσαν (*Xen. Cyr.* 5, 2, 9).

a) The *Plusquamperfectum* is used of that which at a certain past 114. §

[§ 114.] time had already taken place : 'Η Οἰνόη, οῦσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετέχιστο καὶ αὐτῷ φρουρίψ οἱ Ἀθηναῖοι ἔχρωντο (*Thuc. 2, 18*).

b) Instead of the simple plusquamperf. in the active, we have sometimes a periphrastic expression by the participle perf. with ἦν : Οὕπω δύο ἡ τρεῖς δρόμους περιεληλυθότε ἦστην ὁ Εὐθύνδημος καὶ ὁ Διονυσόδωρος, καὶ εἰςέρχεται Κλεινίας (*Pl. Euthyd. 273*).

c) When by means of the conjunctions ἐπεί, ἐπειδή (Ionic ἐπεί τε), after that, or ώς, when (ώς τάχιστα), it is denoted that one action followed upon another, usually not the plusquamperf. is employed but the aorist, or, if a state and continued relation be denoted, the imperfect : 'Επειδὴ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέροντος διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν (*Xen. An. 1, 1, 3*). 'Επεὶ Κῦρος κατεπέμφθη στρατάπτης Λυδίας καὶ Φρυγίας, πρῶτον ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τω ὑπόσχοιτο τι, μηδὲν ψεύδεσθαι (*Xen. An. 1, 9, 7*). Οἱ πολέμοι ώς εἶδον τοὺς "Ἐλληνας, ἀντιπορεύονται (*Xen. An. 4, 8, 17*).—'Επεὶ ἦσθενει Δαρεῖος καὶ ὑπώπτευε τὴν τελευτὴν τοῦ βίου, ἐβούλετό οἱ τὰ παῖδες ἀμφοτέρω παρεῖναι (*Xen. An. 1, 1, 1*). Οἱ τῶν Ἀθηναίων στρατηγοί, ώς αὐτὸὺς οἱ Καταναῖοι οὐκ ἐδέχοντο, ἐκομίσθησαν ἐπὶ τὸν Τηρίαν ποταμόν (*Thuc. 6, 50*, when the Cat. were not for receiving them).—'Αλκιβιάδης λόγους ποιησάμενος πρὸς τοὺς Μεσσηνίους, ώς οὐκ ἐπειθεν, ἀλλ' ἀπεικρίναντο, πόλει μὲν ἀν οὐ δέξασθαι, ἀγορὰν δὲ ἔξω παρέξειν, ἀπέπλει ἐξ τὸ Πήγιον. (*Ibid.*, when he could not persuade them, when they were not for letting themselves be persuaded; ἀπεκρίναντο single fact.) The plusquamperf., however, may be used with ἐπειδή, where the thing denoted is the complete ending of the preceding action, or the complete production of the state : Πυθόμενος ὁ Κρατίνος τὰς τούτων ἐπιβούλας τὸν μὲν ἄλλον χρόνον ἤσχιαν ἤγει, ἐπειδὴ δὲ ὁ κηδεστής μὲν ἦν ὁ Καλλιμάχον κατηγορηκώς αὐτοῦ (τοῦ Κρατίνου), Καλλίμακος δὲ μεμαρτυρηκώς, ἢ μὴν τεθνάναι τὴν ἄνθρωπον, ἐλθόντες εἰς τὴν οἰκίαν, ἵνα ἦν κεκρυμμένη, ἀγαγόντες ἐπὶ τὸ δικαστήριον ζῶσαν ἄπασιν τοῖς παροῦσιν ἐπέδειξαν (*Ioscr. Call. 54*). 'Επειδὴ δὲ ἔξηπτάσθε μὲν ὑμεῖς ὑπὸ τοῦ Φιλίππου, ἔξηπτάντο δὲ οἱ ταλαιπωροὶ Φωκεῖς καὶ ἀνήρηντο αἱ πόλεις αὐτῶν, τί ἐγένετο ; (*Dem. 18, 42*.)

(338, R. 5) REM. 1. In the same way, the aorist, not the plusquamperf., is used after ἔως (ἔως περ), ἔστε, μέχρι, πρὶν (οὐ — πρίν) : Εῦδοκος καὶ Σίμος οἱ Λαρισσαῖοι μέχρι τούτου φίλοι ὡνομάζοντο Φιλίππου, ἔως Θερταλίαν ὑπὸ Φιλίππων ἐποίησαν (*Dem. 18, 48*). Οἱ βάρβαροι οἱ πρόσθεν ἔξενεγκειν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον (*Xen. An. 3, 2, 29*). 'Εχοῦν τοὺς ρήτορας μὴ πρότερον περὶ τῶν ὄμολογονμένων συμβουλεύειν πρὶν περὶ τῶν ἀμφισβητουμένων ἐδίδαξαν (*Ioscr. Paneg. 19*).

REM. 2. Now and then, the special relation of time which should be denoted by the plusquamperf. is not expressed, but the action is simply set in the past by the aorist : Οἱ Πελοποννήσιοι ὀλίγον μὲν χρόνον ὑπέμειναν, ἐπειτα δὲ ἐτράποντο ἐξ τὸν Πάνορμον, ὅθεν περ ἀνηγάγοντο (*Thuc. 2, 92*; had put to sea).

REM. 3. Of the aorist and perfect (not plusquamperf.) of the indicative in propositions dependent upon a governing proposition in a *præteritum* [in an ‘historical’^{114.} *tense*], see *Optative*, § 130, b. R. 2.

a) The *Future* denotes simply a future action or a future state or condition : Εἰ τοῦτο ποιήσομεν, ῥᾳδίως τὰ ἐπιτήδεια ἔξομεν, ὅσον χρόνον 115. ἐν τῷ πολεμίᾳ ἔσομεθα.

REM. Especially note the use of the future indicative in relative clauses denoting the being intended for, or calculated to serve, a *purpose* (*one who, or, a thing which, may or shall, &c.; whom or which, one may, &c.*) : Οὐχ ὁ, τι τις κατηγορήσει τούτων, χαλεπὸν εὑρεῖν (*Dem. 15, 34*). Εἰ διει λότινοῦν ἀνθρώπων παραδώσει τέχνην τινὰ ποιάντην, ἡτις σε ποιήσει μέγα δύνασθαι ἐν τῷ πόλει τῷδε ἀνόμουν ὄντα τῷ πολιτείᾳ, οὐκ δρῶς βουλεύῃ (*Pl. Gorg. 513*). Other examples in § 105, a.

b) The *Futurum exactum* (in the active, *πεποιηκὼς ἔσομαι* : in the (340) deponent, *εἰργασμένος ἔσομαι* ; and in the passive, *διεφθαρμένος ἔσομαι*, *πεπράξομαι*) expresses, that at a certain future instant something will be finished, and will show itself as finished. Thus it denotes (1) that which, as the immediate consequence of another action, will therewith ensue and be ready ; (2) that which will be soon accomplished and done ; (3) the future result of a preceding action (it corresponds, therefore, more to the English than to the Latin *futurum exactum*) : Εἳν καταψηφισάμενοι τούτων θανάτου τιμῆσετε, τῇ αὐτῇ ψήφῳ τούς τε ἄλλους κουσμιωτέρους ποιήσετε ἢ νῦν εἰσι, καὶ παρὰ τούτων δίκην εἰληφότες ἔσεσθε (*Lys. 27, 7*). Εἰ παρελθῶν εἰς ὁρτιζοῦν δύναιτο διδάξαι, τίς παρασκευὴ χρήσιμος ἔσται τῷ πόλει, πᾶς ὁ παρὸν φόβος λελύσεται (*Dem. 14, 2*). Τί γὰρ ποιήσει (ὁ θεός); Φράζε, καὶ πεπράξεται (*Arist. Pl. 1027*). Μάτην μοι κεκλαύσεται (*Arist. Nub. 1436*; *in vain shall I have wept*). (Τῆς δυνάμεως ἡμῶν εἰς ἀδιον τοῖς ἐπιγιγνομένοις μνήμη καταλελείφεται, *Thuc. 2, 64*; of a future action conceived of as an *abiding result*).¹

REM. In those verbs in which the perfect middle has the signification of the present (§ 112, R. 2), the fut. exact. has the signification of the simple future : *μεμνήσομαι*, *κεκτήσομαι* (*shall possess*, different from *κτήσομαι*, *shall acquire*), *κεκλήσομαι* (*shall have the name*). Likewise two others (*εἰρήσομαι*, *δεδήσομαι*).

The verb *μέλλω* with the infinitive of the future or present, rarely of the aorist, forms a peculiar mode of denoting the future as some- 116. thing which one has at this present time in hand, and is about to do (341, *futurum in præsenti*), which notation by means of the imperfect 342) (*ἡμελλον*) is applied to the past (*futurum in præterito*) : Μέλλω ὑμᾶς διδάξειν, ὅθεν μοι ἡ διαβολὴ γέγονεν (*Pl. Apol. 21*). Ενεθυμοῦντο οἱ “Ελληνες, ὅτι ἀγορὰν οὐδεὶς ἔτι παρέξειν ἡμελλεν” (*Xen. An. 3, 1, 2*).

¹ *Si fecero, εἴαν ποιήσω*, see *Subjunctive*.

[§ 116.] Ἀκούω τινὰ διαβάλλειν, ὡς ἐγὼ ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἔγειν εἰς Φᾶσιν (*Xen. An.* 5, 7, 5)¹.

REM. 1. Especially frequent *εἰ μέλλω*, if *I am to* —, and *ὅ μέλλων*, *he that would*, in denoting that which must be done in order to secure some object: Δεῖ στρατάν, *εἰ μέλλει πράξειν τὰ δίοντα, μηδέποτε πάνεσθαι τοῖς πολεμίοις κακὰ πορσύνονταν* (*Xen. Cyr.* 1, 6, 17). Τὸν μέλλοντα εἴν *γεωργήσιν δεῖ τοὺς ἔργατας καὶ προθύμους παρασκευάζειν καὶ πείθεσθαι θέλοντας* (*Xen. Θεον.* 5, 15). But also *Ἄνδρειον δεῖ εἶναι τὸν εὐγενῆ νεάνισκον, εἴπερ εὖ μαχεῖται* (*Pl. Rep.* 2, 375).

REM. 2. Of the simple indicative future (not *fut. in præterito*) instead of the optative in propositions dependent on a verb in the preterite, see *Optative*, § 130, b. R. 2.

§ 117. a) With the addition of *ἄν* the imperfect, aorist, and sometimes plusquamperf. of the indicative is used to predicate something which, under the supposition of a certain condition, would find (or have found) place, but which does not do so, because the condition does not exist. The condition is expressed in the indicative with *εἰ*. Of that which, *as it is*, does not find place, but would do so, and of a condition assumed in opposition to the actual present state of the case, the imperfect is used (*εἰ ἔδυνάμην, ἐποίουν ἄν*); if the condition and conditional result, under the same supposition, belong to the past, both of them stand in the aorist (*εἰ ἐκέλευσας, ἐποίησα ἄν, εἰ μὴ ἐκέλευσας, οὐκ ἄν ἐποίησα*). The plusquamperf. with *ἄν* in conditional propositions, is used only when an action (then or now) completed, and a state which has (then or now) ended, is meant to be denoted. (A plusquamperf. having the sense of the imperf. is used as imperf., e.g. *εἰ ἤδειν, ἔλεγον ἄν*.) The time in the conditional, and that in the principal, proposition, may differ according to the sense. (There can rarely be occasion to use the plusquamperf. in both clauses.) Εἰ τι ἔμοι ἐκήδον, οὐδὲνὸς ἄν οὕτως μ' ἀποστερεῖν ἐφυλάττου, ὡς ἀξιώματος καὶ τιμῆς (*Xen. Cyr.* 5, 5, 34). Οὐχ οὕτως ἄν προθύμως ἐπὶ τὸν πόλεμον ὑμᾶς παρεκάλουν, εἰ μὴ τὴν εἰρήνην ἐώρων ἐκ τοῦ πολέμου καλὴν καὶ βεβαίαν γενησομένην (*Isocr. Arch.* 87). — Εἰ ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, ὡς χαλεπὸν πολεμεῖν ἐστιν Ἀθηναίοις, οὐδὲν ἄν, ἢν νυνὶ πεποίηκεν, ἔπραξεν (*Dem.* 4, 5). "Ισως ἄν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ διὰ ταχέων κατελύθῃ" (*Pl. Apol.* 32). — Εἰ μὴ ὑμεῖς ἥλθετε, ἐπορευόμεθα ἄν ἐπὶ βασιλέα (*Xen. An.* 2, 1, 4; *had ye not come, we should now* —). Εἰ ἐγὼ ἐτόλμων τοῦτο ποιεῖν, ἐπέτρεψας ἄν, ὃ Δημόσθενες, καὶ οὐκ ἐνέπλησας βοῆς καὶ κραυγῆς τὴν ἀγοράν; (*Aesch.* 2, 86; *had I dared it, wouldest thou have suffered it?*) — Εἰ, ὃ σε

¹ "Ηδη ἡμέλλον ἀλλήλους ἀπολιπεῖν" (*Thuc.* 6, 31). ("Ημέλλησα ἔναι.)

ἡρώτων, ἀπεκρίνω, ἵκανῶς ἀν ἥδη παρὰ σοῦ τὴν δσιότητα ἐμεμαθήκειν [§ 117.] (*Pl. Euthyphr. 14; I should already have finished my task of learning —*). Λοιπὸν ἀν ἥμιν περὶ τῆς πόλεως διαλεχθῆναι τῆς ἡμετέρας, εἰ μὴ προτέρᾳ τῶν ἄλλων εὐ φρονήσασα τὴν εἰρήνην ἐπεποίητο (*Ioscr. Phil. 56; were it not the case that it had already concluded a peace*). Εἰ ἐγὼ πάλι ἐπεχειρήσα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἀν ἀπολώλειν καὶ οὐτ' ἀν ὑμᾶς ὠφελήκειν οὐδὲν οὖτ' ἀν ἐμαντόν (*Pl. Apol. 31; I should long ago have perished, without benefiting either you or myself, from ἀπολώλα*)¹.

REM. 1. Sometimes, either in both clauses or in only one of them, the imperfect (347, R. 2) is used instead of the aorist, of relations belonging to the past ; mostly (yet not always, especially in the poets) to denote an abiding state or a continued series of actions : Σωκράτης οὐτ' ἡλίθιος οὐτ' ἀλαζών φαίνεσθαι τοῖς συνοῦσιν ἐβούλετο· ἔδοκει δὲ ἀν ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ἀπὸ θεοῦ φαινόμενα ψευδόμενος ἐφαίνετο. Δῆλον οὖν, ὅτι οὐκ ἀν προβλέγειν, εἰ μὴ ἐπίστευεν ἀληθεύσειν (*Xen. Mem. 1, 1, 5*). Ἐγὼ ἔχεις, εἰ μὴ πολλοὶς διετύκτεντα, οὐν ἀν ἡδυνάμην σοι προσελθεῖν (*Xen. Cyr. 7, 5, 53*). Λιπόντες τὰς τάξεις προθέουντες ἀρπάζειν ἥθελον καὶ ἡμῶν πλεονεκτεῖν εἰ δὲ τοῦτο πάντες ἐποιῶμεν, ἄπαντες ἀν ἀπωλόμεθα (*Xen. An. 5, 8, 13*). The aorist is put instead of the imperfect in the principal proposition only when, with less accuracy, the relation is referred to the past or to a different time : Εἰ μὲν τὸ σώμα ἐπιτρέπειν σε ἔδει τῷ, διακινδυνεύοντα ἡ χρηστὸν αὐτὸν γενέσθαι ἡ πονηρόν, πολλὰ ἀν περιεσκέψω, εἴτ' ἐπιτρέπειν ἔτε οὖ, καὶ εἰς συμβούλην τούς τε φίλους ἀν παρεκάλεις καὶ τοὺς οἰκείους, σκοπόμενος ἡμέρας συχνάς, δὲ περὶ πλείονος τοῦ σώματος ἥγει, τὴν ψυχήν, περὶ δὲ τούτου οὖτε τῷ πατρὶ οὔτε τῷ ἀδελφῷ ἐπεκοινώω, εἴτ' ἐπιτρέπειν εἴτε καὶ οὐ τῷ ἀφικομένῳ πούτῳ ξένῳ τὴν σὴν ψυχήν (*Pl. Prot. 318*).

REM. 2. Relative and conjunctival clauses which come to be enclosed in such a conditional or conditioned proposition, are expressed in the indicative. Εἰ ξένοις ἐνύγχανον ὃν, ξυνεγιγνώσκετε δῆπον ἀν μοι, εἰ ἐν ἑκείνῃ τῷ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷς περ ἐτεθράμμην (*Pl. Apol. 17*). Εἰ πλούτῳ καὶ κέρδει ἀριστα ἐκρίνετο τὰ κρινόμενα, δὲ ἐπάγνει ὁ φιλοκερδῆς καὶ ἔψεγεν, ἀνάγκη ἀν ταῦτα ἀληθεύστατα εἶναι (*Pl. Rep. 9, 382*). Ἡδέως ἀν Καλλικλεῖ ἐτι διελεγόμην, ἔως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου (*Pl. Gorg. 506*). Ἐχρῆν τοὺς ὅρτορας μὴ πρότερον περὶ τῶν ὅμολογουμένων συμβούλευειν, πρὶν περὶ τῶν ἀμφιβητούμενων ἡμᾶς ἐδίδαξαν (*Ioscr. Paneg. 19*).

b) The condition which does not obtain, is not always expressed in a proposition of its own, but may be given in a different turn of expression, or be implied in the context of the passage as a whole : Βοὸς ἔχοντες σῶμα, ἀνθρώπου δὲ γυνάμην, οὐκ ἀν ἡδυνάμεθα ποιεῖν ἢ ἐβούλομεθα (*Xen. Mem. 1, 4, 14*). Οὐτε ἀπέλασαι Χαλδαίον ἀπὸ τούτων τῶν ἄκρων (*in order to expel*), πολλαπλάσια ἀν ἔδωκα χρήματα ὃν σὺ νῦν ἔχεις παρ' ἐμοῦ (*Xen. Cyr. 3, 2, 16; I would have given*). Ξένος οὐδεὶς ἀφίκται χρόνου συχνοῦ ἐξ Ἀθηνῶν, ὅστις ἀν ἥμιν σαφές τι ἀγγεῖλαι οἶσις τε ἦν περὶ τούτων (*Pl. Phæd. 57; who would have*

¹ Ὁπότερον τούτων ἐποίησε Διογείτων, οὐδενὸς ἀν ἡττον Ἀθηναίων πλούσιος ἦν (*Lys. 32, 23*).

[§ 117.] *been in a condition —).* ‘Εάλωκα οὐ λόγων ἀπορίᾳ ἀλλ’ ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα, οἵ ἀν ὑμῖν ἥδιστα ἦν ἀκούειν, θρηνοῦντός τέ μου καὶ ὄλοφυρομένου (*Pl. Apol.* 38; *as would have been to you —*). Especially note *ἄν* with the indicative, where in English we use *otherwise* with the conditional mood, to denote a relation different from the actual one: ‘Ἐπιστευόμην ὑπὸ Λακεδαιμονίων οὐ γὰρ ἄν με ἔπειπον πάλιν πρὸς ὑμᾶς (*Xen. An.* 6, 6, 33). (“Ηλπίζόν σε παρέσεσθαι· η οὐκ ἀν ἥλθον.”)

R EM. 1. The hypothetical proposition with *ἄν* may have an object-proposition (with *ὅτι* or *ὡς*, or as dependent question) subordinated to it, or an inference (*ώστε*), sometimes also in a different way: ‘Ηδεως ἀν πυθοίμην, τίν’ ἄν ποτε γνώμην περὶ ἔμου εἴχετε, εἰ μή ἐτριηράχχησα (*Dem.* 50, 67). Οὕτω σαφῶς ὁ πατὴρ ἐμὸς τοὺς κατηγόρους ψευδομένους ἐπέδειξεν, ὡςτε ἥδεως ἀν ὁ δῆμος δίκην παρ’ αὐτῶν ἐλαβεν (*Isoctr. de Big.* 7; *would have been delighted to take —*). “Ἔστιν οὖν ὅπως ταῦτ’ ἄν, ἐκεῖνα προειρηκάς, ὁ αὐτὸς ἀνήρ μή διαφθαρεις ἐτόλμησεν εἰπεῖν”; (*Dem.* 19, 308.) Such a proposition may even itself be made the condition: Εἰ τοίνυν ἀν έμοι τότε ὠργίζεσθε, ὅτι οὐκ ἐτριηράχχησα, πῶς οὐχὶ νῦν προσήκεις ὑμᾶς εἰςπρᾶξαι μοι τὰ ἀναλόματα; (*Dem.* 50, 67; *if then the case be so, that ye would have been angry with me —*.)

R EM. 2. Sometimes the aorist (rarely the imperfect) with *ἄν* denotes what would have happened at a past time, if the attempt had been made, and therefore what *might*, *could*, or *should have taken place*: Καὶ αὐτοὶ ἀν ἐπορεύθησαν, γῆπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐν ἦν ἀλλγῇ ἡ ταύτη ἱκβῆναι (*Xen. An.* 4, 2, 10). Ἐκ τίνος ἀν φίλιας ποτ’ ἐδάνειντο ὁ πατὴρ ὁ ἐμὸς τῷ ναυάρχῳ τὰς χιλίας δραχμάς, ὃν οὐκ ἤγινωσκεν; (*Dem.* 49, 50; *could* (or *should*) *my father have lent — ?*) Οἱ Πέρσαι θᾶττον, η ὡς τις ἀν φέτο, μετεώρουν ἐκεκόμισαν τὰς ἀμάξας (*Xen. An.* 1, 5, 8). Οὐ γὰρ ἦν, οὔτι ἀν ἐποιείτε μόνοι (*Dem.* 18, 43; *there was nothing that you could have done alone*). Especially note *ἡβουλόμην ἄν*, *I should* (under other circumstances) *have wished*, *I could have wished* (said of wishes that are not to be fulfilled, *vellem*): ‘Ηβουλόμην ἄν, ὡςπερ πρόχειρόν ἐστιν ἐπανίσαι τὴν ἀρετήν, οὕτω ῥάδιον εἶναι τὸν ἀκούοντας πεῖσαι ἀσκεῖν αὐτήν (*Isoctr. de Pac.* 36).

R EM. 3. Sometimes the imperfect or aorist with *ἄν* is used to denote what in time past might, upon a given occasion, take place, i. e. what was wont to, and now and then did, take place. (The imperfect more of the recurrence of a state, or of an operation lasting some time; the aorist, of the repetition and recurrence of several actions.) Κύρος, μεταξὺ τῶν ἀρμάτων καὶ τῶν θωρακοφόρων διαπορεύμενος, δόπτε προεβλέψει τινας τῶν ἐν ταῖς τάξεσι, τοτὲ μὲν εἰπεν ἄν· (*would say*) ‘Ω ἀνδρες, ὡς ἡδὲ ὑμῶν τὰ πρόσωπα θεάσασθαι· τοτὲ δὲ αὖ ἐν ἄλλοις ἐλεξεν· ‘Ἄρα ἐννοεῖτε, ἀνδρες, κ. τ. λ. (*Xen. Cyr.* 7, 1, 10.) Ἀναλαμβάνων οὖν τῶν τραγῳδοποιῶν καὶ τῶν δευτυραμβοποιῶν τὰ ποιήματα, οὐ μοι ἐδόκει μάλιστα πεπραγματεύσθαι, διηρώτων ἀν αὐτούς, τί λέγοιν (*Pl. Apol.* 22).

§ 118. In some cases, however, the apodosis has the imperfect without *ἄν*, although depending on a condition which is intimated as not existing.

(348) a) In speaking of what in a certain case in the past or present would be right, suitable, allowable, &c., but was not done, or is not done, the imperfects *ἔχογνη*, *προεῆκεν*, *ἔδει*, *ἥρμοττεν* (*καλῶς εἰλέχεν*), *ἔξην* (*ἦν*, *ὑπῆρχεν*), and adjectives (also

gerundives) with ἦν (κάλλιον, δίκαιον, κρείττον), are put without ἀν, in order to denote the duty or proper conduct unconditionally. Εἴ ἄπαντες ώμολογοῦμεν Φίλιππον τὴν εἰρήνην παραβαίνειν, οὐδὲν ἄλλο ἔδει τὸν παριόντα (*an orator, who rose to speak*) λέγειν καὶ συμβουλέυειν ἡ ὅπως ἀσφαλέστατα αὐτὸν ἀμυνούμεθα (*Dem. 9, 6*). Καλὸν ἦν τοῖς δέ, εἰ καὶ ἡμαρτάνομεν, εἰςαὶ τῷ ἡμετέρῳ δργῷ (*Thuc. 1, 38*). Εἰ αἰσχρόν τι αἱ γυναῖκες ἔμελλον ἐργάσεσθαι, θάνατον ἀντ' αὐτοῦ προαιρετίον ἦν (*Xen. Mem. 2, 7, 10*). (Εἰ δ' ἦν ἀναγκαῖον ῥῆθηναι, οὐ Δημοσθένους ἦν ὁ λόγος, *Æsch. 3, 229*; *it was not for D. to say it.*) Τῶν ἡμοὶ συγγεγονότων τινὰ ἐχρῆν Μέλητον παρασχέσθαι μάρτυρα (*Pl. Apol. 34*). But also ἔδει ἀν : Εἴ ἦγε ἔτι ἐν δυνάμει ἦν τοῦ φράδιως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἀν σε ἔδει δεῦρο οἶναι (*Pl. Rep. 1, 328*; *thou hadst no need, there would be no occasion, &c.*)¹.

b) By a rhetorical mode of expression, the imperfect without ἀν is used to denote what would be (or have been) an immediate and easily-foreseen consequence of any thing (instead of the aorist with ἀν).—The consequence or prospective result denoted as already in the act of taking place). Ωρημένων τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφᾶς αὐτοὺς (*against their countrymen at home*), ἐν φ σαφέστατα Ἰωνίαν καὶ Ἑλλήσποντον εὐθὺς εἰχον οἱ πολέμιοι, κωλυτῆς Ἀλκιβιάδης ἐγένετο (*Thuc. 8, 86*). Οὗτε ὡς ἀποκτείναεν οἱ θεοὶ τὸ τῶν ἀνθρώπων γένος, εἰχον — αἱ τιμai γάρ αὐτοῖς καὶ τὰ ἱερά τὰ παρὰ τῶν ἀνθρώπων ἡφανίζετο — οὐθὲ ὅπως ἔφεν ἀσελγαίνειν (*Pl. Conv. 190*). Ταῦτα πράξας (*had I done this—, by such actions*), οὐ οὐτός μου κατηγορεῖ, ἐκέρδαινον μὲν οὐδὲν, ἐμαυτὸν δὲ εἰς κίνδυνον καθίστην (*Lys. 7, 32*). (*But* is also now and then put, without this meaning, for ἦν ἀν (*would have been*), the hypothetical being rhetorically represented as actual : Μετὰ τὴν μάχην εὐθὺς ὁ δῆμος, ἐν αὐτοῖς τοῖς δεινοῖς ἐμβέβηκώς, ἥντικ' οὐδὲ ἀγνωμονῆσαι τι θαυμαστὸν ἦν τοὺς πολλοὺς πρὸς ἐμέ, περὶ σωτηρίας τῆς πόλεως τὰς ἡμάς γνώμας ἔχειροτόνει, *Dem. 18, 248*. Other omissions of ἀν are very questionable.)²

REM. 1. Of ἵν' εἰχον (*that I might have*) without ἀν (*hypothetical final sentence*) see *Optative*, § 131 b. R. 3.

REM. 2. The aorist with δλίγον, *within a little, almost*, always without ἀν : 'Ολίγον εξηπάτησάς με (*Pl. Meno, 80*).

REM. 3. The present and perfect indicative never take ἀν. In the older poetical language (Homer, Pindar, Choral Odes) occasionally ἀν (*κέν*) occurs with the future indicative by a mixture of a simple mode of assertion with a dubitative (Pres. or Aor. Optat. with ἀν). In Attic writers (except in Choral Odes) this usage is very questionable.

REM. 4. On the place of ἀν, its repetition, &c., see *Optative with ἀν*, § 139.

¹ Ἡβουλόμην now and then for ἡβουλόμην ἀν (e. g. *Arist. Ran. 866*).

² Ή πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἴ ἀνεμος ἐπεγένετο τῷ φλογὶ, *Thuc. 3, 74*. 'Εκινδύνευσε stands unconditionally (—and would have been ruined, if —). Οὐ γάρ δή που σοῦ γε οὐδὲν τῶν ἀλλων περιττότερον πραγματευομένον ἐπειτα τοσαῦτη φίμη τε καὶ λόγος γέγονεν, εἰ μή τι ἐπραττες ἀλλοῖον ἢ οἱ ἄλλοι (*Pl. Apol. 20*. A mixture of an unconditional expression : *has not arisen without thy doing —*, and a conditional, if thou didst not —).

CHAPTER II.

The Subjunctive (Conjunctive) and its Tenses.

§ BOTH in the Subjunctive and in the Optative an action or state is put as a conception presented to the speaker's mind, without his at the same time enunciating it as real: but the subjunctive denotes the thing as said in reference to present or future time, and to reality, as something demanded, or as something purposed and aimed at, or as a case of possible occurrence; whereas the optative denotes it either in reference to the past, as something that was once purposed and aimed at, or a case conceived as having occurred in the past, or also as a quite indefinite possibility (as a wish, or dubitatively with $\ddot{\alpha}\nu$). The Greeks, however, in certain kinds of dependent propositions, not unfrequently omit to intimate the reference to the past, so that the subjunctive is put for the optative (but never conversely). In other kinds of dependent propositions, where the optative should stand, it not unfrequently happens, that the relation is left unmarked and the indicative is used.

REM. The subjunctive and optative are far from being constantly used in all sorts of dependent propositions which denote something merely conceived and thought; they are employed only where a need had been felt for denoting this, while in others the speaker, not caring to denote this, uses the indicative (see after *Optative*, at the end of chapter 3). In certain kinds of subordinate propositions, e.g. in object-sentences with $\dot{\alpha}ri$ and $\dot{\omega}l$, or in dependent interrogative sentences, the modification is not denoted, when they belong to a governing sentence in the present or future (they stand therefore in the indicative, not in the subjunctive); but is denoted, when the tense used in the governing sentence is a *præteritum* (then they stand in the optative). With less exact accuracy, and by reason of a certain liveliness in the expression, it sometimes happens, that something which is part of a conception belonging to the past, is put as part of a conception belonging to the present, and so the optative passes into the subjunctive, or (where this is not used) into the indicative, without in any remarkable way affecting the thought.

§ a) The *Subjunctive* in the first person (in the singular not usually without a preceding $\phi\acute{e}re$ or $\ddot{\alpha}\gamma\varepsilon$) is used in exhortation and demand, affirmatively, or with the negation $\mu\acute{n}$. "Ιωμεν. Μὴ φοβώμεθα. Φέρε δή καὶ ὅσους αὐτὸς ἐλυσάμην τῶν αἰχμαλώτων, εἴπω πρὸς ὑμᾶς (Dem. 19, 169).

b) In the second and third person, the aorist of the subjunctive stands with $\mu\acute{n}$ in prohibitions: Μὴ ποιήσῃς τοῦτο . See *Imperative*, § 142.

REM. Rarely, and poetically, *μή* is used with the first person, in praying that something may not befall the speaker: 'Αλλά μ' ἵκ τῆςδε γῆς πόρθμευσον ὡς τάχιστα μηδ' αὐτοῦ θαυμῶ (Soph. *Trach.* 801).

Subj. dubitativus.] The subjunctive is used in simple interrogations or in doubting questions (expressive of disapprobation, displeasure, denial), of that which *shall* come to pass, *is to be* done (what one is challenged to do, what one is required to do by the will of another, what can and shall be done), both when they are direct, and when they are dependent on a leading verb in the present or future¹: Τί φῶ; τί δρῶ; Πῶς οὖν δὴ περὶ αὐτῶν τούτων λέγωμεν καὶ πῶς ποιῶμεν; (*Pl. Phil.* 63.) Δοκεῖ χρῆναι, ὃ Ερυξίμαχε; ἐπιθῶμαι τῷ ἀνδρὶ καὶ τιμωρήσωμαι ὑμῶν ἐναντίον; (*Pl. Conv.* 214.) Δέξεσθε ήμᾶς ἢ ἀπίωμεν; (*Pl. Conv.* 212. *Will ye receive us, or are we to go away?*) "Ινα οὖν τριάκοντα ἄνθρωποι λειτουργήσωσιν ἡμῖν, τοὺς ἅπαντας ἀπίτως πρὸς ήμᾶς αὐτὸν διαθῶμεν; (*Dem.* 20, 22.) Ἀρά, ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; (*Xen. Econ.* 4, 4.) Πόθεν οὖν τις ἀρένται, πολλῆς οὐσῆς περὶ τὰ ἀμφιεβητούμενα μάχης; (*Pl. Phil.* 15.) Τίνος ἔνεκα ἔφ' ἡμῶν πρῶτον καταδειχθῇ τοιοῦτον ἔργον; (*Dem.* 20, 117; *why is such a deed to be done for the first time in our days?*) — 'Απορῶ, τήν τ' ἀδελφὴν δπως ἐκδῶ καὶ τάλλ' ὅποθεν διοικῶ (*Dem.* 27, 66). Βουλεύομαι, πῶς σε ἀποδρῶ (*Xen. Cyr.* 1, 4, 13). Οὐκ ἔχω, ὅπως σοι εἴπω ἂ νοῶ (*Pl. Euthyp.* 11). Οἱ κάπηλοι φροντίζουσιν, ὅτι ἐλάττονος πριάμενοι πλείονος ἀποδῶνται (*Xen. Mem.* 3, 7, 6). Τὰ ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντα τούτῳ δῶ, ἐπεὶ καὶ τὴν ἔδραν σου ὑφίρπασεν (*Xen. Cyr.* 8, 4, 16). ("Ἐχω and οὐκ ἔχω δ, τι (δ) with the subjunctive often occur in the sense, *have something (nothing) to* — : Οὐδὲν Σωκράτει διοίσει, ἐὰν μόνον ἔχῃ, δτῷ διαλέγηται (*Pl. Conv.* 194: *somebody to converse with*). 'Εκάτεροι ἔχουσιν ἔφ' οἵς φιλοτιμηθῶσιν. *Isocr. Paneg.* 44.)

REM. 1. When the speaker is less concerned to mark the notion of requirement (the *is to be*), it is not unfrequently omitted, and such a question, whether direct or indirect, is put in the indicative future (as a question what will happen): Τί οὖν ποιήσομεν; πότερον εἰς τὴν πόλιν πάντας τούτους παραδεξόμεθα ἢ τὸν μέν, τὸν δὲ οὔ; (*Pl. Rep.* 3, 397.) 'Αρ' οὖν θησόμεθα νόμουν διὰ τῶν μηδὲ τὸ λοιπὸν ἐξεῖναι τῷ βουλῆγ μηδὲ τῷ δῆμῳ μήτε προβούλευεν μήτε χειροτονεῖν μηδέν; (*Dem.* 20, 4; *shall we make a law?*) Οὐκ ἔχετε, οἶμαι, δ, τι ποιήσετε (*Dem.* 8, 32). Hence the phrase is either οὐκ ἔχω, δ, τι χρήσομαι τῷ ἀνθρώπῳ, τῷ ἀργυρίῳ (*what to do with —*), or, sometimes χρήσομαι. (Ἐπιώμεν η σιγῶμεν, η τι δράσομεν; *Eur. Ion,* 758. Αμλαῶνται, ὅποτεροι φθήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες, *Isocr. Paneg.* 79.)

REM. 2. In deliberating with oneself or others what to do (say, think) now

¹ Viz. regularly; of the subjunctive instead of the optative after a leading verb in a præteritum (§ 119, R.), see *Optative*, § 130 b, and also the following §§.

[§ 121.] immediately, the question is sometimes put in the first person of the present indicative : Πῶς οὖν, ὡς Ἀλκιβιάδη, ποιοῦμεν ; οὕτως οὖτε τι λέγομεν ἐπὶ τῇ κύλικι οὐτὸν ἐπάρδομεν, ἀλλ᾽ ἀτέχνως ὥσπερ οἱ διψῶντες πιόμεθα ; (*Pl. Conv. 214.* *What do we then, Alcibiades ?* Directly afterwards we have 'Αλλὰ τί ποιῶμεν ;)

REM. 3. Of the dubitative question in the optative with *ἄν*, see *Optative*, § 136.

§ 122. The subjunctive stands in propositions of intention (*final sentences*) with the conjunctions *ἴνα*, *ώς* (poet. *ὅφρα*), *ὅπως*, *in order that* (*ἴνα μή*, *ώς μή*, *ὅπως μή*, sometimes simply *μή*, *that—not; lest*) after a governing verb in the present or future. *Ὥς* and *ὅπως* in this sense sometimes take *ἄν*, never *ἴνα* or the simple *μή*¹. *"Οπως* (without *ἄν*) and *ὅπως μή*, however, sometimes take, instead of the aor. 1 of the subjunctive, the future indicative, whereby the thing intended, is brought out more independently, as a thing that will occur. (See note at end of following §.) *Βασιλεὺς αἰρεῖται*, οὐχ *ἴνα* έαυτοῦ καλῶς ἐπιμελῆται, ἀλλ᾽ *ἴνα* καὶ οἱ ἐλόμενοι δι’ αὐτὸν εὗ πράττωσιν (*Xen. Mem. 3, 2, 3*). *Δοκεῖ* μοι κατακαύσαι τὰς ἀμάξας, ἀς ἔχομεν, *ἴνα* μὴ τὰ ζεύγη ήμῶν στρατηγῷ, ἀλλὰ τραπέμεθα, *ὅπῃ* ἀν τῇ στρατιᾳ συμφέρῃ (*Xen. An. 3, 2, 27*). *Τισσαφέρνης* διανοεῖται τὴν γέφυραν λῦσαι τῆς νυκτός, *ώς* μὴ διαβῆτε, ἀλλ᾽ ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος (*Xen. An. 2, 4, 17*). *Εἰς* καιρὸν ἥκεις, *ὅπως* τῆς δίκης ἀκούσῃς παρὸν τῆς ἀμφὶ τοῦ πατρός (*Xen. Cyr. 3, 1, 8*). *Ἐάν* τίς σοι κάμνῃ τῶν οἰκετῶν, παρακαλεῖς *ἰατρούς*, *ὅπως* μὴ ἀποθάνῃ (*Xen. Mem. 2, 10, 2*). *Ταῦτα* γίγνεται, οὐχ *ὅπως* τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν οἱ πολῖται οὐδὲ *ὅπως* τοὺς αὐτοὺς ποιητὰς αἰρῶνται, οὐδὲ *ἴνα* τοῖς αὐτοῖς ἥδωνται, ἀλλ᾽ *ἴνα* τοῖς νόμοις πείθωνται (*Xen. Mem. 4, 4, 16*). *Σύ*, ὡς παῖ, ἀν σωφρονῆς, τοὺς θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρός, μή σε καὶ οὗτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθέλωσιν εὗ ποιεῖν (*Xen. Mem. 2, 2, 14*). — *Toutὶ λαβών μου τὸ σκιάδειον* ὑπέρεχε ἄνωθεν, *ώς* ἀν *μή²* μ' ὄρῶσιν οἱ θεοί (*Arist. Aves 1509*). *Ο τύραννος πολέμους τινὰς ἀεὶ κινεῖ*, *ἴν'* ἐν χρείᾳ ἡγεμόνος δὲ δῆμος ὢ καὶ, *ἴαν* τινας ὑποπτεύῃ ἐλεύθερα φρονήματα ἔχοντας μὴ ἐπιτρέψειν αὐτῷ ἄρχειν, *ὅπως* ἀν τούτους μετὰ προφάσεως ἀπολλύῃ, ἐνδούς τοῖς πολεμίοις (*Pl. Rep. 8, 567*). — Οἱ σύμμαχοι οὐδὲ δι’ ἐν ἄλλο τρέφονται ἢ *ὅπως* μαχοῦνται ὑπὲρ τῶν τρεφόντων (*Xen. Cyr. 2, 1, 21*). *Χρὴ* ἀναβιβάζειν ἐπὶ τὸν τροχὸν τοὺς

¹ Where *ἴνα* *ἄν* occurs, *ἴνα* means *where*. With *ώς* and *ὅπως*, *ἄν* effects no perceptible change of meaning. [Properly 'that, if he may be so'—*ut* (sit), *sì forte* (*sit*), *Herm.* "Qy. *ὅπως*, *ώς*, *ἄν*—denoting that the thing intended will ensue—*ὅπως* *ἔλθω*, *that I may come*, such being the intention whether realized or not; but *ὅπως* *ἄν* *ἔλθω*, *that I may come*, as in the case supposed I shall: almost = *so shall I come*." H. B.]

² *ώς* *ἄν* *μή* *μ'* ὄρῶσιν οἱ θεοί, *that, as far as this goes, the gods see me not—so shall the gods not see me;* without *ἄν*, merely to the intent that they, &c.

ἀναγραφέντας (*to put the persons denounced upon the rack*), ὅπως μὴ πρότερον νῦν ἔσται πρὸν πυθέσθαι τοὺς ἄνδρας ἄπαντας (*Andoc.* 1, 43).

The subjunctive stands in object-sentences annexed by ὅπως or § ὅπως μή to the present or future of verbs or phrases denoting, to 123. endeavour (*to take care, to work upon others*) that something may, or (354³⁷²) may not, be done (as ἐπιμελεῖσθαι, σπουδάζειν, παρασκευάζειν, πράττειν, μηχανᾶσθαι, παραγγέλλειν, πρόνοιαν ἔχειν, περὶ πολλοῦ ποιεῖσθαι, πρὸς τούτῳ τὸν νῦν ἔχειν, &c.). But the future indicative is also used, in order to mark the object prominently as something that will occur, or as a state that continues in the future, and this is the most usual form; somewhat less frequent the subjunctive of the present and aor. 2, while that of the aor. 1 active and middle is even very rare in object-sentences with ὅπως. Now and then ἀν is added to ὅπως, and then always the subjunctive: "Αλλού του ἀντα ἐπιμελήσει ἡμῖν ἐλθὼν ἐπὶ τὰ τῆς πόλεως πράγματα ἢ ὅπως ὅτι βέλτιστοι οἱ πολῖται ὦμεν;" (*Pl. Gorg.* 515.) Σεύθης κελεύει Ξενοφῶντα προθυμεῖσθαι, ὅπως διαβῆ τὸ στράτευμα (*Xen. An.* 7, 1, 5). Εἴ τίς σοι τῶν γνωρίμων κινδυνεύει δι' ἔνδειαν ἀπολέσθαι, οὐκ οἶει σοι ἀξιον εἶναι ἐπιμεληθῆναι, ὅπως διασωθῆ; (*Xen. Mem.* 2, 10, 2.) Φίλιππος ἀνεῖται παρὰ τῶν πρέσβεων, ὅπως μὴ ἀπίωμεν ἐκ Μακεδονίας (*Dem.* 18, 32). — "Ωςπερ τὸν ποιμένα δεῖ ἐπιμελεῖσθαι, ὅπως σῶαι τε ἔσονται αἱ οἰες καὶ τὰ ἐπιτήδεια ἔξουσιν, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶοι τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσιν (*Xen. Mem.* 3, 2, 1). Καλὸν παρασκευάζειν, ὅπως ὡς βέλτισται ἔσονται τῶν πολιτῶν αἱ ψυχαί (*Pl. Gorg.* 503). Οὐ μικρὰν πρόνοιαν ἔχειν δεῖ, ὅπως κύριος ἔσται ὁ νόμος καὶ μήτε συγχυθῆσται μήτ' αὖ μεταποιηθῆσται (*Dem.* 23, 62). Τί μάλιστα ἐν ἄπασι διεσπούδασται τοῖς νόμοις; "Οπως μὴ γενήσονται οἱ περὶ ἀλλήλους φόνοι (*Dem.* 20, 157)¹. — Οἱ ναῦται τῷ ναυκλήρῳ περικέχυνται δεόμενοι καὶ πάντα ποιοῦντες, ὅπως ἀν σφίσι. τὸ πηδάλιον ἐπιτρέψῃ (*Pl. Rep.* 6, 488). (Εἰ τὸν ἔχθρὸν κακῶς ποιητὸν ἔστιν, κακὸν δὲ μέγιστον αὐτῇ ἡ ἀδικία ἔστιν ἐν τῷ ψυχῇ ἐνοῦσα μηδὲ τιμωρίᾳ ἐκκαθαιρομένη, ἐάν τινα ἀδικῷ ὁ ἔχθρος, παντὶ τρόπῳ παρασκευαστέον, ὅπως μηδὲ ἐλθῇ παρὰ τὸν δικαστήμ· ἐάν δὲ ἐλθῃ, μηχανητέον, ὅπως ἀν διαφύγῃ καὶ μὴ δῷ δίκην, ἀλλ', ἐάν τε χρονίον ἥπτακώς γε πολύ, μηδὲ ποδιδῷ τοῦτο ἀλλ' ἔχων ἀναλίσκῃ ἀδικίας καὶ ἀθέως, ἐάν τε αὖ θανάτον ἄξια ἥδικηκώς γε, ὅπως μηδὲ ποιθανεῖται, μάλιστα μὲν μηδέποτε ἀλλ' ἀθάνατος ἔσται πονηρὸς ὥν, εἰ δὲ μή, ὅπως ὡς πλεῖστον χρόνον βιώσεται, *Pl. Gorg.* 480.)

REM. 1. "Οπως is originally an interrogative particle (*how*), in which significance it is frequently used. Verbs like *σκοπεῖν*, *βουλεύεσθαι*, &c., denote therefore, in the first instance: to consider *how* a thing *may* be done (as intention), in which sense the fut. indic. is exclusively used (*Ἀνάγκη σκοπεῖν*, ὅπως τὰ πράγματα

¹ Σινωπεῖς Τιμασίωνα κελεύοντες προστατεῦσαι, ὅπως ἐκπλεύσῃ ἡ στρατιά (*Xen. An.* 5, 6, 21).

[§ 123.] **σωθήσεται**, *Dem.* 9, 63. Τιμοκράτης τοῖς πονηροῖς, ὅπως μὴ δώσουσι δίκην, ὁδὸν δείκνυσσιν, *Dem.* 24, 106); consequently, at the same time, to take measures that it may be done, in which sense the subjunctive may also be used. (Οὐ μόνον ψηφίζεσθαι τὴν εἰρήνην δεῖ, ἀλλὰ καὶ βούλευεσθαι, ὅπως ἀξομεν αὐτῆιν καὶ μὴ πάλιν εἰς τὰς αὐτὰς καταστησόμεθα ταραχάς, *Ioscr. de Pac.* 25. Τοῦτο μοι δοκεῖ σκεπτέον εἶναι, ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα ἐν σώματα ἀνδρῶν ἀποβάλωμεν, *Xen. An.* 4, 6, 10. Σκοπεῖ, ὅπως μὴ ἔξαρνος ἔσει ἢ νῦν λέγεις, *Pl. Euthyd.* 283.)¹ Then it comes to be used with all verbs which denote an endeavouring and an *acting in order to a purpose*, with loss of the interrogative sense, and consequently with mixed construction, rarely with aor. I, which so much resembles the future. Lastly, it also denotes merely the *intention* (§ 122), in which sense the subjunctive predominates, and the fut. indic. is more rare.

REM. 2. This construction of ὅπως must be kept quite distinct from the relative ὅπως in the expression *οὐκ ἔστιν ὅπως*, *there is no way in which —, it is not possible that* (§ 102, b. R. 2), which never has the subjunctive.

REM. 3. After verbs like *σκοπῶ*, *βούλευμαι*, &c., there may also be attached by ὅπως a dependent interrogative sentence with (potential) optative and ἄν (see § 137), of that which may probably take place : Σκοπῶ, ὅπως ἀν ὁ μὲν παῖς ὅδε ὁ σὸς καὶ οἱ παῖς ἡδε ὡς ἥψατα διάγοιεν, ήμεις δ' ἀν μάλιστα εὐφραινοίμεθα θεώμενοι αὐτούς (*Xen. Conv.* 2).

REM. 4. Elliptically ὅπως, ὅπως μή, μηδεῖς, &c. stand often with the second, more rarely with the third or first person of the fut. indic. to denote a command, a prohibition, instead of the imperative (see to it, that) : "Οπως οὖν ἔστε ἄνδρες ἄκινται τῆς ἐλευθερίας, ἦν κέκτησθε" (*Xen. An.* 1, 7, 3). "Οπως ἐπίξει τῷ μιαρῷ καὶ μὴ διαλύσῃ" (*Dem.* 21, 216. *Prosecute the rascal, and make no terms*). "Οπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἔρεις" οὐδεὶς γάρ οὐδὲν αἰτιάται περὶ αὐτοῦ σε (*Dem.* 19, 92). (Τούτοις ἔχω ἀποκρινόμαι καθ' ἕκαστον ἀκριβῶς' καὶ ὅπως, ὥσπερ ἥρωτῶν προθύμως, οὔτω καὶ ποιῶν ἰθελήσουσιν, *Dem.* 8, 38. "Οπως δὲ τὸ σύμβολον λαβόντες ἔπειτα πλησίον καθεδούμεθα, *Arist. Eccl.* 297.) (The aorist subjunctive only in uncertain passages.) (Of another elliptic use of ὅπως μή, see § 124, b. R. 1.)

REM. 5. After *βούλει*, *βούλεσθε* (mostly interrogative) the aorist subjunctive is used with ὅπως omitted (never the fut. indic.) : Βούλεσθ' οὖν ὑμῖν αὐτοὺς παρασχῶμαι μάρτυρας τουτούσι, ὅτι πάντα τάνατία ἔμοι καὶ τούτοις πέπρακται; (*Dem.* 19, 205.)

REM. 6. Rarely ὡς for ὅπως in object-sentences : Οἱ μὲν τούτους ἐπιμελοῦνται, ὡς ἔχγονται, οἱ δὲ οὐκ ἐπιμελοῦνται (*Xen. Econ.* 20, 8).

§ 124. a) The subjunctive stands in propositions with μή after verbs and phrases denoting fear and apprehension (δέδοικα, φοβοῦμαι, ὀκνῶ, (354, φροντίζω, οὐδὲν δεινόν, *there is no danger of*, &c.), or taking heed and precautions against (φυλάττομαι, εὐλαβοῦμαι, ὁρῶ, σκοπῶ), to denote

¹ Cf. *Σκοποῦσιν*, ἐξ ὅτου τρόπου οἱ Μεγαλοπολῖται φίλοι οὐμῖν μὴ γενήσονται (*Dem.* 16, 19; shall be hindered that they may not become —). Αριστεῖς ἐπρασσε, ὅτη ὠφέλειά τις γενήσεται (*Thuc.* 1, 65; negotiated how succour should come).

² The present of εἰμι is treated as future.

that of which one is afraid, or against which one is on his guard (*ne*; ^[§] *μὴ οὐ*, *ne non*): ὁρῶ and *σκοπῶ*, *μή* often merely denotes a suspicion or surmise (*see whether—not*). Of a fear, in reference to the past, *μή* is mostly used with the perfect indicative: Δέδοικα, *μὴ ἐπιλαθώμεθα τῆς οἰκαδὲ ὄδον* (*Xen. An.* 3, 2, 25). Φροντίζω, *μὴ κράτιστον* ὡς μοι σιγᾶν κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἰδέναι (*Xen. Mem.* 4, 2, 39). Τὰ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν (*mistrust and fear*) παρέχει τοῖς ἀνθρώποις, *μή*, ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ἢ ἀλλ’ ἐκείνῃ τῇ ἡμέρᾳ διαφθείρηται καὶ ἀπολλύηται, ἢ ἂν ἀνθρωπος ἀποθάνῃ (*Pl. Phæd.* 70). Τῶν φυλάκων ἐν ἑαυτοῖς *μὴ στασιαζόντων*, οὐδὲν δέος, *μήποτε* ἢ ἀλλη πόλις πρὸς τούτους δίχοστατήσῃ (*Pl. Phæd.* 465). Εὐθύδημος φυλάττεται, *μὴ δόξῃ τὸν Σωκράτην θαυμάζειν* ἐπὶ σοφίᾳ (*Xen. Mem.* 4, 2, 3). "Ορα οὖν, *μή τι καὶ νῦν Ἀλκιβιάδης ἐργάσηται* (*Pl. Conv.* 213). — Φοβούμεθα, *μὴ ἀμφοτέρων ήμαρτήκαμεν* (*Thuc.* 3, 53).

R EM. 1. Now and then *μή* with the future indicative stands after verbs denoting a fear, to express rather a mere *suspicion* of what will happen, and to give prominence to the notion of futurity: Φοβοῦμαι, *μή τις ηδονάς ηδοναῖς εὑρήσουμεν ἐναντίας* (*Pl. Phil.* 18). Εἴ μαθήσονται οἱ πολέμου, χωρὶς γενόμενοι οἱ μὲν κατὰ πρόσωπον ἥμν, ὥσπερ νῦν, ἐναντιώθηται, αἱ δὲ καὶ πλαγίον, αἱ δὲ καὶ ὅπισθεν, ὅρα, *μὴ πολλῶν ἐκάστῳ ἥμν καὶ δθαλμῶν καὶ χειρῶν δέήσει* (*Xen. Cyr.* 4, 1, 18). Also *μή* after ὁρῶ stands with the pres. indic. as a merely interrogative particle (*whether*): "Ορῶμεν, *μὴ Νικίας οὔτε τι λέγειν καὶ οὐ λόγου ἔνεκα ταῦτα λέγει* (*Pl. Lach.* 196).

R EM. 2. *Μή* stands elliptically with the pres. subjunctive to express a fear, or usually merely a suspicion (*if only—not*; *I fear that*): Μή ἀγροκότερον ὡς τὸ ἀληθὲς εἴπειν ὀκνῶ γὰρ Γοργίον ἔνεκα λέγειν (*Pl. Gorg.* 462). Ἀλλὰ μὴ οὐ τοῦτ' ὡς χαλεπόν, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον, πονηρίαν θᾶττον γὰρ θανάτου θεῖ (*Pl. Apol.* 39). *I fear the difficulty is not —*. Ἀλλὰ μὴ οὐχ οὕτως ἔχη, ὡς Σώκρατες, ἀλλ’ ἀναγκαῖον ὡς εἰδότα τίθεσθαι τὸν τεθέμενον τὰ ὄντα (*Pl. Crat.* 436; *that he who gave the names must have given them after knowledge of the things*). See b. **R EM.**

R EM. 3. From putting *οὐκ* (*οὐδείς, οὐκέτι, οὐκον*) before the elliptic *μή* (*μήποτε*) with a subjunctive, there results the denial of a fear (*I am not afraid that* = *οὐδὲν δεινόν, μή, there is no danger, no fear, that —, or, of —*), which is frequently used merely as a strong denial of the thing itself; *a future with strong negation*. Instead of the aor. subjunct. sometimes (cf. R. 1) the fut. indic. is used without perceptible difference of meaning: Ἐπὶ τούτου τοῦ ἵππου καὶ δώκων, δὲν ἀν θέλῃς, αἰρήσεις καὶ ἀποχωρῶν οὐ μὴ δείσῃς τὸν πολέμουν (*Xen. An.* 7, 3, 26). Σωκράτης, ὁπόσου ἀν κελεύῃ τις, ἐκπώμενος οὐ δὲν μᾶλλον μή ποτε μεθυσθῆ (*Pl. Conv.* 214). Ἐάν ἀπογνῶτε τὴν γραφὴν ταύτην, ἀπαντές εἰσιν ἀπηλλαγμένοι καὶ δικην οὐδεὶς οὐδεμίαν μὴ δῷ (*Dem.* 22, 39). — Τοιώθεντος ἐστέρημαι ἐπιτηδείον, οἶον οὐ δέν να μή ποτε εὑρήσω (*Pl. Crit.* 44). Καλλικρατίδας εἶπεν, ὅτι ἡ Σπάρτη οὐδὲν μὴ κάκιον οἰκεῖται αὐτοῦ ἀποθανόντος, φεύγειν διασχόν εἶναι ἔφη (*Xen. Hell.* 1, 6, 32).

R EM. 4. From the use of *οὐ μή*, explained in the preceding remark, we must carefully distinguish the use of *οὐ μή*, with the second person of the fut. indic. (*never the subjunctive*) in questions expressive of a peremptory and vehement prohibition, the *μή* with the verb forming a negative notion (*will thou not give over doing it —? wilt thou not not-do it?*). A positive command, in the shape of a question, may

[§ 124.] precede with simple οὐ, or follow with ἀλλά: Οὐ μὴ ληρήσεις; (*Arist. Nub.* 367.) Οὐ κονυ καλεῖς αὐτὸν καὶ μὴ ἀφῆσεις; (*Pl. Conv.* 175. *Wilt thou not call him, and not let him go?* = *call him, do, and don't let him go!*) Οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἡμι ἀνόσας τι δειπνι θᾶττον; (*Arist. Nub.* 505.)

b) Instead of μή, verbs denoting *to fear, be apprehensive, beware, take care*, take also ὅπως μή with the subjunc. or indic. fut. by § 123. Likewise ὅπως μή is put after verbs denoting a prohibition (*ἀπαγορεύω*). Οὐ φοβεῖ, δικαιόμενος τῷ πατρί, ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων; (*Pl. Euthyphr.* 4.) Φυλάττον, ὅπως μὴ τοῦ εὐδοξεῖν ἐπιθυμῶν εἰς τούναντίον ἔλθῃς (*Xen. Mem.* 3, 6, 16). Δέδοικα, ὅπως μὴ πάνθ' ἄμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη γενήσεται (*Dem.* 9, 75). Εὐλαβεῖσθε, ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἄμα ἐμαυτόν τε καὶ ὑμᾶς ἐξαπατήσας οὐχίσομαι (*Pl. Phæd.* 91). Ἀπείρηταί μοι, ὅπως μηδὲν ἐρῶ ὃν ἥγοῦμαι (*Pl. Rep.* 1, 337).

REM. 1. "Οπως μή is often put elliptically (see a. R. 2) with the fut. indic. (hardly the subjunctive) in the sense, *see to it that — not*: Εἰ τῶν διωκόντων καὶ κατακαινόντων τοὺς ἡμετέρους πολεμίους δόξομεν ἀμελεῖν, ὅπως μὴ αἰσχροὶ μὲν φανόμεθα, ἀσθενεῖς δ' ἐσόμεθα, συμμάχων ἀποροῦντες (*Xen. Cyr.* 4, 2, 39; *it is to be feared we shall —*). "Οπως μὴ ἀπολεῖ μαστιγούμενος, ἐπειδὰν οίκοι γένεσις (*Xen. Cyr.* 1, 3, 18). Οἵμοι τάλας, δὲ Ζεὺς ὅπως μὴ' ὄψεται (*Arist. Aves* 1494). With the indic. of a preterite by α: 'Αλλ' ὅπως μὴ' ν τοῖς τριβώσιν ἐγκάθηται οἱ λίθοι (*Arist. Ach.* 343).

REM. 2. Verbs denoting a fear rarely take ὡς (with the indic., as after the verbs denoting *to think, be of opinion*): Μή δείσητε ὡς οὐχ ἡδεις καθευδέσετε (*Xen. Cyr.* 6, 2, 30).

REM. 3. (To § 123 and 124.) On the mood in object-sentences after a præteritum, see *Optative*, § 181.

§ 125. The subjunctive is used in conditional sentences with ἔάν (ἢν, ἂν, from εἰ ἄν), which are only used of that which is possible now or at a future time: "Απας λόγος, ἀν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν (*Dem.* 2, 12). "Ην τις ἀνθιστῆται, πειρασόμεθα χειρούσθας (*Xen. An.* 7, 3, 11).

REM. 1. 'Εάν carries with it in a more marked way than εἰ, the notion that the supposition is an indefinite, single case, of (merely) possible occurrence¹: if = should it turn out to be the fact that; but the difference is sometimes scarcely perceptible: 'Εάν μὲν οὖν (ὅ "Αφοβος) ἀργὸν φῆ γενέσθαι τὸ ἐργαστήριον, λόγον αὐτὸς ἀπενήνοχεν ἀναλωμάτων εἰς ἔργα εἰ δ' αὐτὸν γενέσθαι ἐργασίαν φή σε τ., τῶν δ' ἔργων ἀπρασίαν εἶναι, δεῖ δήπου τά γ' ἔργα αὐτὸν ἀποδεδωκότα φαίνεσθαι (*Dem.* 27, 20).

REM. 2. In the Ionic and Doric poets the subjunctive sometimes follows εἰ without ἀν (κέν): in the Attic poets (except in the Choral Odes), or in prose (except in the archaic phraseology of law) there are no sure examples of this.

¹ [According to Buttmann, ἔάν puts the case as *uncertain, but possible, and to be determined by subsequent experience*.]

The subjunctive stands with relative words (pronouns, adjectives, § adverbs) which take ἂν (ὅς ἂν, ὅστις ἂν, οἷος ἂν, ὅσος ἂν, ὡς ἂν, ὅπου ἂν, &c.). Hereby, in reference to the present or future, an individual contingency among several that are possible, is put more prominently than by the simple relative (*whoever*, *whosoever*; *such . . . as*). Συμμαχεῖν τούτοις ἐθέλουσιν ἄπαντες, οὓς ἂν ὁρῶσι παρεσκευασμένους καὶ πράττειν ἐθέλοντας ἢ χρή (Dem. 4, 6). Οἱ ἄνθρωποι, ἐν ᾧ ἂν (so long as) πολεμῶσι, τὸν παρόντα πόλεμον ἀεὶ μέγιστον κρίνουσιν (Thuc. 1, 21). "Ἄττ' ἂν σοι λογιζομένῳ φαίνηται βέλτιστα, ταῦτα τοῖς ἔργοις ἐπιτέλει (Isocr. de Nic. 38). "Οσῳ ἂν ἀκριβέστερον τὰ πεπραγμένα μάθητε, τοσούτῳ δικαιοτέραν θήσεσθε τὴν ψῆφον (Dem. 29, 4). Επεσθε ὅπῃ ἂν τις ἥγηται, κόσμον καὶ φυλακὴν περὶ παντὸς ποιούμενοι (Thuc. 2, 11).

REM. 1. Often the difference between ὃς and ὃς ἂν is very small: Άλιτα ἔστιν, ὅταν τις ψιλῷ χρησάμενος λόγῳ μὴ παράσχηται πίστιν, ὃν λέγει, ἔλεγχος δὲ, ὅταν, ὃν ἀν εἰπῃ τις, καὶ τάληθες διοῦ δείξῃ (Dem. 22, 22).

REM. 2. In the poets this subjunctive is found with the relative put indefinitely, even without ἂν; e.g. Γέρογρα δὲ δροῦν φλαῦρον, δεινός πέσῃ (Soph. OEd. C. 395; *to raise up when old one who fell when young*).

REM. 3. Quite distinct from this use of the subjunctive after the relative with ἂν (belonging to the relative) is the potential optative with ἂν (§ 137), or the hypothetical indicative with ἂν (§ 117, b) in a relative sentence: "Αρξομαι ἐντεῦθεν, ὅθεν καὶ ὑμεῖς ἤδη τάχιστ' ἂν μάθοιτε κάγὼ τάχιστ' ἂν διδάξαιμι (Dem. 29, 5; *from the point, from which you may most easily apprehend, and I most speedily unfold the matter*).

The subjunctive stands with all conjunctions of time to which ἂν is annexed (ὅταν, ὅπόταν, ἐπειδάν, ἐπάν, ἡνίκ' ἂν, ἔως ἂν, ἔτερ' ἂν, μέχρις ἂν, μέχρι οὐ ἂν, πρὶν ἂν); they serve to denote the indefinite point of time, and contingency in the present or future: Τοῦτο καὶ νῦν ποιοῦσιν οἱ βάρβαροι βασιλεῖς, ὅπόταν (whenever; when) στρατοπεδεύωνται τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν (Xen. Cyr. 3, 3, 26). "Εως ἂν (so long as) σώζηται τὸ σκάφος, τότε χρὴ καὶ ναύτην καὶ κυβερνῆτην καὶ πάντ' ἄνδρα ἔξης προθύμους εἶναι" ἐπειδὰν δὲ ἡ θάλαττα ὑπέρσχη, μάταιος ἡ σπουδή (Dem. 9, 69). Νῦν μὲν ἄπειμι ὡς βασιλέα ἐπειδὰν δὲ διαπράξωμαι, ἢ δέομαι, ἥξω ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα (Xen. An. 2, 3, 29). Οὐκ ἀναμένομεν, ἔως ἂν (till) ἡ ὑμετέρα χώρα κακῶται, ἀλλὰ φθάνοντες ἥδη δροῦμεν τὴν τῶν πολεμίων γῆν (Xen. Cyr. 3, 3, 18). Σπουδὰὶ ἔσονται, μέχρις ἀν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῆ (Xen. An. 2, 3, 7). 'Εὰν φαίνωμαι ἀδικεῖν, οὐ χρή μ' ἐνθένδε ἀπελθεῖν, πρὶν ἀν δῶ δίκην (Xen. An. 5, 7, 5).

REM. 1. Without ἂν these conjunctions stand with the indicative, partly to denote the definite present time ("Εως ἔτι νέος εἰμί, τὴν ψυχὴν γυμνάζω. 'Εν μὲν τῷ στρα-

[§ 127.] τοπέδῳ οἱ ἄρχοντες περιεώρων ἀλκιβιάδην ὑπὸ πάντων προπηλακιζόμενον, ἐπειδὴ δὲ ὑμᾶς δεῖ παρ' αὐτῷ δίκην λαμβάνειν, χαριζόμενοι αὐτῷ φευδομαρτυροῦσιν, *Lys.* 15, 6; also ἐπει, ἐπειδή, ὅτε, ὅπότε, in causal signification: *since, whereas*; partly to denote a past time. Of πρὶν with the infinitive, and its difference from (*οὐ —*) πρὶν ἄν, see *Infinitive*, § 167.

REM. 2. Πρὶν, μέχρι, ἔως, ἕτερο sometimes in the poets take the subjunctive without ἄν (*Μή στέναζε, πρὶν μάθῃς, Soph. Phil.* 917): πρὶν and μέχρι (μέχρι οὐ) also in some individual passages of prose writers; e. g. Οὐ πρότερον αὐτὸν ἀποκτινύναι δεῖ, πρὶν ἀνάγκην τινὰ ὁ θεός ἐπιπέμψῃ (*Pl. Phæd.* 62). ("Οτε and ἐπει only in Ionic poets; ἐπει τε in Hdt.)

REM. 3 (to § 125—127). On the mood, in sentences of the kind here spoken of in the *oratio obliqua*, after a præteritum, see *Optative*, § 132.

§ (The Tenses of the Subjunctive.) a) The subjunctive has no 128. narrative tense, and no tense of the relative past, because it never denotes an action in reference to the past. The subjunctive has also no separate future, as the reference to the future results from the construction of the sentence itself, and in some instances is made prominent by the transition to the future indicative (see § 123 and 124). The subjunctive of the aorist, as it does not at all express the past¹, comes very near in point of signification to the present, and the difference is only this, that the aorist denotes the action as single and transient, or as taking place at one definite instant distinct from the actual present, while the present denotes more in general the action and the state as going on, or at least not as occurring singly and with limitation to a point of time. Hence the aorist, both in object-sentences and in final sentences (of intention), contains a reference to the future (*φοβοῦμαι, μὴ γένωμαι, I fear I shall become, μὴ γίγνωμαι, lest I become*), and denotes, especially in sentences with ἔάν, or with relatives or temporal conjunctions with ἄν, a single and separate future action (like the Lat. *futurum exactum* in temporal and conditional propositions: ὅταν ὥρω, *quum, quoties video*, ὅταν ἵδω, *quum videro*). This reference, however, is not always made prominent, so that the present stands where the aorist might have stood, to mark the action as less transient; and conversely the aorist is used of a present action, to denote it as transient and single. Sometimes the difference almost entirely disappears. Φέρε, ἴωμεν. Ἀπορῶ, τὴν ἀδελφὴν ὅπως ἔκδῶ (once for all) καὶ τἄλλ' ὅπόθεν διοικῶ (with continuance, and generally; *Dem.* 27, 66). Ἐάν τις κάμνῃ τῶν οἰκετῶν (*is sick*; κάμη, *should become sick; should fall sick*), παρακαλεῖς ἰατρούς, ὅπως μὴ ἀποθάνῃ (*Xen. Econ.* 11, 9). Τοῦτον ἡμεῖς φοβίωμεθα; (*Dem.* 14, 36; *are we to fear?* φοβηθώμεθα, *are we to take alarm at?*) Ἐπισκόπει τοὺς

¹ [Of course, when = *fut. exactum*, it denotes a future action as *completed*.]

λόγους ἀεὶ τοὺς σαυτοῦ καὶ τὰς πράξεις, ἵν' ᾧς ἐλαχίστοις ἀμαρτήμασι [§ 128.] περιπίπτεις (*Isoctr. de Nic.* 33). ‘Υποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι (*Xen. Mem.* 1, 6, 6). (Examples with ὅπόταν and ἔως ἢν with the present, see § 127; with ἔάν § 125, with δεῖς ἢν, &c. § 126.) — Σοῦ ἀκούσωμεν; (*Arist. Ach.* 295, single, transient act.) Πολλοὶ ἀποθνήσκειν ἐθέλουσιν, ἵνα τελευτήσαντες ἐπαινεθῶσιν (*Isoctr. de Nic.* 36). Σεύθης κελεύει Ξενοφῶντα προθυμεῖσθαι, ὅπως διαβῆ τὸ στράτευμα (*Xen. An.* 7, 1, 5). Εἰθύνδημος φυλάττεται, μὴ δόξῃ τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ (*Xen. Mem.* 4, 2, 3; *not to get the appearance as though he —*). (So usually after φυλάττομαι, εὐλαβοῦμαι, cf. on οὐ μή, § 124, a. R. 3.) ‘Επειδὰν διαπράξωμαι, ἂ δέομαι, ἥξω ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα (*Xen. An.* 2, 3, 29). Εἴκος, τοὺς Ἀθηναίους, ὅταν γνῶσιν ἡμᾶς τετρυχωμένους, πειράσσεσθαι ὑπὸ σφᾶς ποιεῖσθαι (*Thuc.* 4, 60). — ‘Επειδὰν σὺ βούλῃ διαλέγεσθαι, ὡς ἔγὼ δόνναμαι ἐπεισθαι, τότε σοι διαλέξομαι (*Pl. Prot.* 335, of the *being willing*, as a continued state). — ‘Ην τις ἀνθιστῆται, πειρασθεῖσθαι χαιροῦσθαι (*Xen. An.* 7, 3, 11). Οὐκ ἀναμένουμεν ἔως ἢν ἡ ἡμετέρα χώρα κακῶται, ἀλλὰ φθάνοντες ἥδη δροῦμεν τὴν ἐκείνων γῆν (*Xen. Cyr.* 3, 3, 18). — Οἱ μὴ καλῶς βεβουλευμένοι, ἔαν καὶ κατορθώσωσι (as single act) περὶ τινας τῶν πράξεων, μικρὸν διαλιπόντες εἰς τὰς αὐτὰς ἀπορίας κατέστησαν (*Isoctr. Areop.* 11). ‘Επειδὰν αἱ ἐπιθυμίαι παύσωνται κατατείνουσαι καὶ χαλάσσωσι, παντάπασι τὸ τοῦ Σοφοκλέους γίγνεται’ δεσποτῶν πάνυ πολλῶν ἔστι καὶ μαινομένων ἀπηλλάχθαι (*Pl. Rep.* 1, 329, said of something that happens to the man at a certain particular point to which it is confined, *have come to cease*). — ‘Ην τι σ' ἔγὼ φανῶ κακὸν πεποιηκώς, ὁμολογῶ ἀδικεῖν· ἢν μέντοι μηδὲν φαίνωμαι κακὸν πεποιηκώς μηδὲ βουληθεῖς, οὐ καὶ σὺ αὖ ὁμολογήσεις μηδὲν ὑπ’ ἐμοῦ ἀδικεῖσθαι; (*Xen. Cyr.* 5, 5, 13.) (In εἰμί, εἶμι, and other verbs which want the aorist, the distinction falls away.)

b) The subjunctive of the perfect serves to denote the action as past and completed, in opposition to the present, after ἔάν and relatives or temporal conjunctions with ἢν. In verbs whose perfect has the signification of the present, the perfect subjunctive is also used as present: ‘Ο κύων, δν ἢν γνώριμον ἴδῃ, ἀσπάζεται, καν μηδὲν πώποτε ὑπ’ αὐτοῦ ἀγαθὸν πεπόνθῃ (*Pl. Rep.* 2, 376). — ‘Οταν οἱ δεσπόται ἐσπουδάκωσι, κλαύμαθ’ ἡμῖν (τοῖς δούλοις) γίγνεται (*Arist. Ran.* 813). — Τοσούτῳ πλείω οἱ Θηβαῖοι ποιήσονται θεραπείαν ὑμῶν (*will show you so much the more attention and regard*), ὄσψηρο ἢν μᾶλλον περὶ σφῶν αὐτῶν δεδίωσιν (*Isoctr. Plat.* 36). — ‘Απέχεσθε τῶν ἀλλοτρίων, ἵν’ ἀσφαλέστερον τὸνς οἴκους τοὺς ὑμετέρους αὐτῶν κεκτῆμαι, possess).

§] 128.] REM. Now and then the perf. subjunctive denotes as purpose the complete finishing of the act: Χρὴ ἀκοῦσαι, ἃ τὸν τε δίκαιον καὶ τὸν ἄδικον τελευτῆσαντα περιμένει, ἵνα τελέως ἐκάτερος αὐτῶν ἀπειλήθῃ τὰ ὑπὸ τοῦ λόγου ὁφειλόμενα (*Pl. Rep. 10, 614, may have received*).

CHAPTER III.

The Optative and its Tenses: the Optative with ἄν.

§ 129 THE Optative (on the meaning of which see § 119) in independent propositions serves only to denote a wish that something may happen, or not happen, now or in the future: often with prefixed εἰ, εἰ γάρ (if but — !), εἴθε (oh that — !) — (in Homer *ai γάρ, αἴθε*). Ἐπειδὴ πάντως ὅρῶ νῦν, Ἀθηναῖοι, ὡρμημένους στρατεύειν, ξυνενέγκοι ταῦτα (*Thuc. 6, 20*). Τούτων ἔγὼ εἴην (*Eur. Were I but one of these !*). Σὺ αὐτὸς ἄπαντα ἐπιστήσει, ἀν ἔγὼ βούλωμαι. Ἄλλὰ βούληθείς (*Pl. Euthyd. 296. Would that thou mightest will it !*). Μήτε Θηβαῖοί ποτε παύσαιντο, εἰ ἄρ' εὔξασθαι δεῖ, τοὺς ἑαυτὸν ἀγαθόν τι ποιοῦντας ἀτιμάζοντες, μήτ' ὑμεῖς, τὰ ἐναντία τούτοις, τοὺς εὐεργέτας τιμῶντες (*Dem. 20, 109*). Εἴθε, ὃ λῶστε, σὺ τοιοῦτος ἀν φίλος ἡμῖν γένοιο (*Xen. Hell. 4, 1, 38*). Οὕτως ὅνταισθε τῶν ὄντων ἀγαθῶν ἡμῖν, μὴ περιūδητέ με ἀπολλύμενον (*Dem. 28, 20; so may you enjoy —, as you do not suffer me to —*).

REM. 1. Different from the simple wish is a question about possibility in the optative with ἄν: Ω Ζεῦ, πῶς ἀν τὸν αἰμαλώταρον ὀλέσσας τέλος θάνοιμ κατός; (*Soph. Aj. 388. How may I find a way to destroy that most crafty man, and then at last myself to die ? i.e. Might I but —.*) Πῶς ἀν ὀλοίμην; (*Eur. Med. 97.*)¹

REM. 2. A wish relating to the past which can no longer be fulfilled, is expressed by εἴθε with the indicative: Εἴθε σοι τότε συνεγενόμην, ὅτε διηγότατος σαντοῦ ἦσθα (*Xen. Mem. 1, 2, 46*). By ὥφελον (*debebam*), εἴθε (εἰ γάρ) ὥφελον (*might I*): negatively, μη ὥφελον, with the infinitive, is expressed a wish that cannot be fulfilled, whether relating to the present or to the past. Εἰ γάρ ὥφελον οἶοι τε εἴναι οἱ πολλοὶ τὰ μέγιστα κακά ἐξεργάζεσθαι, ἵνα οἶοι τε ἡσαν αὖ καὶ ἀγαθὰ τὰ μέγιστα (viz. ἐξεργάζεσθαι, *Pl. Crit. 44*). (Εἰ γάρ ὥφελον, Ο, if that could but be! I wish I might; *Pl. Rep. 4, 432*, with infinitive understood.) Μήποτ' ὥφελον λιπεῖν τὴν Σκύρον (*Soph. Phil. 969; oh that I had only never —*).

§ 130. a) The optative (by § 119 with Rem.) is used in dependent sentences which put something merely as a thought, and belong to a principal sentence in the past (aor., imperf., plusquam., or historical present); in this manner it is put first in object-sentences with ὅτι,

¹ In the editions often erroneously without the note of interrogation.

ως after verbs denoting an expression, opinion or knowledge (*verba declarandi et sentiendi*), and in dependent questions both about what *is*, and what *shall be*). (After the present and the future, the indicative is used; in questions of that which shall be, the subjunctive or the indic. future by § 121.) Περικλῆς προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ, ὅτι Ἀρχίδαμος μέν οἱ ξένοις εἴη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο (*Thuc.* 2, 13). Προαγορεύω, ὅτι — ἐστὶν — ἐγένετο. Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα (*Xen. An.* 1, 4, 11). Ἐπεὶ ταῦτα ἐκηρύχθη, ἔγινωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη (*Xen. An.* 2, 3, 21). Ἐπεὶ ἀφίκοντο οἱ πρέσβεις οἰκαδε, τὸν Τιμαγόραν ἀπέκτειναν οἱ Ἀθηναῖοι, κατηγοροῦντος τοῦ Λέοντος, ὅτι μετὰ Πελοπίδου πάντα βουλεύοιτο (*Xen. Hell.* 7, 1, 38 = ἔβουλεύετο in the *oratio recta*). Οἱ Ἰνδοὶ ἔλεξαν, ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς καὶ κελεύσειν ἔρωτάν, ἐξ ὅτου ὁ πόλεμος εἴη Μήδοις τε καὶ Ἀσσυρίοις (*Xen. Cyr.* 2, 4, 7). Τότε ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποτέμψαιεν (*Xen. An.* 2, 4, 22). Τῷ ὑστεραίᾳ ἦκεν ἄγγελος λέγων, ὅτι Συνέννεσις λελοιπὼς εἴη τὰ ἄκρα (*Xen. An.* 1, 2, 21). Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ως ἐπιβουλεύοι αὐτῷ (*Xen. An.* 1, 1, 8). — Ἡρώτων Πολυκλέα, εἰ ἀναπλεύσειν (*he had put to sea*) ἔχων ἀργύριον (*Dem.* 50, 55). Ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιντο ἐπιφλέξαι τὴν πόλιν (*Thuc.* 2, 77). Οἱ Ἐπιδάμνιοι πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήρουντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν (*Thuc.* 1, 25; whether they should deliver). Ἀλκιβιάδης ἀπορῶν, ὅτι χρήσαιτο τοῖς παροῦσι κακοῖς, τελευτῶν ἐπὶ Λακεδαιμονίους ἡναγκάσθη καταφυγεῖν (*Isoср. de Big.* 9).

REM. As the perfect denotes the past in reference to the present (as a still existing result), a dependent sentence after the perf. does not take the optative: Ως ἡθοισθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ Ἀργαξέρξην ἴστρατεύετο, καὶ ὅσα ἐν τῷ ἀνόδῳ ἐπράχθη, καὶ ως ἡ μάχη ἐγένετο, ἐν τῷ ἐμπροσθεν λόγῳ δεδήλωται (*Xen. An.* 2, 1, 1). The historical present, in reference to the dependent sentence, may be treated as present or as a præteritum. An infinitive with a participle or a præteritum itself acquires the force of a præteritum.

b) Often, however, the speaker, instead of denoting the relation of the dependent sentence, puts this in a livelier way immediately in the mood and tense which it would have in the *oratio recta*; consequently in the indicative (in questions of what *shall be*, *is to be*, in the subjunctive or future indicative): εἶπον, ὅτι ἐλεύθερος εἴην and ὅτι ἐλεύθερός εἴμι. Where in the *oratio recta* the present indicative would stand, sometimes the imperfect is put (of that which coincides in time with the principal sentence), so that the mood, but not the tense, is retained from the *oratio recta*: ἦδειν, ὅτι ἐψεύδον. Ἐλεγον οἱ ἐπιτή-

§] δειοί μου, ὡς ἐλπίζουσι τὴν πόλιν ἔξειν μοι χάριν ὑπὲρ τῶν εἰρημένων
 130.] (*Iosocr. Phil.* 23). Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους
 ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιος εἴη θανάτου (*Xen. Mem.* 1,
 1, 1). "Εγνω Ἀρχίδαμος, ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐνδώσουσιν (*Thuc.*
 2, 12). "Ηιδει Ἀφοβος σαφῶς, ὅτι ἔξελεγχθήσεται (*Dem.* 29, 9).
 "Ηκεν ἀγγέλλων τις πρὸς τὸν πρυτάνεις, ὡς Ἐλάτεια κατείληπται (*Dem.*
 18, 169). Ἀνδροτίων ἐτόλμα λέγειν, ὡς ὑπὲρ ὑμῶν καὶ δι' ὑμᾶς ἐχθροὺς
 ἐφ' ἑαυτὸν εἶλκυσε καὶ νῦν ἐν τοῖς ἐσχάτοις ἐστὶ κινδύνοις (*Dem.* 22, 59).
 "Ηιτιάσατο με Ἀνδροτίων, ἀ καὶ λέγειν ὄκνησει τις, τὰν πατέρα ὡς
 ἀπέκτονα ἐγὼ τὸν ἐμαυτοῦ (*Dem* 22, 2). Πολὺν χρόνον ἡπόρουν, τί
 ποτε λέγει δι θεός (*Pl. Apol.* 21). Περιουσίαν χρημάτων οἱ παλαιοὶ οὐκ
 εἶχον οὐδὲ γῆν ἐφύτευον, ἀδηλον ὅν, δόπτε τις ἐπελθὼν ἄλλος ἀφαι-
 ρήσεται (*Thuc.* 1, 2; since they could not tell when...). Σιμίον λέγοντος
 πάνυ ἐθαύμαζον, εἰ τι ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ (*Pl. Phæd.* 95).
 "Ηρόδην Ἀφοβον, εἰ τινες παρῆσαν, ὅτε παρελάμβανε τὴν προΐκα (*Dem.*
 30, 19, = Ἄρα παρῆσάν τινες — ;). Πελοπίδας εἶχε λέγειν, ὅτι μόνοι
 τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς (*Xen. Hell.* 7, 1, 34).
 — "Εγραφον ἀν διαρρήδην ἥλικα ὑμᾶς εῦ ποιήσω, εἰ εῦ ἥδειν καὶ τὴν
 συμμαχίαν μοι γενησομένην (*Dem.* 19, 40)¹. — Οἱ Πλαταιῆς ἐβού-
 λεύοντο, εἴτε κατακάυσωσιν [in or. rect. κατακάυσωμεν; subj. dubitat.]
 τοὺς Θηβαίους, ὡςπερ ἔχουσιν, ἐμπρήσαντες τὸ οἴκημα, εἴτε τι ἄλλο
 χρήσωνται (*Thuc.* 2, 4). — Κατανοῶν ὁ Κύρος, ὡς εῦ μὲν αὐτῷ εἶχον τὰ
 σώματα οἱ στρατιῶται πρὸς τὸ δύνασθαι πόνους φέρειν, εῦ δὲ τὰς ψυχὰς
 πρὸς τὸ καταφρονεῖν τῶν πολεμίων, ἐπεθύμει τι ἥδη πρὸς τοὺς πολεμίους
 πράττειν (*Xen. Cyr.* 3, 3, 9, = εῦ ἔχουσιν).

REM. 1. Now and then the indicative and optative alternate, and are coupled together: Προκλῆς καὶ Γλοῦς ἔλεγον, ὅτι Κύρος μὲν τέθηκεν, Ἀριαῖος δὲ πεφευγώς
 ἐν τῷ σταθμῷ εἴη μετὰ τῶν ἄλλων βαρβάρων (*Xen. An.* 2, 1, 3). Περὶ τῶν σκευῶν
 (concerning the tackling) ήρωτων Πολυκλῆ, πότερον παραλήψειται παρ' ἐμοῦ ἢ ἴδια
 σκεύη ἔχων ἥκοι ἐπὶ τὴν ναῦν (*Dem.* 50, 38). "Εγνω Φρύνιχος, ὅτι ἔσοιτο περὶ τῆς
 τοῦ Ἀλκιβιάδου καθόδου λόγος καὶ ὅτι Ἀθηναῖοι ἐνδέξονται αὐτὴν (*Thuc.* 8, 50)².

REM. 2. In this use of the indicative, the special notation of the *præsens*, *præteritum*, or *futurum* in *præterito* consequently falls away, except where the imperfect is put for the present of the *oratio recta*. The beginner must especially notice how the aor. is retained from the *oratio recta* where we expect the plusquamperf.: "Εγνων, ὅτι Πρωταγόρας οὐκ ἤρεσεν αὐτὸς αὐτῷ ταῖς ἀποκρίσεσι ταῖς ἐμπροσθεν (*Pl. Prot.* 335). "Ἐπήρου με, εἴ τι μοι ὁ διδάσκαλος ὑγιείας πέρι ἔλεξεν καὶ ρώμης (*Xen. Cyr.* 1, 6, 12).

¹ So always after a hypothetical imperfect or aorist (with *ἄν*, or in the sentence with *εἰ*).

² Τότε δῆλον ἐγένετο, οὐ ἔνεκα οἱ Θρᾷκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσιν (*Xen. An.* 7, 4, 4. Statement in the præteritum of a relation existing in the present time).

REM. 3. A hypothetical indicative with *ἄν* (or an imperf. without *ἄν*, put hypothetically) never passes into the optative when the verb of the principal sentence becomes a *præteritum*, because this would obscure the sense : Θεμιστοκλῆς ἀπεκρίνατο, ὅτι οὐτ' ἄν αὐτὸς Σερφίως ὁν ὑνομαστὸς ἐγένετο οὐτ' ἐκεῖνος, 'Αθηναῖος (viz. ὃν. *Pl. Rep.* 1, 330). Διονύσιος ἔλεγεν, ὅτι δυστυχεστάτην ἐκείνην εἶμεν στρατείαν ἐστρατευμένου, κρείττον δὲ ἦν (*would have been*) αὐτῷ τότε (viz. ἐν τῷ πολέμῳ) ἀποθανεῖν ἡ οἰκαδὸς ἐλθόντι τοιαῦτῃ τύχῃ χρῆσθαι (*Lys.* 10, 25).

REM. 4. To an object-sentence with *ὅτι* or *ὅτε* in the optative, or in the indicative instead of the optative, a continuation may be added in the optative by *οὖν*, or *ώςτε* (*so that —*, with indic. in *oratio recta*; see *Infinitive*, § 166) : 'Αποκρίνεται Πλοεῖδηπος ὁ κυβερνήτης, ὅτι τριήραρχός τε ἐγώ τῆς νεώς εἶναι καὶ τὸν μισθὸν παρ' ἐμοῦ λαμβάνοι πλεύσοιο οὖν, οἱ ἐγώ κελεύων, εἰς Θάσον (*Dem.* 50, 50). 'Αφικνοῦνται τινες ἀπαγγέλλοντες, ὅτι ὁ πατέρως μου ἀφέεται (*was set at liberty*) καὶ Σατύρφος οὕτως μεταμέλει τῶν πεπραγμένων, ὥςτε πίστεις τὰς μεγίστας δεδικώς εἶναι (*Isocr. Trap.* 11). A continuation of the reported speech or opinion, with *γάρ*, also stands after an optative in the optative, after an indicative either in the optative or in the indicative : "Ηκούον ἔγωγε, ὡς Σώκρατες, ἐκάστοτε Γοργίου πολλάκις, ὡς ἡ τοῦ πειθείν (*τέχνη*) πολὺ διαφέροι πασῶν τεχνῶν πάντα γάρ υφ' αὐτῷ δοῦλα δὲ ἐκόντων (*with people's consent*) ἄλλ' οὐ διὰ βίᾳς ποιοῦτο (*Pl. Phil.* 58). "Ηιδειν, ὅτι Πολυκλῆς παραλαβὼν τὴν ναῦν κακῶς ἡμελλε τριηραρχήσειν οὔτε γάρ τοῖς ἐπιβάταις οὔτε τῇ ὑπηρεσίᾳ χρήσοιτο οὐδεὶς γάρ αὐτῷ παραμενεῖ (*Dem.* 50, 44).

a) The optative stands in sentences of intention (*final sentences*) with § 131. *ἴνα*, *ώς*, *ὅπως* (poet. *ὅφα*), and in object-sentences with *ὅπως* and *μή* after 131. a principal verb of past time (in aorist, imperf., plusquamperf., or historical present). (After a present or future, the subjunctive is put, or in certain cases the indic. fut., § 122, 123.) Μένων ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλούτειν ἴσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, *ὅπως* πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, *ἴνα* πλείω κερδαίνοι· φίλος τ' ἐβούλετο *ἴναι* τοῖς μέγιστα δυναμένοις, *ἴνα* ἀδικῶν μὴ διδοίη δίκην (*Xen. An.* 2, 6, 21). Κῦρος φίλων φέτο δεῖσθαι, *ώς* συνεργοῦντες ἔχοι (*Xen. An.* 1, 9, 21). — Ἐπεμελεῖτο Κῦρος, *ὅπως* μήποτε ἀνίδρωτοι οἱ στρατιῶται ἐπὶ τὸ ἄριστον καὶ τὸ δεῖπνον εἰσίστεν (*Xen. Cyr.* 2, 1, 29). Κλέαρχος ἀπεκρίνατο Κύρῳ, ὅτι αὐτῷ μέλοι, *ὅπως* καλῶς ἔχοι (*Xen. An.* 1, 8, 18). "Εδεισαν οἱ Ἑλληνες, μὴ οἱ Πέρσαι προσαγάγοιεν πρὸς τὸ κέρας (*Xen. An.* 1, 10, 9). Φίλιππος ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ ἦν, μὴ ἐκφύγοι τὰ πράγματα αὐτόν (*Dem.* 18, 33). "Εδεισαν οἱ Κερασούντιοι, μὴ λύσσα τις ὥσπερ κυστὶν ἥμιν ἐμπεπτώκοι (*Xen. An.* 5, 7, 26). Δέδοικα, μὴ — ἐμπέπτωκε, § 124). Εἰ μὴ ἥδησθα σαφῶς τό τε δσιον καὶ τὸ ἀνόσιον, τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὁρθῶς ποιήσοις ὑπὲρ ἀνδρὸς θητὸς ἀνδρα πρεξβύτην πατέρα διωκάθων φόνου (*Pl. Euthyphr.* 15). (After a wish in the optative : Θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, *ἴν' αἱ Μνῆμαι γνοῖεν*, ὅτι χὴ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφη, *Soph. Phil.* 324.)

REM. "Οπως with the optative in a sentence of intention or an object-sentence rarely retains the *ἄν* (oftenest so in Herodot.) : Προεθυμέετο Δοξίας ὄκως ἀν κατὰ

[§ 131.] τοὺς παῖδας τοῦ Κροίσου γένοιτο τὸ Σαρδίων πάθος (*Hdt.* 1, 91). Οἱ Συρακούσιοι τὰς πρώτας κατεβύρσωσαν, ὅπως ἀν ἀπολισθάνοι η χειρὶ ἐπιβαλλομένη (*Thuc.* 7, 65).

b) Often, however, after a *præteritum*, the sentence of intention or an object-sentence with ὅπως or μὴ, is put in the subjunctive (indic. fut.) as after a present, the sentence being so put as not to mark that it forms part of a representation belonging to the past (cf. § 130, b): 'Επιτηδές σε οὐκ ἥγειρον, ἵνα ὡς ἥδιστα διάγης (*Pl. Crit.* 43). 'Αριστεύς, ἀποτειχισθείσης Ποτιδαίας, ξυνεβούλευε πλὴν πεντακοσίων τοῖς ἄλλοις (with the rest of the soldiers) ἐκπλεύσαι, ὅπως ἐπὶ πλέον ὁ σῖτος ἀντίσχῃ (*Thuc.* 1, 65). 'Αβροκόμας τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῆ (*Xen. An.* 1, 4, 18). — Περδίκκας ἔπρασσεν, ὅπως πόλεμος γένηται 'Αθηναίοις πρὸς Πελοποννησίους (*Thuc.* 1, 57). Αἰσχίνης τὸ καθ' αὐτόν, ὅπως ἐπὶ τοῖς ἔχθροῖς ἡ πόλις ἔσται, παρεσκεύασεν (*Dem.* 19, 250). Οἱ 'Αθηναῖοι τοὺς ξυμμάχους ἐδεδίεσαν σφῶν, μὴ ἀποστῶσιν (*Thuc.* 5, 14). Κῦρος δῆλος ἦν πᾶσιν ὅτι ὑπερεφοβεῖτο, μὴ οἱ ὁ πάππος ἀποθάνῃ (*Xen. Cyr.* 1, 4, 2). Εἰ μὴ ξυνῆδειν Σωκράτει τε καὶ 'Αγάθωνι δεινοῖς οὖσι περὶ τὰ ἐρωτικά, πάνυ ἀν ἐφοβούμην, μὴ ἀπορήσωσι λόγων διὰ τὸ πολλὰ ὅηδη εἰρῆσθαι (*Pl. Conv.* 193)¹.

REM. 1. Occasionally the optative and subjunctive alternate and are coupled together: Τιμόθεος δανείζεται (*hist. præs.*) χιλίας δραχμάς παρ' 'Αντιφάνον, ἵνα διαδειδοίη τοῖς Βοιωτίοις τριηράρχοις καὶ παραμένωσιν ἔως ἀν αὐτῷ ἡ κρίσις γένηται (*Dem.* 49, 14). Παρανίσχον (*likewise lifted up*) καὶ οἱ ἐπ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλοὺς πρότερον παρεσκευασμένους (*plusquam-perf.*) ἐπ' αὐτὸν τοῦτο, ὅπως ἀσφαῆ τὰ σημεῖα τῆς φρυκτωρίας τοῖς πολεμίοις γ' καὶ μὴ βοηθοῖεν (*Thuc.* 3, 22).

REM. 2. Some writers, as Thucyd., use the subjunctive (indic. fut.) oftener than others.

REM. 3. In stating why something that has *not* happened, ought to have taken place, or was to be wished, ἵνα (ώς, ὅπως) with the indic. imperfect or aorist is put after a *præteritum*: Εἴ γάρ ὁφελον οἶοι τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοι τ' ἥσαν αὖ καὶ τὰ ἀγαθὰ τὰ μέγιστα (*ἐξεργάζεσθαι*, *Pl. Crit.* 44). Καὶ μην ἀξένον γ' ἦν ἀκοῦσαι. Τί δέ; ἦν δ' ἐγώ. (*How so?*) 'Ιν' ἥκουσας (= that you might have heard²) ἀνδρῶν διαλεγμένων, οἱ νῦν σοφώτατοι εἰσὶ τῶν περὶ τοὺς τοιούτους λόγους (*Pl. Euthyd.* 304; *of those who have to do with — ; who occupy themselves with —*).

REM. 4 (to § 130 and 131). When to an object-sentence or sentence of intention dependent on a *præteritum*, another such sentence is attached and made dependent on it, the latter, as a general rule, also takes the optative, but may also take the indicative or subjunctive: Κῦρος προσκαλῶν τοὺς φίλους ἐσπονδαιογεῖτο, ὡς δηλοίη, οὐς τιμᾷ (*Xen. An.* 1, 9, 28). Τὸν σοφιστὴν εἰπομεν, ὅτι ἀποροῖμεν, εἰς ὁπότερον τοῖν δνοῦν εἰδοῖν θήσομεν (*Pl. Soph.* 264; *we should put*); but when the first passes into the indic. or subjunctive, the latter is also treated as after a present: Οὐ

¹ So for the most part after a hypothetical imperfect or aorist.

² [Properly (*where =*) in which case you heard (for conditional, would have heard).]

τούτου ἔνεκα ὥρχόμεθα διαλεγόμενοι, ἵνα εὑρωμεν, τί ποτ' οὐκ ἔστ' ἐπιστήμη, ἀλλὰ τί ἔστιν (*Pl. Theæt. 186*).

a) In dependent sentences with relatives or conjunctions which are accessory to an object-sentence, or sentence of intention, or infinitive clause, or single infinitive; and are put as forming part of the object (the thing said to be spoken, thought, perceived, &c.), or of the thing intended, and which in the *oratio recta* would stand in the indicative of the present, future, or perfect, or in the subjunctive (with *ἄν* after the relative or conjunction), the optative is used (without *ἄν*), when the principal verb on which the *ὅτι*, *ὅπως*, &c., depends is a *præteritum*, and so the following verb would regularly be in the optative by § 130 and § 131¹: "Ηίδει Κῦρος, ὅτι, εἴ τι μάχης δεήσοι, ἐκ τῶν φίλων αὐτῷ καὶ παραστάτας καὶ ἐπιστάτας ληπτέον εἴη" (*Xen. Cyr. 8, 1, 10* = *Eἴ τι μ. δεήσει, λήψομαι*). Θηραμένης εἶπεν, ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ὑμετέρου θορύβου, ἐπειδὴ πολλοὺς μὲν Αθηναίων εἰδείη τοὺς τὰ ὅμοια πράττοντας αὐτῷ, δοκοῦντα δὲ Λυσάνδρῳ καὶ Δακεδαιμονίοις λέγοι (*Lys. 12, 74* = Οὐδέν μοι μέλει —, ἐπειδὴ — οἶδα — δοκοῦντα δὲ — λέγω). Ἀναξί-βιος ἀπεκρίνατο, ὅτι βουλεύσοιτο περὶ τῶν στρατιωτῶν, δοτι δύναιτο ἀγαθόν (*Xen. An. 7, 1, 35* = *βουλεύσομαι, δοτι ἀν δύνωμαι ἀγαθόν*).

¹ [These rules have been defended by Madvig in a separate publication, where he lays them down thus: a) *In the oratio obliqua, clauses dependent on an historical tense pass into the optative; but not, if in the oratio recta they would have the imperfect or aorist of the indicative; for then these forms of the verb are retained; b) except in clauses with ὅτι (= because; ; therein that —, in that [he, &c.]), in which even these tenses pass into the optative.*

- a) Thus whilst the sentences δώσω δ δυνήσομαι or δ ἀν εὑρω, διδωμ' ἀ ἔχω, πέμψω ὅταν δυνηθῶ become regularly ἐλεγεν ὅτι δώσοι (*ἔφη δώσειν*) ἀ δυνήσοιτο, ἀ εὑροι· ἔφη διδόναι ἀ ἔχοι, πέμψειν ὅτε δυνηθεῖη, but may also, from the freedom of Greek construction, be expressed thus: ἐλεγεν ὅτι δώσει ἀ δυνήσεται, ἀ ἀν εὑρῃ· ἔφη πέμψειν, ὅταν δυνηθῇ on the other hand the sentence ἔδωκα ἀ εἰχον can appear in *no other form* than ἐλεγεν, ὅτι δοίη (*ἔδωκεν*) ἀ εἰχεν: and so, ὅτε ἐπεμψα τὸν ἄγγελον, οὐπω ταῦτα ἔδειν, becomes ἐλεγεν, ὅτι ταῦτα οὐπω ἔδη (*εἰδεῖη*), ὅτ' ἐπεμψε τὸν ἄγγελον: or, ἔφη, ὅτ' ἐπεμψε τὸν ἄγγελον, οὐπω ταῦτα εἰδέναι.
- b) He has convinced himself, he says, of the *limitation* expressed in b, since the publication of his *Syntax*, from a comparison of the two following passages, to which at present he cannot add a third. *Xen Hell. vii. 1, 34*: εἰχε γάρ λέγειν (*Πελοπίδας*) ως Δακεδαιμόνιοι διὰ τοῦτο πολεμήσειν αὐτοῖς (*τοῖς Θηβαίοις*), ὅτι οὐκ ἐθελήσαμεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτὸν (*τὸν βασιλέα*) οὐδὲ θύσαι εάσειεν αὐτὸν ἐν Αὐλίδι τῇ Ἀρτέμιδι. The other passage is *Herod. ii. 121, 5*: ἀπηγῆσασθαι αὐτὸν (*φασιν*), ως ἀνοσιώτατον μὲν ἐτιργασμένος, ὅτι [in our edd. ὅτε, which would be *against* the rule, but Madvig 'has no hesitation' in reading ὅτι] τοῦ ἀδελφεοῦ . . . ἀποτάμοι (= *in [having cut] cutting off —*) τὴν κεφαλήν, σοφώτατον δὲ, ὅτι τοὺς φυλάκους καταμεθύσας καταλύσειε τοῦ ἀδελφεοῦ κρεμάμενον τὸν νέκυν.]

[§ 132.] Κλέανδρος εἶπεν, ὅτι Δέξιππον οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἴη (Xen. An. 6, 4, 25). Οὐκ ἐπαινῶ, εἰ — πεποίηκεν). Ἐσκόπει Μενεκλῆς, ὅπως μὴ ἔσοιτο ἄπαις ἀλλ᾽ ἔσοιτο αὐτῷ ὅστις ζῶντά τε γηροτροφήσοι καὶ τελευτήσαντα θάψοι (Isae. 2, 10). Σκοπῶ, ὅπως ἔσται ὅστις — γηροτροφήσει — θάψει). Οἱ Ἀθηναῖοι ἐξβάντες ἐξ τὴν ὁδὸν τὴν Ἑλωρινὴν ἐπορεύοντο, ὅπως, ἐπειδὴ γένοιντο παρὰ τῷ ποταμῷ τῷ Κακυπάρει, παρὰ τὸν ποταμὸν ἵσιεν ἄνω διὰ μεσογείας (Thuc. 7, 80 = ὅπις, ἐπειδὰν — γενώμεθα, ἴωμεν). Οἱ Πλαταιῆς ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ποιεῖν ἐμηχανῶντο, ὅπως μὴ βοηθοῖεν, πρὶν σφῶν οἱ ἄνδρες οἱ ἔξιόντες διαφύγοιεν (Thuc. 3, 22 = μηχανώμεθα, ὅπως μὴ — βοηθῶσι, πρὶν ἀν — διαφύγωσιν). Γεωμετρίαν Σωκράτης μέχρι τούτου ἔφη δεῖν μανθάνειν, ἔως ἱκανός τις γένοιτο, ἐπότε δεήσειε, γῆν μέτρῳ ὁρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανείμαι (Xen. Mem. A, 7, 2; = δεῖ, ἔως ἀν — γένηται, ἐπότε δεήσει, —). Τισσαφέρνης ὕμισσεν Ἀγησιλάῳ, εἰ σπέίσαιτο, ἔως ἔλθοιεν, οὐς πέμψει πρὸς βασιλέα ἄγγελους, διαπράξεσθαι αὐτῷ, ἀφεθῆναι αὐτονόμους τὰς ἐν Ἀσίᾳ πόλεις Ἐλληνίδας (Xen. Ages. 1, 10. Εἳν σπείσῃ, ἔως ἀν ἔλθωσιν, οὐς πέμψω —, διαπράξομαι).

REM. 1. If, on the other hand, the accessory sentence in the *oratio recta* would stand in the aor. or imperf. indic., this is retained in the *oratio obliqua*, because the optative would not express the proper relation of time. We even find, not unfrequently, the aorist indicative, where the *oratio recta* would have the perfect indicative (and where, consequently, the optative might stand in the *oratio obliqua*); cf. § 112, R. 1. Οἱ Λακεδαιμόνιοι ἐλεγον, μὴ ἐπηγγέλθαι πω ἐξ Λακεδαιμονα τὰς σπονδάς, ὅτε ἐξέπεμψαν τὸν δόπλιτας ἐκ Λέπτρεον (Thuc. 5, 49). Ἡρόμην, ἐπ τινες εἰεν μάρτυρες, ἀν ἐναντίον ἀπέδοσαν (Dem. 30, 19). Ἀρά τινες μάρτυρες εἰσιν, — ἀπέδοτε;). Ἡκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο ἐπωφάς, ἀς ἐπάρδων τῷ πόλει ἐποιει αὐτὴν φιλεῖν αὐτόν (Xen. Mem. 4, 7, 2). Δέγονοι τινες Θεμιστοκλέα ἐκούσιον φαρμάκῳ ἀποθανεῖν, ἀδύνατον νομίσαντα εἶναι ἐπιτέλεσαι βασιλεῖ ἢ ὑπέσχητο (Thuc. 1, 138. Ἀδύνατόν ἐστιν ἐπ. ἢ ὑπέσχημαι).

REM. 2. Sometimes the optative stands even in a sentence dependent on an *object-sentence* or sentence of intention (one with ὅτι, ὅπως, &c.), which has itself not taken the optative: Ἐδήλωσε Κύρος, ὅτι ἔτοιμός ἐστι μάχεσθαι, εἰ τις ἔξερχοιτο (Xen. Cyr. 4, 1, 1). Εφοβεῖτο Θεμιστοκλῆς, μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὅπότε σαφῶς ἀκούσειαν τὰ περὶ τὸ τεῦχος, οὐκέτι ἀφῶσιν (Thuc. 1, 91). Usually, however, in this case the indicative or subjunctive is used.

b) Often in such sentences the same form is retained as they would have in *oratio recta* (cf. § 130, b, and § 131, b). But instead of the indic. present sometimes the imperfect is put (in the same tense with the governing verb; cf. § 130, b): Προῦλεγον, ὡ Σώκρατες, ὅτι πάντα μᾶλλον ποιήσοις ἢ ἀποκρινοῦσο, εἴ τις τί σε ἐφωτᾶ (Pl. Rep. 1, 337). Ἐλεγον οἱ ἄγγελοι, ὅτι ἥκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπουδαὶ γένωνται, ἀξούσιν, ἐνθεν ἔξουσι τὰ ἐπιτήδεια (Xen. An. 2, 3, 6. Regularly, οἱ, εἰ — γένοιντο, ἀξοιεν, ἐνθεν ἔξοιεν —). Κῦρος

[§ 132.]

ἐπηρώτα τὸν Τιγράνην, ποῖα εἴη τῶν ὄρέων, ὑπόθεν οἱ Χαλδαῖοι καταθέουτες ληίζονται (*Xen. Cyr.* 3, 2, 1). Ποτιδαιάται ἡλθον ἐς Λακεδαιμονια μετὰ Κορινθίων, ὅπως ἔτοιμάσαιντο τιμωρίαν (= βοήθειαν), ἦν δέη (*Thuc.* 1, 58 = εἰ δέησοι). Οἱ στρατιῶται κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες οἱ ἔνδον ἀνοίξουσιν (*Xen. An.* 7, 1, 16). Οἱ Πλαταιῆς τοῖς Θηβαίοις ἔλεγον τὰ ἔξω τῆς πόλεως μη ἀδικεῖν εἰ δὲ μή, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἀνδρας ἀποκτενεῖν, οὓς ἔχουσι ζῶντας (*Thuc.* 2, 5). Παρήγγειλαν οἱ στρατηγοί, ἐπειδὴ δειπνήσειαν, συσκευασμένους πάντας ἀναπάνεσθαι καὶ ἔπεσθαι, ἥνικ' ἂν τις παραγγείλῃ (*Xen. An.* 3, 5, 18; observe the alteration of the two forms). Οἱ στρατιῶται οὐν ἔφασαν οὖν, ἐὰν μὴ τις χοήματα διδῷ. 'Ο δὲ Κῦρος ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίους μνᾶς, ἐπὰν εἰς Βαβυλὼνα ἥκωσιν (*Xen. An.* 1, 4, 12 and 13). Κλέαρχος ἔφη χρῆναι, οἱ ἀν ἔξελεγχθῶσι διαβάλλοντες (*those who should be convicted of circulating calumnious reports*), ὡς προδότας ὅντας τιμωρθῆναι (*Xen. An.* 2, 5, 27). Φίλιππος, εἰ τοῦτο τῶν παρ' ἑαυτοῦ πεμπομένων ἱερομημόνων εἰς γηγοῖτό τις, ὑπόψεσθαι τὸ πρᾶγμα ἐνόμιζε καὶ τοὺς Θηβαίους καὶ τοὺς Θετταλούς, ἦν δ' Ἀθηναῖς ἡ ὁ τοῦτο ποιῶν, εὐπόρως λήσειν (*Dem.* 18, 148). — Κῦρος ὑπέσχετο τοῖς Μιλησίοις φυγάσιν, εἰ καλῶς καταπράξειεν, ἐφ' ἂν ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε (*Xen. An.* 1, 2, 2 = ἦν καταπράξω, ἐφ' ἂν στρατεύομαι, οὐ — παύσομαι, πρὶν ἂν καταγάγω). Μέγα τὸ δέος ἐγένετο, μὴ οἱ Πελοποννήσιοι, εἰ καὶ μὴ διενοοῦντο μένειν, πορθῶσιν ἄμα προςπίπτοντες τὰς πόλεις (*Thuc.* 3, 33).

REM. It is a rare anomaly, when an accessory sentence passes into the optative, and yet ἀν with the relative or conjunction is retained: Οὐδεὶς ὅστις οὐν ἥγετο δίκην με λήψεσθαι παρὰ τῶν ἐπιτρόπων, ἐπειδὰν τάχιστα ἀνήρ εἶναι δοκιμασθεῖν (*Dem.* 30, 6 = ἐπειδὰν δοκιμασθῶ or ἐπειδὴ δοκιμασθεῖν). (*Soph. Trach.* 687.)

c) The same rule and exception hold for accessory sentences dependent on a participle which has the force of an object-sentence (see *Participles*, § 177, b. 178): 'Η αἵρια πρόδηλος ἦν ἐπ' ἑκείνους ἥξουσα, εἰ τι πάθοι Χαρίδημος (*Dem.* 23, 12 = πρόδηλον ἦν, ὅτι — ἥξοι). — Τοῦτο πρόδηλον ἦν ἐσόμενον, εἰ μὴ ὑμεῖς κωλύσετε (*Aesch.* 3, 90).

d) Likewise the optative stands in dependent sentences which are so immediately attached to a leading sentence whose verb is a præteritum, that they form part of the thought of the person mentioned in the leading sentence (of something then present, or future, or so past as to be still *present* in its results—the perfect), especially

[¹ "This mode of expression is usually met with only with reference to what is

[§ 132.] with εἰ, with ὅτι (*because, for that*¹), with ἔως, μέχρι οὐ (until—could), and with relatives: Οἱ μὲν εὔχοντο, Ξενίαν καὶ Πασίωνα ὡς δολίους ὄντας ληφθῆναι, οἱ δὲ ὥκτειρον, εἰ ἀλώσοιντο (*Xen. An.* 1, 4, 7; *felt compassion at the thought* —). Οὐδὲ ἦν τοῦ πρὸς ὑμᾶς πολέμου πέρας οὐδὲ ἀπαλλαγὴ Φιλίππων, εἰ μὴ Θηβαίους καὶ Θετταλοὺς ἔχθροὺς ποιήσει τῇ πόλει (*Dem.* 18, 145; *Philip had, saw no means of ending* —). Οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι, στρατηγὸς ἦρ, οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους (*Thuc.* 2, 21). Δερκυλλίδας καὶ Τισσαφέρνης σπουδὰς ἀλλήλοις ἐποιήσαντο, ἔως ἀπαγγελθεῖται τὰ λεχθέντα ἐξ Λακεδαιμονίου καὶ ἐπὶ βασιλέα (*Xen. Hell.* 3, 2, 20). "Ανδρα οὐδέν' ἔντοπον ἑώρων, ὅστις ἀρκέσειν (*Soph. Phil.* 280; *from whom I could expect help*). Ἰπποκράτης, ὅποτε καιρὸς εἴη, ἔμελλε στρατεύειν ἐξ τοὺς Βοιωτούς (*Thuc.* 1, 77; *intended, when it should be the fit time*). But sometimes here also, especially with εἰ and in relative sentences, that form (present, future, or perfect indicative) is retained, in which the person mentioned would himself express the thought: 'Εμακάρισα τὸν Εὔηνον, εἰ ὁς ἀληθῶς ἔχει ταῦτην τὴν τέχνην (*Pl. Apol.* 20). Τῷ μηδὲν ἔαντῳ συνειδότι δεινὸν εἰςήρει (*it seemed hard*), εἰ πονηρῶν ἔργων δόξει κοινωνεῖν τῷ σιωπῆσαι (*Dem.* 19, 38). — (For the indicative present sometimes the imperfect is found: 'Εμαντὸν ἀπλοφυράμην, ὅστις τοῦτο μὲν (*on the one hand*), ἐν φέδοις οἱ δῆμος κακοῦσθαι, ἔγω ἀντὶ τούτον (*therefore*) κακὰ εἶχον, τοῦτο δέ, ἐπειδὴ ἐφαίνετο εὖ νπ' ἐμοὶ πεπονθώς, πάλιν αὖ καὶ διὰ τοῦτ' ἔγω ἀπολοίμην, *Andoc.* 2, 16.)

REM. 1. On dependent sentences with a hypothetical imperfect or aorist indicative, see § 117 a. R. 2.

REM. 2. If the leading sentence contains a wish in the optative, a sentence dependent on this also takes the optative: "Ολοιο μήτω, πρὶν μάθοιμ', εἰ καὶ πάλιν γνώμην μεροίσεις (*Soph. Phil.* 961).¹

present or future, as compared with the time of the principal action, except in two cases. (1) One of these is again (cf. note on p. 113) that of clauses introduced by ὅτι. And since here no change or ambiguity is possible, I assert, without hesitation, though I have not any example at hand, that as Thucyd. 2, 21 says Περικλέα ἐκάκιζον, ὅτι, οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους, so he might have said ὅτι οὐκ ἐξαγάγοι, in the sense of because he had not led them out."

"(2) Then an additional thought, referred to the person spoken of, may be attached, by means of a relative pronoun, to a single definite notion; and in this added thought, that which would have stood in the aorist of the indicative, if there were no intimation of its being the thought of another, may be expressed by the aorist of the optative, because here, in the case of a principal verb in the present, no δεῖ ἄν with aorist of the subjunctive is conceivable, and therefore no confounding with an aorist of the optative, as representing an δεῖ ἄν c. aor. subj., can take place. The only instance I can at present produce is *Soph. CEd. Tyr.* 1246: μνήμην παλαιῶν σπερμάτων ἔχοντο, οὐφ' ὅν θάνοι μὲν αὐτός τὴν δὲ τίκτουσαν λίποι Τοῖς οἷσιν αὗτοῦ δύστεκνον παιδουργίαν." Madvig, p. 17.]

¹ Occasionally the optative is put, irregularly, in sentences dependent on an

The optative (present or aorist) stands after conjunctions of time (without ἀν), relative words (without ἀν), and εἰ (if, i. e. as often as), 133. in connexion with a leading sentence whose verb is a præteritum, when the thing denoted is, not what took place in a certain individual case, or with a certain individual person or thing, but what recurred and was repeated so often as a case befel, or a person or thing of a certain kind occurred [opt. of indefinite frequency]. (*Οπότε ἀφίκοιτο, when he came, if he did come, whenever he came; ὅτε ἀφίκετο, when he came, ὅταν ἀφίκηται, when he comes: "Οσονς ἔδον, so many as I saw on the whole; ὅσονς ἴδομι, so many as I saw from time to time, so often as I saw any.*) Κῦρος, παρελαύνων τὸν ἵππον εἰς τὸ πρόσθεν ἥσυχος, κατεθέατο τὰς τάξεις· καὶ οὐδὲ μὲν ἴδοι εὐτάκτως καὶ σιωπῇ λόντας, προελαύνων αὐτοῖς, τίνες τε εἴεν, ἥρετο καὶ, ἐπεὶ πύθοιτο, ἐπήνει· εἰ δὲ τινας θορυβουμένους αἴσθοιτο, τὸ ἀίτιον τούτου σκοπῶν κατασβεννύναι τὴν ταραχὴν ἐπειράτο (*Xen. Cyr. 5, 3, 55*). Σόλων ἐν ἄπασιν, οἵς ἐτίθει, νόμοις περὶ τῆς πολιτείας μᾶλλον ἐσπούδαζεν ἢ περὶ τοῦ πράγματος αὐτοῦ, οὐδὲ τιθείναι τὸν νόμον (*Dem. 22, 30*; about which, whatever it was —). Οἱ δονοὶ, ἐπεὶ τις διώκοι, προδράμοντες ἀν εἰστήκεσαν· καὶ πάλιν, ἐπεὶ πλησιάζοι ὁ ἵππος, ταῦτὸν ἐποίουν (*Xen. An. 1, 5, 2*. Of ἀν, see § 117 b, R. 3; εἰστήκεσαν counts as an imperfect). Περιεμένομεν ἑκάστοτε, ἔως ἀνοιχθείη τὸ δεσμωτήριον (*Pl. Phæd. 59*). (*Οπότε ἔλθουεν, οὐδὲ ἀνλίζεσθαι δοῖ, φίλακας καθιστασαν, with the relative sentence necessary to the completion of the notion likewise in the optative.*)

(The Tenses of the Optative.) a) In object-sentences with ὅτι and ὡς, and in dependent interrogative sentences, which in their independent form would have the indicative, the tenses of the optative correspond entirely with the same tenses of the indicative (so that the aorist is a præteritum), yet so that the present at the same time comprises the imperfect, and the perfect the pluperfect. In connexion, therefore, with the same leading verb in the præteritum on which the optative sentence depends, the present acquires the sense of the *præsens* or *imperfectum in præterito*, the aorist and the imperfect that of the *præteritum in præterito* (but with the same distinction which appears in the *oratio recta* between the aorist and the perfect), and the future that of the *futurum in præterito*. See the examples in § 130, a. (But in a dependent question which in the *oratio recta* or after a present might have the subjunctive, the aorist has not the signification of a præteritum: Οἱ Ἐπιδάμνιοι τὸν Δελφοῖς θεὸν ἐπήροντο, εἰ παραδοῖεν Κορινθίος τὴν πόλιν. *Thuc. 1, 25 = παραδῶμεν* or *παραδώσομεν*.) *Xen. An. 7, 4, 10*. *Mem. 4, 2, 10* (*σκοπῶν ὅτι ἀποκρίναιτο*) and *Herod. 5, 67*, ἐχρηστηριάζετο εἰ ἐκβάλλοι (where even Dobree, with Weisser) would read ἐκβάλλῃ.

infinitive in general reflexions: Τοῦ αὐτὸν λέγειν, ἃ μη σαφῶς εἰδείη, φείδεσθαι δεῖ (*Xen. Cyr. 1, 6, 19*; what one does not himself know). Εἴκῃ κράτιστον ζῆν, ὅπως δύναιτο τις (*Soph. CEd. R. 979*).

[§ 134.] REM. As in the indicative the aorist stands now and then where we should expect the perfect (§ 112, R. 1), so also in the optative : Οἱ Πλαταιῆς κήρυκα ἐξέπεμψαν παρὰ τοὺς Θηβαίους, ὅτι τὰ πεποιημένα οὐχ ὥσιως δράσειαν (*Thuc.* 2, 5; almost = δεδράκατε).

b) In the sentences treated of in § 133 (optative of the thing repeated [*indefinite frequency*]), the present optative corresponds with the imperfect indicative, and denotes the action in the dependent sentence to be contemporaneous with that in the leading sentence ; the aorist with the aorist indicative after conjunctions of time (§ 114, c), and therefore denotes the action of the protasis as a single act recurring each time before the action of the apodosis ; often, however, the difference is very slight : Ὁπότε οἱ τότε βασιλέενοτες αὐτὸν μὲν Εὐαγόραν ὁρῶν, ἐξεπλήγτοντο καὶ ἐφοβοῦντο περὶ τῆς ἀρχῆς, ὅπότε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, σφόδρα ἐπίστενον (*Isocr. Evag.* 24).

c) In all other sentences the present and perfect of the optative answer to the present or perfect of the indicative or subjunctive, the future optative to the future indicative (therefore never in sentences of intention after *ἴνα* or *ώς*). The aorist answers to the aorist subjunctive, therefore loses the sense of a *præteritum*, and differs from the present only as giving prominence to the consideration of the action as transient and occupying a single point of time, usually with more express reference to the future. (Cf. § 128.) Μένων ἐπεθύμει ἄρχειν, ὅπως πλείω λαμβάνοι (*Xen. An.* 2, 6, 21; *to get more*, in general or for ever). Ἐδεισαν οἱ Ἑλληνες, μὴ οἱ Πέρσαι προσαγάγοιεν πρὸς τὸ κέρας (*Xen. An.* 1, 10, 9). Ήδει Κύρος, ὅτι, ἐλ τι μάχης ποτὲ δεήσοι, ἐκ τῶν φίλων αὐτῷ καὶ παραστάτας καὶ ἐπιστάτας ληπτέον εἴη (*Xen. Cyr.* 8, 1, 10). Ἐδεισαν οἱ Κερασούντιοι, μὴ λύσσα τις ὥσπερ κυσίν ήμεν ἐμπεπτώκοι (*Xen. An.* 5, 7, 26). See further examples in § 131 and 132.

REM. 1. As in certain sorts of sentences the distinction between future indic. and aor. subjunctive is but small (with *ὅπως* in an object-sentence, *εἰ δώσω* and *ἔλεν δῶ*), so in the same sorts of sentences the distinction is also but small in the optative between the future and the aorist. It should be remarked, however, that in object-sentences in the optative with *ὅπως*, the aor. is much more frequent than the future. (Both tenses in connexion : Τὸν ἔμπροσθεν χρόνον ἔζων ὑπὸ πολλῆς ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὀψοί μην, ἐλάχιστα δὲ ἀκονσοί μην, ἐλάχιστα δὲ ἐροί μην, *Xen. Econ.* 7, 5.) Even more rare than in such sentences is the optat. future in sentences of intention with *ὅπως* or *μή*. (*Ἀγαμέμνων ἥγριανεν ἴντελλόμενος Χρόνος νῦν τε ἀπίεναι καὶ αὖθις μὴ ὅθεν, μή ἀντῷ τὰ τοῦ θεοῦ στύματα οὐκ ἐπαρκέσοι, Pl. Rep.* 3, 393.) In conditional sentences in the *oratio obliqua* after a *præteritum*, *εἰ* with the aorist rather denotes the action as a condition going before (*εἰ δοίην, si dedissem = ἔλεν δῶ, si dedero*), the future, on the contrary, denotes it merely as going on at the same time (*εἰ δώσομι, si darem = εἰ δώσω, si dabo*) ; sometimes, however, the future (occasionally even the present) is put where the aorist might stand : Ἐνόμιζε Πασίων εἰ μὲν ἐν Ἀθήναις μένειν ἐπιχειροίην (*immediately, where I already was*), ἐκδοθῆσεσθαι μὲν πότε τῆς πόλεως Σατύρῳ, εἰ δὲ ἀλλοσέ ποι τραποίμην, οὐδὲν

μελήσειν αὐτῷ (*τῷ Πασίωνι*) τῶν ἡμῶν λόγων, εἰ δὲ εἰς πλευρούμην εἰς τὸν Πόντον, [§ ἀποθανεῖσθαι με μετὰ τοῦ πατρὸς ὑπὸ Δατύρου (*Ioscr. Trap.* 9).] 'Ο γέμων ἔφη 134.] εἶναι ἄκρον, δεὶ μῆτις (*one*) προκαταλήψουτο, διόνατον ἔστεσθαι παρελθεῖν (*Xen. An.* 4, 1, 25). In relative sentences δεὶ δώσοι and δεὶ δοίη differ, as δεὶ δώσει and δεὶ ἀν δῷ. Therefore, "Ἐλεγεν ἀξειν αὐτούς, ἐνθα λήψαντο τὰ ἐπιτήδεα, and εἰπόν τινες, ὅτι εἴη Παγκλέωνι ἀδελφός, ὅστις ἔξαιρόσοιτο αὐτὸν εἰς ἐλευθερίαν (*Lys.* 23, 9), because representing ἄξω, ἐνθα λήψεσθε, and ἔστιν ἀδελφός, ὅστις ἔξαιρηστεται. But ἔφη παραμενεῖν, ἕως Ἄλθοιεν οὐδεὶς πέμψειν = οὐδεὶς ἀν πέμψης (*§ 132, a, last example*).]

[REM. 2. "In fact the *future of the optative* is formed and used for the *sole purpose* (to which it is most strictly confined) of representing the *future indicative* in the *oratio obliqua* after a *præteritum*.—Hence it appears (1) in clauses with ὅτι, ως, and in *dependent questions*: (2) in *conjunctional* and *relative accessory sentences* of the *oratio obliqua* after a *præteritum*; and also in such accessory clauses as are immediately attached to a principal sentence (*in præterito*) of the *oratio recta*¹, whilst they themselves, as *orat. obliqua*, form a *member of the thought* attributed to the person spoken of: *οἱ μὲν (κ.τ.λ.) . . . οἱ δὲ φύτευρον, εἰ ἀλώσοιντο = felt compassion for them at the thought*—).—(3) in sentences with ὅπως (= *how*, *that* — [not after ὅπως, as *final particle*, = *ut*, cf. (5)]), inasmuch as here the *future of the indicative* may follow a present. Here, however, it does not occur often (usually the aorist): *τούτον, ὅπως ως βέλτιστοι ἔσοιντο, αὐτὸς ἔστοπει* (*Xen.*).—(4) *Very seldom* with *μή* (without ὅπως) after *verba timendi*. I have only remarked *Pl. Euthyphr.* 15, D; and *Xen. Hellen.* vi. 4, 27.—(5) In *final sentences* after ὅπως (*ὅπως μή*), the fut. of the optative must be looked upon as *doubtful*." (Madvig.)]

(Optative with ἀν, and in conditional sentences in the *oratio recta*².) §
a) With ἀν the present and the aorist stand in the optative (now and 135. then also the perfect as denoting the now existing result, besides the perfects which are present in signification) to express a possible contingency, which will be actual under a certain condition, which it is admitted does not at present hold, but is easy to be conceived as occurring, and which for the moment one chooses to assume and presuppose. The condition is expressed by εἰ, with the optative of the present or aorist. The apodosis here approximates sometimes to a simply conditional apodosis in the indic. future, sometimes to a hypothetical apodosis in the imperf. indic. with ἀν, so that the thing put as contingent is more opposed to the actual state of the case, yet with a certain reference to what is still possible or probable; sometimes this form is merely a more delicate mode of expression instead of the imperf. with ἀν. The aorist differs from the present only in the way explained above (§ 134, c): "Οσον αἱ μοναρχίαι πρὸς τὸ πρᾶξαι τι τῶν δεούντων διαφέρουσι τῶν δλιγαρχιῶν καὶ τῶν δημοκρατιῶν, οὕτως ἀν

¹ Printed *obliqua* in Schneidewin.

² Not to be confounded with the optative after εἰ in *oratio obliqua* after a *præteritum* (§ 131, 132) and the optat. of recurring acts (§ 133).

κάλλιστα θεωρήσαιμεν, εἰ τὰς μεγίστας τῶν πρᾶξεων παρ' ἀλλήλας τιθέντες ἔξετάζειν ἐπιχειρήσαιμεν (*Isocr. Nic.* 17; *we might perhaps best see, if —; and therefore we will do so.*) Εἰ ἀμελῆσαι δόξαιμεν Γαδάτα, τοῦ τοσαῦτα ἡμᾶς ὀφεληκότος, ποίοις λόγοις ἄλλους πείθοιμεν ἀν̄ χαροῦσεθαί τι ἡμῖν; (*Xen. Cyr.* 5, 3, 33. *And therefore we will avoid this appearance.*) Χρὴ ὑμᾶς, ὡς Ἀθηναῖοι, τοιαῦτα φρονεῖν περὶ τῶν ἀτυχούντων δήμων, οἴαπερ ἀν̄ τοὺς ἄλλους ἀξιώσαιτε φρονεῖν περὶ ὑμῶν, εἴ ποθ', διὰ μὴ γένοιτο, τοιοῦτό τι συμβαῖται (*Dem.* 15, 21; *as you might look for from them, if we imagine that —*). Ἐπιλήσμων ἀν̄ εἴην, ὡς Ἀγάθων, εἰ, ἵδων τὴν σὴν ἀνδρείαν, βλέψαντος ἐναντίᾳ τοσούτῳ θεάτρῳ ὥν τὸν οἰηθείην σε θορυβήσεσθαι ἔνεκα ἡμῶν, ὀλίγων ἀνθρώπων (*Pl. Conv.* 194. *I must be forgetful, if I were to think —*). Εἰ, ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὅντος παρ' ἐμοί, ἄλλοσσι ἡγησάμην, ὁπόθεν σοι εἴη λαβεῖν, οὐν ἀν̄ ἐμέμφον μοι. Καὶ εἰ, βουλομένου μουσικὴν μαθεῖν σον παρ' ἐμοῦ, δείξαιμι σοι πολὺ δεινοτέρους ἔμοῦ περὶ μουσικὴν καὶ σοι χάρων ἀν̄ εἰδότας, εἰ τέλοις παρ' αὐτῶν μανθάνειν, τί ἀν̄ ἔτι μοι μέμφοιο; Οὕτως οὖν καὶ περὶ τῆς οἰκονομικῆς ποιήσω (*Xen. Econ.* 2, 15).

b) The condition, instead of being expressed in a sentence of its own, may be intimated by a single word, or by the context: 'Εκ τῶν ἐμπορίων τῆς Χερόπονήσου, ἢ τότ' ἀν̄ κλεισθείη (*which then, i. e. in case Kersobleptes should conquer the Chersonese*), πλέον ἡ τριακόσια τάλαντά ἔσθ' ἢ πρόσοδος (*Dem.* 23, 110).

c) The protasis retains its form, when the apodosis passes into the infinitive or the participle: 'Ελπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ' ἀν̄ σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι (*Xen. Mem.* 2, 1, 27 = σφόδρ' ἀν̄ ἀγαθὸς ἐργάτης γένοιο). See *Infinitive and Participle with ἀν̄*.

REM. 1. As this form of hypothetical declaration differs but little from a simply conditional statement which refers to the future, it sometimes happens that both forms are combined :

a) The condition is expressed absolutely in the present or fut. indicative, or in the subjunctive with ἔαν, but the apodosis nevertheless stands in the optative with ἀν̄ as something possible and conceivable : Οὐ δεινά ἀν̄ ἐγὼ πάθοιμι, εἰ μὴ ἴξεσται μοι ἀπίεινται καὶ μὴ ἀκούειν σου; (*Pl. Gorg.* 461.) Πολλὴ ἀν̄ τις εὐδαιμονία εἰν περὶ τοὺς νέους, εἴ τες μὲν μόνος αὐτοὺς διαφθείρει, οἱ δὲ ἄλλοι ὀφελοῦσι (*Pl. Apor.* 25). Ἡν̄ φθάσωμεν, πρὶν τοὺς πολεμίους συλλεγῆναι, ἀναβάντες, ἀμαχεῖ λάβοιμεν ἀν̄ τὸ ἄκρον (*Xen. Cyr.* 3, 2, 5). The apodosis sometimes expresses, not a direct consequence of the condition, but something which even then is only possible, so that the optative with ἀν̄ is purely potential, as in the following §: Εἰ θέλετε σκέψασθαι παρ' ἡμῖν αὐτοῖς, τί δοῦλον ἡ ἐλεύθερον ἔναι διαφέρει, τοῦτο μέμστον ἀν̄ ἔροιτε, ὅτι τοῖς μὲν δούλοις τὸ σῶμα τῶν ἀδικημάτων πάντων ὑπεύθυνόν ἔστι (*is answerable for, must atone for*, § 63, d), τοῖς δὲ ἐλευθέροις ὑστατον τοῦτο προσήκει κολάζειν (*Dem.* 24, 167).

b) The apodosis is put in the indicative, as simply conditional, while the protasis is marked by the optative as an assumed possibility. 'Often the former is, pro-

perly considered, an unconditional and general assertion, and the optative with *εἰ* only assigns a possible case in which the assertion will apply : Τίνα εὐρήσομεν [§ 135.] τῶν τοῖς Τρωικοῖς χρόνοις γενομένων, εἰ τοὺς μύθους ἀφέντες τὴν ἀλήθειαν σκοποῖμεν, τοιαῦτα διατεπραγμένον ὅλα Εὐαγγέλιαν ; (*Ioscr. Evag.* 66.) Εἴ έθέλοις τρεῖς τοιούτους ἀνθρώπους ἐν μέρει ἀνερωτᾶν, τίς τούτων τῶν βίων ἥδιστος, τὸν ἔαντοῦ ἔκαστος μάλιστα ἐγκωμιάσεται (*Pl. Rep.* 9, 581).—Ἐπισκοπῶ, ὡς ἔνε, εἴ τι συμβαίνοι γίγνεσθαι, πῶς κεῖται τὰ ἐν τῷ ηνὶ (*Xen. CECon.* 8, 15; *if any thing; in case of any thing happening*). “Εστιν οἰκονομίαν ἐπισταμένων, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, τὸν ἄλλον οἶκον οἰκονομοῦντα μισθοφορεῖν (*Xen. CECon.* 1, 4; *even if he himself should possess no property*). (So likewise where the apodosis becomes infinitive : Ἡγούματι, εἰ καὶ μηδενὸς ἄλλον μηδεθείνην ἄλλ' ἴνταῦθα καταλείποιμι τὸν λόγον, ῥάδιον ἐκ τούτων εἶναι γνῶναι τὴν ἀρέτην τοῦ Εὐαγγόρου, *Ioscr. Evag.* 33. *I take it to be easy, even if I should mention nothing more —.*)¹

REM. 2. Other quite occasional and isolated deviations from the regular form of hypothetical statements rest upon an inaccuracy in the expression. On *εἰ* with *one* indicative and *one* optative, when a judgement is pronounced on the connexion between a past fact and a possible action which has not yet occurred (*Διειπά ἀντίνην εἰργασμένος, εἰ τότε μὲν ἔμενον, νῦν δὲ τὴν τάξιν λίποιμι*), see *Connexion of Sentences with μὲν* — δέ, § 189, a.

REM. 3. *Ei* with the optative, is used in sentences of comparison, which denote something merely thought, but yet possible : Οἱ τοιότοι ὄμοιον ἔμοι δοκοῦσι πεπονθέναι, οἷον εἴ τις εὗ σπείρων καὶ εὖ φυτεύων, δόποτε καρποῦσθαι ταῦτα δέοι, ἵψῃ τὸν καρπὸν ἀσυγκόμιστον εἰς τὴν γῆν πάλιν καταφέν (*Xen. Cyr.* 1, 5, 10). (A direct opposition to reality is expressed by the imperf. indicative : Οὐδέν τι διάφορον πάσχει ή εἴ μόνος ἀπρατείνετο, *Xen. Cyr.* 5, 4, 20.)

Without any definite condition either expressed or implied in the context, the optative with *ἄν* (present, aorist, sometimes perfect) is § 136. very frequently used to denote something as what is conceivable, and, under certain circumstances, could and might easily occur, or to which some person might be inclined ; in general, as the form of a modest expression of opinion on the present or the future. (*Optativus potentialis, dubitativus*. The aorist, of that which is single and transient.) “Ωρα ἀν̄ ήμīν συσκενάζεσθαι εἴη (*Xen. Cyr.* 3, 1, 41). “Ισως ἀν̄ οὖν τις ἐπιτιμήσειν τοῖς τίρημένοις, δότι τὰς μὲν πράξεις ἐπαινῶ, τὰς δὲ αἰτίας οὐ φράζω (*Ioscr. Areop.* 36). Ταῦθ' ὡς οὐ παρὰ τὸν νόμον ἔστιν, οὐτ' ἀν̄ Ἀνδροτίων ἔχοι λέγειν οὕθ' ὑμεῖς πεισθείητε ἀν̄ (*Dem.* 22, 17). “Ηδέως ἀν̄ ἔγωγ' ἐροίμην Δεπτίνην, τίς αὐτῇ ή ἀτέλεια (exception from taxes) ἔστιν (*Dem.* 20, 129). (Βουλοὶ μην̄ ἀν̄, *velim.*) “Ἄρ̄ οὖν ἐθελῆσαις ἀν̄, ὡς Γοργία, ὁς περ οὐν διαλεγόμεθα, διατελέσαι τὸ μὲν ἐρωτῶν, τὸ δὲ ἀποκρινόμενος ; (*Pl. Gorg.* 449. *Should you feel*

¹ Οἱ ἵπποι τοῖς Πέρσαις νυκτὸς ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσί, τοῦ μὴ φεύγειν ἔνεκα, εἰ λυθεῖσαν (*Xen. An.* 3, 4, 35; *that they might not run away, if by chance they should get loose*).

[§ 136.] *inclined? should you mind (doing it)? modest request*) Ἄρα ἐθελήσειεν ἀν Γοργίας ήμιν διαλεχθῆναι; (*Pl. Gorg. 447.*) Ποιοῦν, ἔφην ἐγώ, τραποῖμεθ' ἀν ἔτι; (*Pl. Euthyd. 290.*) *Whither then should we [can we, are we to] turn ourselves?* cf. § 121.) Πῶς ἀν δλαίμην; (*Eur. Med. 97,* expressing, virtually, a wish.) Χωρὶς ἀν εἶσω (*Soph. Phil. 674.*) *Thou mightest go in; [you may go in]* approximating to the imperative). Δέληθε σε, ὅτι καὶ οἱ φάψῳδοι πάντες ἐπίστανται τὰ Ὁμέρου ἔπη; Καὶ πῶς ἄν, ἔφη, λελήθοι, ἀκροώμενόν γε αὐτῶν δλίγον ἀν' ἐκάστην ημέραν; (*Xen. Conv. 3, 6.*)

§ The potential optative with ἄν stands, not only in principal sentences 137. but also in accessory sentences, which admit of such a conception and mode of expression, especially in declarative object-sentences with ὅτι or ως, in dependent interrogative sentences which would have the same form in the *oratio recta* (without reference to the time of the principal verb), and in relative sentences (with pronoun or relative particles): 'Απεκρίνατο Κλεάνωρ, ὅτι πρόσθεν ἀν ἀποθάνοιμεν ἢ τὰ ὅπλα παραδοῖμεν (*Xen. An. 2, 1, 10* = *Πρόσθεν* ἀν ἀποθάνοιμεν ἢ — παραδοῖμεν). 'Εννοεῖτε (imperat.), ὅτι ἡπτον ἀν — στάσις εἴη ἐνὸς ἄρχοντος (*Xen. An. 5, 9, 29.*) 'Εσκόπουν, τίν' ἀν τρόπον ἡσυχίαν ἔχειν 'Αθηνόδωρος ἀναγκασθείη (*Dem. 23, 11.*) 'Ηρώτων οἱ πρέσβεις τοὺς στρατηγούς, εἰ δοῖεν ἀν τούτων τὰ πιστά (*Xen. An. 4, 8, 7* = *Ἄρ* ἀν δοίητε —); Οὐκ οἶδ' ὅτι ἄν τις χρήσαιτο στρατιώταις οὕτως ἀθύμως ἔχουσιν (*Xen. An. 3, 1, 40.*) Χρὴ τοὺς μέγα φρονοῦντας μὴ τοῖς τοιούτοις ἐπιχειρεῖν, ἀ καὶ τῶν τυχόντων ἄν τις καταπράξειν (*Isoctr. Phil. 41.*) Εἴπατέ μοι, εἴ τινα ἐγώ νῦν τῶν ἐμῶν ἀποστέλλοιμι πρὸς τὸν Ἰνδόν, συμπέμψατε ἄν μοι τῶν ὑμετέρων οἵτινες αὐτῷ τὴν ὁδὸν ἥγοιντο ἄν; (*Xen. Cyr. 3, 2, 28; who could show him the way.*) 'Αφοβος τὴν οὐσίαν μοι οὕτως διώκηκεν ὡς οὐδὲ ἀν οἱ ἔχθιστοι διοικήσειν (*Dem. 27, 48.*) Μανία τὸν Μειδίαν ἡσπάζετο, ὕσπερ ἀν γυνὴ γάμβρον ἀσπάζοιτο (*Xen. Hell. 3, 1, 14.*) 'Ο Ἀρμένιος τὰ βασιλεία οἰκοδομεῖν ἥρχετο ὡς ἀν ἰκανὰ ἀπομάχεσθαι εἴη (*Xen. Cyr. 3, 1, 1; in such wise as they might be; i. e. so that —.*) 'Υμεῖς, ὦ Ἀθηναῖοι, ὡς μὲν ἀν εἴποιτε δικαίους λόγους, ἀμεινον Φιλίππου παρεσκευασθε, ὡς δὲ κωλύσαιτ' ἀν ἐκείνον πράττειν, ἀ βούλεται, παντελῶς ἀργῶς ἔχετε (*Dem. 6, 4. You are prepared for this, how you might be able; i. e. to be able. So ὡς frequently with the potential optative, and an accessory signification of a purpose or aim).* Διάφορόν τι ποιεῖς, εἰ τοὺς τοῖς νόμοις πειθομένους φαυλίζεις, ὅτι καταλυθεῖεν ἄν οἱ νόμοι, ἢ εἰ .. ψέγοις (*Xen. Mem. 4, 4, 14; because the laws might possibly be annulled.*) (Potential optative in a conditional sentence: 'Αλλὰ μήν, εἰ γε μηδὲ δοῦλον ἀκρατὴ δεξαίμεθ' ἄν, πῶς οὐκ ἀξιον αὐτὸν γε φυλάξασθαι τοιούτον γενέσθαι; *Xen. Mem. 1, 5, 3: if we should not even receive. Cf. § 117 b. R. 1.)¹*

¹ Εἰ δοκοίην, ὅπου δυναίμην, ἀκυρον ποιεῖν τὸ Λακεδαιμονίων ἀξιωμα, ἐννοῶ, μὴ λίαν ἀν ταχὺ σωφρονισθείην (*Xen. An. 5, 9, 28; I fear I should but too soon be brought to*

Relative and conjunctional sentences which are appended to a sentence in the optative with *ἄν*, or to a conditional sentence in the optative, to define the hypothetical statement more accurately, without being predicated for themselves as actual, and which belong to present or future time, are themselves (as denoting something assumed or possible) put in the optative (as in *oratio obliqua* after a *præteritum*, § 132). On the other hand, declarative object-sentences and dependent interrogative sentences stand in the indicative, as after a present or future indicative (from which the optative with *ἄν* in a principal sentence, deviates only in form). In object-sentences with *ὅπως*, and in sentences of intention, the subjunctive is also usually put, but also the optative : (a) Πῶς ἄν τις, ἢ γε μὴ ἐπίστατο, ταῦτα σοφὸς εἶη ; (*Xen. Mem.* 4, 6, 7.) Χρημάτων ὁ τοιοῦτος ἀνήρ νέος μὲν ὡν καταφρονοὶ ἄν, ὅσῳ δὲ πρεσβύτερος γένοιτο, μᾶλλον αὐτὸς ἀσπάζοιτο ἄν (*Pl. Rep.* 8, 549). Οὕτω γιγνομένων (*if such becomes the state of the case*) σαφῶς οἶδα, ὅτι ὁ φρούραρχος δένοιτο ἄν Γαδάτα μένειν, ἔως σὺ ἀπέλθοις (*Xen. Cyr.* 5, 3, 13). Εἰ ἀποθνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀπὸ θάνοι, μένοι ἐν τούτῳ τῷ σχήματι καὶ μὴ πάλιν ἀνυψώσκοιτο, ἥρ' οὐ πολλὴ ἀνάγκη, τελευτῶντα πάντα τεθνάναι καὶ μηδὲν ζῆν ; (*Pl. Phæd.* 72.)¹—(b) Οὐδὲ ἄν εἰς ἀντείποι, ὃς οὐ συμφέρει τῇ πόλει, καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους (*Dem.* 16, 4). Εἴ τις λέγοι ἄνθρωπον ἑστηκότα, κινοῦντα δὲ τὰς χεῖράς τε καὶ τὴν κεφαλήν, ὅτι ὁ αὐτὸς ἑστηκέ τε καὶ κινεῖται, οὐκ ἄν ἀξιοῦμεν οὕτω λέγειν δεῖν, ἀλλ' ὅτι τὸ μέν τι αὐτοῦ ἑστηκε, τὸ δέ τι κινεῖται (*Pl. Rep.* 4, 436). 'Ο πρωρεὺς τῆς νεώς οὕτως ἐπίσταται ἐκάστων τῶν ἐν τῷ πλούτῳ τὴν χώραν, ὥστε καὶ ἀπὸν ἄν εἴποι, ὅπου ἔκαστα κεῖται καὶ ὅπόστα ἑστίν (*Xen. Econ.* 8, 14). Οὐκ ἄν ἔχοιμί γ' εἰπεῖν, ὅτι οὐ προσεῖχον τὸν νοῦν Εὐθυδῆμψ καὶ Διονυσοδῶρψ (*Pl. Euthyd.* 272).—(c) Μέγα ἄν δύνσαιτε τὸ στράτευμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγὸς κατασταθῶσιν (*Xen. An.* 3, 1, 38). 'Οκνοίην ἄν εἰς τὰ πλοῖα ἐμβαίνειν, ἣ Κύρος ἡμῖν δοίη, μὴ ἡμᾶς αὐτὰς ταῖς τριήρεσι καταδύσῃ (*Xen. An.* 1, 3, 17).—Ἡ ἐμὴ φυλακὴ τῶν ἔνδον, ἔφη ἡ γυνή, γελοίᾳ τις ἄν φαίνοιτο, εἰ μὴ σύ γε ἐπιμελοῖο, ὅπως ἔξωθεν τι εἰσφέροιτο (*Xen. Econ.* 7, 39). Αὐτὸς ἄν ἔχων τὴν ἄλλην δύναμιν πειρψμην μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἰ που καιρὸς εἴη, ἐπιφανείην (*Xen. Cyr.* 2, 4, 17).

my senses, for Indic. Fut., § 124 a. R. 1; *ἔννοιῶ μή* being inserted without influencing the hypothetical form of the sentence).

¹ Dependent sentences containing a statement of the past in the indicative (§ 132 a. R. 1); *Tις οὐκ ἄν μισήσειν Φίλιππον, εἰ φαίνοιτο τούτοις ἐπιβουλεύων, ὑπὲρ ὃν ὁ πρόγονος αὐτοῦ προείλετο κινδυνεύειν*; (*Ioscr. Phil.* 77.)

REM. 1. Now and then, however, a relative or conjunctional sentence has the subjunctive with *ān*, as after a condition put simply in the indicative : Μάλιστα ἀν αἰσθοίμεθα, δὲ ζητούμεν, εἰ τούόνδε ποιήσαμεν τῷ διανοΐᾳ δόντες ἔξουσίαν ἐκατέρῳ παιεῖν ὅ, τι ἀν βούληται, τῷ τε δικαίῳ καὶ τῷ ἀδίκῳ, εἴτ' ἐπακολούθησαμεν θεώμενοι, ποιήσῃ ἡ ἐπιθυμία ἐκάτερον ἄξει (*Pl. Rep.* 2, 359). A dependent sentence which states something independently as matter of fact, has the indicative : Τίνι ἀν θεῷ εὐχόμενος κάλλιστ' ἀν ἐλθοῦμι τὴν ὁδόν, ἥν ἐπινοῶ ; and consequently in the *oratio obliqua* after a præteritum : Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι ἀν θεῷ εὐχόμενος κάλλιστ' ἀν ἐλθοι τὴν ὁδόν, ἥν ἐπινοεῖ (*Xen. An.* 3, 1, 6) or ἐπινοοῖ by § 132, a and b.

REM. 2. (to § 135—138.) Whether *ān* with the potential optative is sometimes omitted by Attic poets, is uncertain : in prose this is never the case. "An with the fut. of the opt. is found only in doubtful readings.

§
139.

On the use of *ān* in general, and with the indicative and optative, remark further :

a) In the copulative, disjunctive, or adversative connexion of two verbs, *ān* is commonly put only once (with the first), except where the addition of special definitions to each verb, or the emphasis of the passage, causes the two notions to stand more apart, and gives more prominence to the hypothetical character of each severally : Εἰ ὁ Φιλιππος ὑμᾶς ἔξελθεῖν ἐβούληθη, οὐκ ἀν ποτε τοὺς χρόνους ἀνελῶν, ἐν οἷς ἡδυνήθητ' ἀν ἔξελθεῖν, τηνικαῦτ' ἐκάλει, οὐδὲ ἀν ἐμέ, ἥνικα δεῦρο ἀποπλεῖν ἐβούλομην, κατεκώλυεν, οὐδὲ τοιαῦτα λέγειν Αἰσχίνη προσέταττεν, ἐξ ὧν ἡκιοθ' ὑμεῖς ἡμέλλετ' ἔξεινα (*Dem.* 19, 51). (It is never repeated, where two predicates are put comparatively : "Ηδιον ἀν ἀποθάνοιμι ἡ τὰ ὅπλα παραδοίην.) Sometimes *ān* is left to be understood from a preceding clause, rhetorically corresponding with the latter : Τί ἐποίησεν ἀν ; ἢ δῆλον, ὅτι ὥμοσεν ; (*Dem.* 31, 9.) Τί οὖν τῷ θεῷ τὸ ψεῦδος χρήσιμον ; πότερον διὰ τὸ μῆι εἰδέναι τὰ παλαιὰ φεύδοιτο ἀν ; Γελοῖον μέντ' ἄν, ἔφη. Ἄλλα δεδώκα τοὺς ἔχθροὺς φεύδοιτο ; Πολλοῦ γε δεῖ (*Pl. Rep.* 2, 382).

b) Usually *ān* is put before the verb, when the emphasis lies on some definition of the verb that stands before it (the verb) in the sentence ; otherwise directly after it. In this way, *ān* often comes to stand at some considerable distance before the verb, being attached to an interrogative word, a negation, or some other emphatic word in the opening of the sentence : Εἰ μὲν ἐπαινῶ Σεύθην, δικαίως ἀν με καὶ αἰτιώσθε καὶ μισοῖτε εἰ δὲ, πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὡν, νῦν πάντων διαφορώτατός είμι, πῶς ἀν (or οὐκ ἀν) ἔτι δικαίως, ὑμᾶς αἰρούμενος ἀντὶ Σεύθουν, υφ' ὑμῶν αἰτιαν ἔχοιμι ; (*Xen. An.* 7, 6, 15.) Οὕτω γάρ καὶ ἐπόμενοι ἀν φίλοι τῷ Κύρῳ καὶ πρόθιμοι ἐποίημεθα καὶ ἀπίστετες ἀσφαλῶς ἀν ἀπίστετεν (*Xen. An.* 1, 3, 19). The *ān* of the principal verb is often put in this way, where a participle precedes the verb). When *ān* is thus removed to a distance from its verb, it is sometimes repeated in immediate connexion with the verb : "Οὗτερ ἄν, εἰ τῷ ὄντι ξένος ἐτίγχανον ὡν, ξυνεγιγνώσκετε δήπον ἄν μοι, εἰ ἐν ἔκεινῃ τῷ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἵτερον ἐτεθράμμην, καὶ δὴ καὶ νῦν ὑμῶν δέομαι τὸν μὲν τρόπον τῆς λέξεως ἔαν, τούτῳ δὲ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω (*Pl. Apol.* 17). Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι ἀν θεῶν θύων καὶ εὐχόμενος κάλλιστ' ἀν ἐλθοι τὴν ὁδόν, ἥν ἐπινοεῖ (*Xen. An.* 3, 1, 6). Οἶδα ὑμᾶς ταῦτα ἐμοὶ ἐπισταμένους, ὡςτε κάν αλλοις εἰκότως ἀν διδάσκοιτε (*Xen. Cyr.* 3, 3, 35).¹

¹ "An repeated where the same verb is put with two single and several definitions (οὗτε — οὔτε, μὲν — δέ) : Εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά, πάλαι ἀν ἀπολώλειν καὶ οὔτ' ἀν ὑμᾶς ὀφελήκειν οὐδὲν οὔτ' ἀν ἐμαυτόν (*Pl. Apol.* 31). Δίκαιος μὲν ἀν εἶης, σοφὸς δὲ οὐκ ἀν (*Xen. Mem.* 1, 6, 12).

REM. An inversion of the place of *ān* is seen in the expression *οὐκ οἶδ' ἀν εἰ*, or *οὐν ἀν οἶδ' εἰ*, for *οὐκ οἶδα, εἰ — ἀν*, e. g. 'Εγώ δὲ χθὲς ἤκουσα, οὐν ἀν οἶδα εἰ δυναίμην ἀπαντά ἐν μνήμῃ πάλιν λαβεῖν (*Pl. Tim.* 26). *Οὐκ οἶδ' ἀν εἰ πείσαμι, πειρᾶσθαι δὲ χρή* (*Eur. Med.* 941). We may also notice the connexion of the *ān* belonging to the verb with the concessive *kai*, so that *εἰ* after *καν* follows with the indicative or optative according to the usual rules (*καν εἰ = ἀν — καὶ εἰ*): *Νῦν μοι δοκεῖ καν ἀστέβειαν εἰ καταγιγνώσκοι τις Μειδίου, τὰ προσήκοντα ποιεῖν* (*Dem.* 21, 51, = *καὶ εἰ — καταγιγνώσκοι, τὰ πρ. ἀν ποιεῖν*). Hence sometimes *καν εἰ* merely for *καὶ εἰ* in an appended concession: *even if*. (Different from *καν = καὶ τάν*.)

c) **Αν* sometimes stands elliptically, so that a verb immediately preceding is understood in the hypothetical indicative or optative: *Οὐδέμια ἔστιν οὕτω καλὴ παραίνεσις, ἥτις τοὺς μὴ ὄντας ἀγαθοὺς αὐθήμερον ἀκούσαντας ἀγαθοὺς ποιήσει οὐκ ἀν οὐν τεξότας γε* (*Xen. Cyr.* 3, 3, 50; viz. *ποιήσειν*: *good archers, at any rate, it would-not make them*). *Πάλαι γ' ἀλεκτρυόνος ἡκουού ἔγώ· οἱ δὲ οἰκέται ἑργουσιν ἀλλ' οὐκ ἀν πρὸ τοῦ* (*Arist. Nub.* 5; viz. *ἔρεγκον*: *they would not have done that in time past*). *'Επ' οὐδενὶ βρώματι οὐδὲ πώματι ἀνήρ Πέρσης οὕτως ἐκπλαγεῖται ἀν ὥστε μὴ οὐν προνοεῖν, ἀπερ ἀν καὶ μὴ ἐπὶ σίτῳ ἀν* (*Xen. Cyr.* 5, 2, 17; viz. *προνοοίην*). Especially note the elliptical *ὥσπερ ἀν εἰ* (*ὅτον περ ἀν εἰ*), as though (strictly speaking: *as one might, or would, have done, if —*): *Εἰ δὲ συμβάσει σκηπτός (sudden burst of calamity) μὴ μόνον ημῶν ἀλλὰ πάντων τῶν ἀλλων Ἑλλήνων μείζων γέγονε, τί χρὴ ποιεῖν; ὥσπερ ἀν εἰ τις ναύκληρον πάντ' ἐπὶ σωτηρίᾳ πράξαντα εἴτα, συντριβέντων αὐτῷ τῶν σκευῶν, τῆς ναυαγίας αἴτιψτο* (*Dem.* 18, 194).¹

(Concluding Remarks to Chap. 1, 2, 3.) With respect to the cases in which the Greeks do not mark by the mood of the verb, that the thing said is not absolutely asserted as actual, though there might be occasion so to mark it, but, deviating from the Latin, and, in some cases, from the English idiom, retain the indicative without *ān* (besides those cases which have been named as exceptions in the preceding rules on the optative and subjunctive), the following require to be specially noted: a) declarative object-sentences (with *ōti* and *ωc*) and dependent interrogative sentences after a present or future (after a præteritum in the optative, see § 130); b) relative sentences denoting an intention and definition, after a present or future; cf. § 115 a. R. (after a præteritum in the optative, see § 132 d); likewise those which express the consequence of a quality (Lat. Gr. § 364, *qui = talis ut, &c.*), or a cause (Lat. Gr. § 366, *qui = quum is*), or which belong to a negative statement: *Οὐχ ἔξουσι δεῖξαι νόμον, καθ' ὃν ἔξην αὐτοῖς ταῦτα πρᾶξαι* (*Isae.* 10, 11). c) Accessory sentences which belong to a hypothetical sentence in the indicative with *ān*, or to a condition in the indicative put as not existing; see § 117 a. R. 2. d) Relative or conjunctional sentences which, as members of a dependent statement, are necessary to complete the sense of object-sentences, or sentences of intention, or infinitive sentences (or statements expressed by a single infinitive), where the principal sentences have the verb in the present or future: *Σκεπτέον, μὴ πρότερον τούγδε γενέσθαι μεγάλους ἕάσωμεν ή ἐκεῖνοι μικροὶ γενήσονται* (*Dem.* 16, 5: except in the cases where the relative or conjunction is used with *ān* and the subjunctive). (For inferential (or consecutive) sentences with *ώστε* in the indic. or infin., see *Infinitive*, § 166.)

[§ 139.]

¹ "Ωςπερ ἀν εἰ παῖς, as if one were a child = like a child (*Pl. Gorg.* 479).

CHAPTER IV.

The Imperative.

§ THE Imperative expresses an entreaty, a command, an instruction or 141. exhortation, together with a concession and permission; in the present tense quite generally, or when the action is continued and recurring; in the aorist, when it is single and transient. Sometimes the distinction between the present and the aorist is small, and it falls away, where only the one or the other form is in use. The imperative of the perfect middle with passive signification is used where the entreaty, command, &c. relates to a completed action. Where the perfect indicative has the signification of a present, the perfect imperative (active and middle) is used in the same signification. Θάρρει. Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ φίλους αἰσχύνοντο, τοῖς δὲ νόμοις πείθον (*Isocr. Demon.* 16). Βοώντων (*Arist. Ach.* 186. *Let them cry!*). — Εἰπέ μοι (*tell me*; but λέγε, *speak!*). Ἐπίσχες (*hold a moment!*). Λαβέ τὰς μαρτυρίας καὶ ἀνάγνωθι (*Dem.* 27, 17, *et passim*, but also λαβέ μοι τὰς μ. καὶ ἀναγίγνωσκε, *Id.* 27, 26, because the reading, in comparison with the momentary act of taking, forms a continued action). Σκοτῶμεν κοινῷ, καὶ εἴ πη ἔχεις ἀντιλέγειν ἐμοῦ λέγοντος, ἀντιλεγε (frequently and at greater length) καὶ σοι πέισομαι. εἴ δὲ μή, παῦσαι ἥδη (cease at once, and have done with it) πολάκις μοι λέγων τὸν αὐτὸν λόγον (*Pl. Crito,* 48). Ἐὰν δοῦλος ἐλένθερον ἀποκτείνῃ θυμῷ, παραδιδόντων οἱ δεσπόται τὸν δοῦλον τοῖς προσήκουσι τοῦ τελευτῆσαντος (*Pl. Legg.* 9, 868; but *Ibid.* 879, παραδότω τὸν δοῦλον δι κεκτημένος). "Ος ἀν ἱεροσυλῶν ληφθῇ, ἐκτὸς τῶν ὅρων τῆς χώρας γυμνὸς ἐκβληθήτω (*Pl. Legg.* 9, 854). Περὶ τῶν ἰδίων ταῦτα μοι προειρήσθω (*Isocr. Paneg.* 14; let thus much be said by way of preface). Μέμνησο τῶν λόγων. Κεκράγετε. "Ισθι θυητὸς ὡν.

REM. 1. Especially note the blending of interrogation and command in the expression οἰσθ' ὁ (ὧς) δρᾶσον; (*knowest thou what thou must do?* lit. *knowest thou what?* (*how?*)—*do it*) with command following. (Poetical. In Plato: Τί οὖν; τετάχθω ἡμῖν κατὰ δημοκρατίαν τοιῶντος ἀνήρ, ὃς δημοκρατικὸς ὁρθῶς ἀν προσαγορευόμενος; Τετάχθω, ἔφη. *Rep.* 8, 562.)

REM. 2. Instead of the imperative in the second and sometimes in the third person, the older language used also the infinitive, and after this example sometimes the Attic poets (but only for the second person), and occasionally Plato and Thucydides (so that the action is presented in quite a general way): Καὶ ταῦτ' ἴων Εἴσω λογίζον, καὶ λάβης μ' ἐψευσμένον, Φάσκειν μὲν ἥδη μαντικῷ μηδὲν φρονεῖν (*Soph. Ed. R.* 462). Ἐγὼ ἔχων τοὺς μετ' ἴμαυτοῦ, προσπεσοῦμαι δρόμῳ κατὰ μέσον

τὸ στρατόπεδον· σὺ δέ, Κλεαρίδα, ὑστερον, ὅταν ἐμὲ ὥρᾳς ἡδη προσκείμενον, τοὺς μετά [§
σαυτοῦ καὶ τοὺς ξυμμάχους ἄγων αἰφνίδιως τὰς πύλας ἀνοίξας ἐπειθεῖν (*Thuc.* 5, 9). 141.]
(On the accus. with inf. see § 168 a. 1.)

REM. 3. Instead of the imperative in commands and invitations, we have also ὅπως (in prohibitions ὅπως μή) with the future indicative; see § 123, R. 4. (Πρὸς ταῦτα πρόξεις, οἶον ἀν θέλῃς, *Soph. CEd. C.* 956, thou mayest do — [as we could say: ‘you will do as you please’]. An eager and vehement command is expressed in the form of a negative question in the future indicative: Πλεῖς, οὐ σκέψεσθε; (*Pl. Conv.* 212. *Look after it immediately, slaves!*) Invitation or summons is also expressed by a negative question with Τί οὖ in the present, or (more commonly) the aorist: Τί οὖν οὐ σκοποῦμεν, πῶς ἀντὸν ἀπὸ τῆς οἰκίας; (*Arist. Nub.* 1296. *Be off this moment!*) Invitation or summons is also expressed by a negative question with Τί οὖν in the present, or (more commonly) the aorist: Τί οὖν οὐ σκοποῦμεν, πῶς ἀντὸν καλῶν καὶ ἀγαθῶν ἀνδρῶν μὴ διαμαρτάνοιμεν; (*Xen. Mem.* 3, 1, 10.) Τί οὖν οὐ διηγήσω μοι τὴν συνομίαν σοῦ καὶ Πρωταγόρου, εἴ μή τι σε κωλύει; (*Pl. Prot.* 310.) (Λέγοις ἀν, thou mightest say; nearly = say; see § 186.)

A prohibition is expressed by μή (μηδείς) with the imperative of the present, or where, agreeably with the distinction assigned in the preceding paragraphs, the aorist is required, with the subjunctive of the aorist. Μὴ φοβοῦ! Μηδένα φίλον ποιοῦ πρὶν ἀν ἔξετάσης, πῶς κέχονται τοῖς πρότερον φίλοις (*Isocr. Dem.* 24). — Μηδενὶ συμφορὰν ὀνειδίσης, κοινὴ γάρ ή τύχη καὶ τὸ μέλλον ἀόρατον (*Isocr. Dem.* 29). Μηδείς ὑπολάβῃ με βούλεσθαι λαθεῖν, ὅτι τούτων ἔνια πέφρακα τὸν αὐτὸν τρόπον ὄντερ πρότερον (*Isocr. Phil.* 93). Μὴ ἀποῦσι μὲν τοῖς τριάκοντα ἐπιβουλεύετε, παρόντας δὲ φῆτε (*Lys.* 12, 80). Μὴ θῆσθε νόμον μηδένα, ἀλλὰ τοὺς εἰς τὸ παρὸν βλάπτοντας ὑμᾶς λύσατε (*Dem.* 3, 10).

REM. 1. Μή with the imperative of the aorist in the second person is not usual in Attic writers; with the third person, it does now and then occur: Οὐ κεκομημένους λόγους ἀλλ' ἀκούσεσθε εἰκῇ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασι· καὶ μηδεὶς ὕμῶν πρασδοκησάτω ἀλλως (*Pl. Apol.* 17).

REM. 2. A stern prohibition is also expressed by a question with οὐ μή (§ 124 a. R. 4).

CHAPTER V.

The Infinitive and its Tenses.

THE Infinitive expresses the notion of the verb in general in its different tenses. By prefixing the article to the infinitive, the notion of the verb is brought out as definite, and having a substantive existence. By this means, the infinitive is at the same time enabled to enter into relations with the other members of the sentence in the manner of a substantive in the different cases. 143. (387)

[§ 143.] **REM.** The infinitive in Greek (as partly in English) is sometimes annexed, in a somewhat lax connexion, to a predicate for the purpose of defining it more nearly, so that it is difficult to assign the limits of the relation, and sometimes the same combination may be taken in a different sense in different connexions, e. g. δύνατος ποιεῖν (see § 149, 150; *able to do*, and *in one's power to do* = *possible to be done*). In some constructions, instead of the mere infinitive (more or less rarely) with little or no difference of meaning, the infinitive is used with ἄστε, which particle in general denotes an effect or an intention (*so that, in order that*), though sometimes the definite meaning of the particle almost entirely disappears.

§ The infinitive may stand, either as subject or as predicate-noun, when 144. an action is characterized in general (e. g. Τοῦτο μανθάνειν καλεῖται). (388) The infinitive as subject has the article, when it stands out as the

given and first term of the sentence, of which something is to be predicated; but it is without the article, where the predicate-noun with ἐστίν coalesces, so to say, into an impersonal expression which stands forward as the principal term, and is completed by the infinitive (in English: *it is good, it is a sin, to —*), or where the predicate consists of a single verb which may be taken in the same way: Τὸ δίκην διδόναι πότερον πάσχειν τί ἐστιν ἡ ποιεῖν; (*Pl. Gorg.* 476.) Οὐχ οὕτως ἥδυ ἐστι τὸ ἔχειν χρήματα ὃς ἀνιαρὸν τὸ ἀποβάλλειν (*Xen. Cyr.* 8, 3, 42). Πολλὰ συμβάλλεται εἰς τὰς πράξεις τὸ εὔνοιας ἔχειν τοὺς ὑπηρέτας. Μεγίστην ἡγοῦμαι συμμαχίαν εἶναι τὸ τὰ δίκαια πράττειν (*Ioscr. Archid.* 59). Τοῦτο ἐστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἀλλων ζητεῖν ἔχειν (*Pl. Gorg.* 483). So almost always with an infinitive, which is first intimated by a pronoun). — Οὐχ ἥδυ πολλοὺς ἔχθροὺς ἔχειν (*Dem.* 19, 221). Οἰκουνόμου ἀγαθοῦ ἐστιν εὖ οἰκεῖν τὸν ἔαντοῦ οἴκον (*Xen. Econ.* 1, 2). "Ωςπερ ἐν ἵπποις, οὕτω καὶ ἐν ἀνθρώποις τισὶν ἐγγίγνεται, ὅσφ αὖ ἐκπλεω τὰ δέοντα ἔχωσι, τοσούτῳ ὑβριστοτέροις εἶναι (*Xen. Hier.* 10, 1; *it lies in the nature of some men to be*; but τὸ αἰδεῖσθαι ἐν τοῖς τοιούτοις οὐκ ἐνεστίν). Νομίσατε ἀσέβημα μηδὲν ἔλαττον εἶναι τῶν μηδὲν ἥδικηστων καταγνῶνται ἡ τοὺς ἡσιβῆτας μὴ τιμωρεῖσθαι (*Andoc.* 1, 32). ('Ηλίκα ἐστὶ τὰ διάφορα ἐνθάδε ἡ ἱκετολεμεῖν, οὐδὲ λόγου προσδεῖ. *Dem.* 1, 27; *how great the difference is — to make war.*)

REM. 1. "Ἄστε before the infinitive, in this impersonal mode of expression, is very rare: Αδύνατον ὑμῖν ὕστε Πρωταγόρου τοῦδε σοφώτερόν τινα ἐλέσθαι βραβευτὴν τῶν λόγων (*Pl. Prot.* 338).

REM. 2. To an infinitive predicated generally (without a definite subject), a dependent sentence in the third person may be annexed without an expressly assigned subject, this being the same as the subject mentally supplied to the infinitive (*one, a person*); (but more commonly *tīc* is added). Τὸ θάνατον δεδίεναι οὐδὲν ἄλλο ἐστιν ἡ δοκεῖν σοφὸν εἶναι μηδ ὅντα δοκεῖν γάρ εἰδέναι ἐστίν, οὐδὲν οἶδεν (*Pl. Apol.* 29). Οὗτ' ἀνταδικεῖν δεῖ οὐτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδὲ ἀν διοιν πάσχειν ὑπ' αὐτῶν (*Pl. Crito*, 49). Likewise αὐτός, έαντοῦ may be referred to the subject implied in the infinitive: Οὐκ ἄρα τοῦτ' ἐστὶ τὸ μέγα δύνασθαι, τὸ ποιεῖν, ἡ δοκεῖ αὐτῷ (*Pl. Gorg.* 469).

§ 145. The infinitive stands (without article) with verbs, the meaning of (389) which refers directly to a certain action of the same subject, and its

accomplishment, to indicate that action; likewise with impersonal verbs which express a similar relation between a subject and an action (e. g. possibility or duty), and with many phrases which have the signification of such a personal or impersonal verb. Ἐπιθυμῶ αὐτοκράτωρ γίγνεσθαι ἄρχων (*Xen. An.* 5, 9, 21). Ἔγνων (*I resolved*) τὸν ποταμὸν διαβῆναι. Ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι (*Thuc.* 3, 74). Οὐ πέφυκας δουλεύειν. Αἰσχύνομαι πτωχεύειν. Ὁκνῶ λέγειν. Φοβοῦμαι διελέγχειν σε.—Δέδοκται ἡμῖν (ἔδοξεν) ἀπίεναι. Ἐξῆν μένειν. Συνέβη μοι πεσεῖν. Ω Ζεῦ, λαβεῖν μοι γένοιτο τοὺς πολεμίους ώς ἔγώ βούλομαι (*Xen. Cyr.* 6, 3, 11). Ἐκ τοῦ ταῦθ' οὐτως ἔχειν ὑπάρχει ὑμῖν ἀσφαλῶς οἰκεῖν (*Dem.* 23, 102).—Ἐν νῷ ἔχω ἐκπλεῖν. Οὐχ ᾧρα καθεύδειν. Ἄτυγχάνω ἀκηκοώς, οὐδεὶς φθόνος λέγειν (*Pl. Phæd.* 61; *I am quite ready to —*).

REM. 1. Besides the verbs which in general denote a being willing (a requirement or demand, *ἀξιῶ*), an ability (*πέφυκα, am naturally qualified to, it is my nature to*), a duty, habit, inclination (*φιλῶ*), disinclination (*οὐ φιλῶ διδάσκειν ὑμᾶς*), fear (*αἰσχύνομαι*¹, *εὐλαβοῦμαι*), a beginning, lingering, forgetting; in some writers verbs, which in themselves have no such meaning, are occasionally used in a particular connexion with the infinitive; e. g. *ἔμψυχαν τινὶ παραδέδοναι ἡμαντόν* (*Thuc.* 2, 4; *agree with a person to surrender myself*), *πιστεύν παρακαταθεσθαί τινι χρήματα ἡ νιός ἡ θυγατέρας* (*Xen. Mem.* 4, 4, 17 = *τολμῶ*), &c. (Poetically: ἐνίκησε δένρο μολέν, *Soph. Ant.* 233, *the opinion prevailed* = *ἔδοξεν*. Μένει σε πνύθεσθαι παιδὸς δύσφορον ἄταν, *Soph. Ajax*, 641, *it awaits thee*.) In particular, many phrases which govern the infinitive, are formed with a substantive denoting a state of mind, or circumstances in reference to an action, and by itself capable of taking an objective genitive, either with *ἐστίν*, *γίγνεται* (e. g. *φόβος, ὅκνος ἐστὶ τοῖς Ἑλλησι στρατεύειν* ἐπὶ τὸν μέγαν βασιλέα, *ἀνάγκη γίγνεται μοι ἀπίεναι*, or merely *ἀνάγκη ἀπίεναι, οὐδεὶς κίνδυνός μοι πάσχειν τι*), or with another verb (*Δέδοκα, μή ἀ νῦν οὐ βουλόμεθα, ὕστερον εἰς ἀνάγκην ἔλθωμεν ποιεῖν*, *Dem.* 1, 15). *Ἀνάγκη τίς μοι ἐκ τύχης παραβάλλει ἐπιμεληθῆναι τῆς πόλεως, Pl. Rep.* 6, 499. Τῶν ζώων τινὰ φύσιν ἔχει τιθασεύεσθαι, *Pl. Pol.* 264, = *πέφυκεν*. Ἐν ἀπόρῳ εἶχοντο οἱ Ἐπιδάμνιοι θέσθαι τὸ παρόν, *Thuc.* 1, 25. Τοῖς στρατιώταις ὅρμῃ ἐνίπεσον ἐκτεχίσαι τὸ χωρίον, *Thuc.* 4, 4). Cf. *Genitive of Infinitive*, § 156, R. 1. Πολλοῦ, μικροῦ δέω ποιεῖν τι. Σμικροῦ τινος ἐνδέής εἴμι πάντ' ἔχειν (*Pl. Prot.* 329). Βραχὺ ἀπολείπομεν διακόσιοι εἶναι (*Thuc.* 7, 70). Παρὰ μικρὸν ἥλθον ἀποθανεῖν (*Iosocr. Ägipn.* 22).

REM. 2. Some verbs denoting a meditating and endeavouring (*μηχανῶμαι, φροντίζω*), are usually followed by *ὅπως* (§ 122, 123) or an interrogative sentence (*εἴ πως, ὡς ἄν*).

REM. 3. With some of these verbs and phrases *ἔστε* is now and then prefixed to the infin., the governing verb being conceived more by and for itself: Οἱ Κορίνθιοι εἴθις πρῶτοι ἐψήφισαντο ὡςτε πάσγ προθυμίᾳ ἀμύνειν τοῖς Συρακοντίοις (*Thuc.* 6, 88;

¹ Αἰσχύνομαι θεοὺς Κύρον προδοῦναι (*Xen. An.* 2, 3, 22; *I am ashamed in the presence of the gods, to betray Cyrus*).

[§ 145.] *immediately made a decree, the object of which was —).* Πάνυ μοι ἐμέλησεν ὡςτε εἰδέναι, ὅποσον οἱ πολέμοι κατεῖχον χωρίον (*Xen. Cyr.* 6, 3, 19; *I have taken much pains in the direction towards, i. e. in order to —).* Εἰς ἀνάγκην καθέσταμεν ὡςτε κινδυνεύειν (*Isocr. Archid.* 51). (On the insertion of the article, see § 154 b. Rem.)

§ 146. The infinitive stands after the verbs which denote a working upon others in order to move them to an action (such as, *to pray, persuade, instigate, seduce, accustom, command, permit, constrain, counsel, teach, &c.*), or a *forbidding, dissuading, hindering*, to denote the action to which the influence refers; likewise after phrases which have the signification of such a verb: Οἱ νόμοι οὐκ ἔιν ἄλλως ποιεῖν (οὐκ ἔιν ἡμᾶς ἄλλως ποιεῖν). Ἐκέλευσα τὸν κῆρυκα περιμεῖναι με. Δέομαι ὑμῶν συγγνώμην μοι ἔχειν. Παραινοῦμέν σοι πείθεσθαι τοῖς βελτίσσιν. Ἐπήρθην (*felt myself impelled*) πάλιν γράφειν περὶ ταῦτης τῆς ὑποθέσεως (*Isocr. Phil.* 10). Εἰς τῶν στρατιωτῶν εἶπε (*proposed*) στρατηγοὺς ἐλέσθαι ἄλλους ὡς τάχιστα (*Xen. An.* 1, 3, 14). Οἱ Ἑλληνες ἐβόων ἄλληλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἐπεσθαι (*Xen. An.* 1, 8, 19; *called one to another not to —*). Οἱ ἵπποι πάντες ἀπαγορεύουσι τοῖς ἀσθενοῦσι μὴ χρῆσθαι ἐλαύφ (*Pl. Prot.* 334). Of μή, see *Negations*, § 210). Τί Φίλιππον κωλύσει βαδίζειν δποι βούλεται; (*Dem.* 1, 12.)—Περδίκκας προσέφερε λόγους τοῖς ἐπὶ Θράκης Χαλκιδεῦσι ξυναποστῆναι (*Thuc.* 1, 57; *made overtures to the Ch. —*). Ψήφισμα εἶπεν ἐν ὑμῖν Ἀριστοφῶν ἐλέσθαι ζητητάς (*Dem.* 24, 11). Ἡ πόλις ἐν τῷ παρόντι τοῖς πονηροῖς ἔξουσιαν δίδωσι καὶ λέγειν καὶ ποιεῖν δποι ἀν βουλήθωσιν (*Isocr. Antid.* 164). Οὐκ ἐνδώσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι (*Thuc.* 2, 87).

REM. 1. Besides the verbs which in general have such a signification (among them λέγω, εἴποι, *I tell a person to*), some are more rarely, or in a special and derived signification, thus used, e. g. δίδωμι, ἀποδίδωμι, allow, έξάγω, seduce (*ἐπεκλάσθην τῷ γυνάγῳ τὰ ὄπλα παραδοῦναι*, *Thuc.* 4, 37, *let myself be swayed, was induced —*), ἀγγέλλω τινὶ παρεῖναι (*send a person word to be forthcoming, συγκαλέσας τοὺς στρατηγοὺς παρεῖναι*, *Thuc.* 2, 10), τῷ ναυτικῷ περιαγγέλλω πλεῖν (*send round orders to the fleet to sail, Thuc.* 2, 80), παιδεύω τινὶ στρατηγεῖν (*to be commander*), ἐναντιοῦμαι τινὶ μὴ ποιεῖν τι (*oppose a person's doing something*), &c. On phrases with a substantive in itself capable of governing a genitive, see *Genitive of Infinitive*, § 156, R. 1. On the verbs denoting to hold back from, &c., see § 156, R. 3.

REM. 2. Some of these verbs, especially those denoting a giving orders (*παραγγέλλω, διακελεύομαι*), or a prohibition (*ἀπαγορεύω*), also take after them a sentence with ὅπως (*ὅπως μή*): Διακελεύονται τῷ νέῳ, ὅπως, ἐπειδάν ἀνήρ γένηται τιμωρήσεται τοὺς ἀδικήσαντας (*Pl. Rep.* 8, 549). Some verbs denoting instance (e. g. πειθω, δέομαι) occasionally (*Thucyd.*) take the infinitive with ὡςτε: Οἱ Ἀμπρακιῶται ἐλθόντες πρὸς Εὔρυλοχον πείθουσιν ὡςτε μετὰ σφῶν Ἀργεῖ τῷ Ἀμφιλοχικῷ ἐπιχειρῆσαι (*Thuc.* 3, 102). Ἀφίκετο ἐπιστολὴ πρὸς Ἀστρόχον ἐκ Λακεδαιμονος ὡςτε ἀποκτεῖναι Ἀλκιβιάδην (*Thuc.* 8, 35: *a letter to, or, that he should —*).

The infinitive stands with verbs denoting an opinion or utterance § (v. *sentiendi et declarandi*), when this concerns an action or state of 147. the same subject ($\phi\eta\mu\iota\ \varepsilon\iota\nu\alpha\iota$, $\dot{\nu}\pi\iota\sigma\chi\nu\o\mu\alpha\ i\dot{\varepsilon}\lambda\epsilon\nu\tau\varepsilon\theta\alpha\iota$), and likewise with verbs denoting *to effect* (v. *faciendi*), when the thing effected is an action of the same subject (Γύγης διεπράξατο τῶν ἀγγέλων γενέσθαι τῶν παρὰ βασιλέα, *Pl. Rep.* 2, 360). See the more particular rules under *Accusative with Infinitive*, § 160 and 164.

The infinitive is added in different ways to some verbs to denote § the *intent* of the action: 148.

a) To the verbs signifying *to elect* or *appoint* a person to do or (411, be something; sometimes even to those which denote *to bring* or R. 2) *convey to a place* (send, leave behind), or (more rarely), *give*, in order to be or to do something, so that the object-accusative (in the passive the subject-nominative) of the leading verb is the *subject* of the infinitive. (But with the latter verbs, a participle as apposition is more usual, which may also be used with the former sort; see *Participles*.) Οἱ πρόγονοι τὴν ἐξ Ἀρείου πάγου βουλὴν ἐπέστησαν ἐπιμελεῖσθαι τῆς εὐκοσμίας (*Iosocr. Areop.* 37). Δῆλον, ὅτι κυβερνῶν κατασταθεὶς ὁ μὴ ἐπιστάμενος ἀπολέσειν ἀν δὲ οὐν ἥκιστα βούλοιτο (*Xen. Mem.* 1, 7, 3). Καὶ γυναῖκες ἄρα αἱ τοιαῦται τοῖς τοιούτοις ἀνδράσιν ἐκλεκτέαι συνοικεῖν (*Pl. Rep.* 5, 456 = ἀλτινες συνοικήσουσιν). Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον (*Xen. An.* 5, 2, 1). Οἱ Ἀθηναῖοι δέκα τῶν νεῶν προύπεμψαν ἐξ τὸν μέγαν λιμένα (τῶν Συρακουσίων) πλεῦσαι τε καὶ κατασκέψασθαι, εἴ τι ναυτικόν ἔστι καθειλκυσμένον (*Thuc.* 6, 50). More usually πλευσουμένας καὶ κατασκεψομένας. Βοιωτοὶ τοὺς ἵππεας παρείχοντο τοῖς Πελοποννησίοις ξυστρατεύειν (*Thuc.* 2, 12. Usually ξυστρατεύσοντας).

REM. In the poets also with εἰμι, ἦκω, βαίνω, and with εἰμί (*am here to —*): Μανθάνειν ἥκομεν ξένοι πρὸς ἀστῶν (*Soph. OEd. C.* 12). Ποῦ δῆτ' ἀμύνειν οἱ καὶ στέγας Φρύγες; (*Eur. Orest.* 1478.)

b) To the verbs which denote *to give* (sacrifice, offer), and *take*, in (422) order to do something with or to the object given, &c., so that the object of the governing verb is also the object of the infinitive: Παρέχω ἔμαυτὸν τέμνειν καὶ καίειν (*Pl. Gorg.* 480). Οἱ Φλιάσιοι τὴν πόλιν φυλάττειν τοῖς Δακεδαιμονίοις παρέδωκαν (*Xen. Hell.* 4, 4, 15). "Οσοι περιῆσαν τῶν Θηβαίων, παρέδοσαν σφᾶς αὐτοὺς τοῖς Πλαταιεῦσι χρήσασθαι ὅτι ἀν βούλωνται (*Thuc.* 2, 4; *to do with them as they pleased*). Εἰ βούλοιμεθά τῷ ἐπιτρέψαι παῖδας παιδεῦσαι, ἀρ ἀξιόπιστον εἰς ταῦτα ἡγησαίμεθ ἀν τὸν ἀκρατῆ; (*Xen. Mem.* 1, 5, 2.) "Οταν οἱ τύραννοι τοὺς κοσμίους καὶ δικαίους διὰ τὸν φάβον

[§ 148.] **ὑπεξαιρῶνται, τίνες ἄλλοι αὐτοῖς καταλείπονται χρῆσθαι (for use) ἀλλ'**
ἢ οἱ ἀδικοὶ καὶ ἀκρατεῖς; (Xen. Hier. 5, 2.) (Αἰτῶ πιεῖν, ask to drink;
αἱ γυναῖκες πιεῖν ἐφερον τοῖς ἀνδράσιν, Xen. Hell. 7, 2, 9.)

REM. 1. This infinitive rarely stands in the passive, so that the object of the governing verb is taken as the subject of the infinitive : **Μηδεὶς σε πείσῃ τῷ φαρμάκῳ τούτῳ τὴν αὐτοῦ κεφαλήν θεραπεύειν, δεὶ μὴ τὴν ψυχὴν πρῶτον παράσχῃ τῷ ἐπιφόρῳ ὑπὸ σοῦ θεραπευθῆναι (Pl. Charm. 157).**

REM. 2. Poetical : **Στέφεα δίδοτε, φέρετε πλόκαμος ὅδε καταστέφειν (Eur. Iph. Aul. 1478, viz. ἔστιν : here is my hair to crown, to be crowned).**

REM. 3. Now and then an infinitive stands with the verbs *give*, *have*, *am here*, in the sense to *do something with* (as instrument, means), *do something on*, or *in*, &c. : **Οἱ στρατιῶται οὐκ εἴχον ἀργύριον ἐπιστρίζεσθαι (Xen. An. 7, 1, 7). Ἀριστάρχῳ ἔδοτε ἡμέραν ἀπολογήσασθαι (Xen. Hell. 1, 7, 28). Ἐκεῖ σκιά τ' ἔστι καὶ πόλις καθίζεσθαι ἦ, ἐὰν βουλώμεθα, κατακλιθῆναι (Pl. Phæd. 229).** Especially the infinitive of an intransitive verb compounded with *ἐν* is often thus used, to denote that something is given up (is there, &c.) in order that something may be done *thereon* (as object), *therein* (as place) : **Οὐ πάνυ δέδοκται ἡμαυτόν σοι ἐμελετᾶν παρέχειν (Pl. Phæd. 228).** **Τὰ τῶν Ἑλλήνων ἀτυχήματα Αἰσχίνη ἐνευδοκιμεῖν ἀπέκειτο (Dem. 18, 198).**

§ 149. The infinitive stands with adjectives denoting ability, cleverness, and capacity, or forwardness and readiness *for* something, excellence in something, or the contrary, and with *ἄξιος* and *ἀνάξιος*, to define the adjective more nearly (as with the verbs enumerated § 145, so that the subject of the adjective is also that of the infinitive) : **Θεμιστοκλῆς ἰκανώτατος ἦν εἰπεῖν καὶ γυνῶνται καὶ πρᾶξαι (Lys. 2, 48). Τούτου μεῖζον ἀγαθὸν σωφροσύνη οὐ δυνατὴ πορίσαι ἀνθρώπῳ (Pl. Phæd. 256).** **Ἄρα δυνατὴ ἀύτη ἡ πολιτεία γενέσθαι; (Pl. Rep. 5, 471.)** **Ο δῆμος τὸν Εὐφραῖον ἐπιτίθειον εἶναι ταῦτα παθεῖν ἔφη (Dem. 9, 61; was fit to be so treated, i. e. deserved —).** **Ταπεινὴ ὑμῶν ἡ διάνοια ἔγκαρτερεῖν, ἀ ἔγνωτε (Thuc. 2, 61).** **Μαλακὸς καρτερεῖν πρὸς ἥδονάς τε καὶ λύπας (Pl. Rep. 8, 556).** **Τὴν βουλὴν κυρίαν ἐποίησαν τῆς εὐταξίας ἐπιμελεῖσθαι (Isocr. Areop. 39).** **Ἐτοῖμοι ἡσαν πάντα κίνδυνον ὑπομένειν. Οὐ πρόθυμός με εἰ διδάξαι (Pl. Euthyphr. 14).** **Ἀνὴρ δεινὸς λέγειν. Αἱ εὐπραξίαι δειναὶ συγκρύψαι τὰ τοιαῦτα ὀνείδη (Dem. 2, 20).** **Πιθανώτατος λέγειν (Pl. Gorg. 479).** **Ἄξιος εἴμι πληγὰς λαβεῖν (Arist. Eccl. 324).** **Ἡ πόλις ἄξιά ἔστι θαυμάζεσθαι (Thuc. 2, 40).** **Ἀνάξιος τιμᾶσθαι.**

REM. With the adjectives which denote, not absolutely a capacity but a quality which comes into consideration on occasion of the action, we have also *ὦστε, so as to*, e. g. *Πότερα παιδές εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἡ ἀνδρες; (Xen. Cyr. 4, 3, 11.)* *Ολίγοι ἐσμέν άμύνειν (Thuc. 1, 50), and οὐλίγοι ἐσμὲν ὥστε ἔκπρατεῖς εἶναι τῶν ἀγαθῶν (Xen. Cyr. 4, 5, 15).* Also sometimes *ἰκανός* is followed by *ὦστε*. *Ἄξιος* has also an active infinitive in the same sense as the

passive, by § 150 a : **Αξιος θαυμάσαι* (*Thuc. 1, 138*). ('Ανάξια ἡ βουλὴ πεποίηκε τοῦ στέφανωθῆναι, *Dem. 22, 36*, by § 156.)

a) An infinitive (active in form or signification) stands with adjectives, to denote that the quality is ascribed to its subject in reference to a certain action conceived as performed upon (and taking place, or (412) going on in) the subject (so that the subject of the adjective is conceived as the object of the infinitive, or as the dative with those verbs which govern this case): *Χρῆσθαι τοῖς ράστοις ἐντυγχάνειν* (*Xen. Mem. 1, 6, 9; what is easiest to meet with*). 'Ανήρ χαλεπός συζῆν (*Pl. Pol. 302*). *Λόγοι ἔμοι μὲν ἀναγκαιότατοι προειπεῖν, ὑμῖν δὲ χρησιμώτατοι ἀκοῦσαι* (*Dem. 21, 24*). *Καλὸς* (*αἰσχρὸς*) *δρᾶν, ἵδειν* (*to behold*). *Λόγος δυνατὸς κατανοῆσαι* (*Pl. Phæd. 90*). *Οἰκία ἡδίστη ἐνδιαιτᾶσθαι* (*Xen. Mem. 3, 3, 8; to live in*). So very often the infinitive of verbs compounded with ἐν.

REM. 1. A passive infinitive is rarely used here (so that the subject of the adj. would also be taken as the subject of the infinitive): *Κύνες ἄμορφοι καὶ αἰσχραὶ δρᾶσθαι* (*Xen. Cyneg. 3, 3*).

REM. 2. In the same manner an infinitive (especially ἀκούειν, ἀκοῦσαι, δρᾶν, ἵδειν) is sometimes added to intransitive verbs and phrases denoting a quality: 'Ακοῦσαι οὐτωὶ παγκάλως ἔχει τὸ ψῆφισμα (*Dem. 19, 47*). Οὐδὲν οὖτοι διαφέρουσιν ὕστεν χαλέψως φαλακροῦ καὶ σμικροῦ (*Pl. Rep. 6, 495*). (*Πράγματα οἱ ἵπποι παρέξουσιν ἐπιμέλεσθαι*, *Xen. Cyr. 4, 5, 46, will give trouble, i. e. will be troublesome, to attend to. Η στρατιά, πολλὴ οὖσα, οὐ πάσης ἔσται πόλεως ὑποδέξασθαι, not one for every city to receive*, *Thuc. 6, 22*.)

b) Sometimes the infinitive with the adjective denotes a reference to the action of a different subject, which action is conceived as going on; not upon the subject of the adj. as its object, but *in*, *with*, or *at* the same (as *place, instrument, material, &c.*), especially with adjectives denoting *qualified, adapted, or sufficient*, or when the *degree* of the quality is mentioned in reference to the action: 'Ο χρόνος βραχὺς ἀξίως διηγήσασθαι τὰ πραχθέντα (*Pl. Menex. 239*). 'Η ὁδὸς ἡ εἰς ἄστυ ἐπιτηδεία πορευομένοις καὶ λέγειν καὶ ἀκούειν (*Pl. Conv. 173*). *Πότερον λούσασθαι ψυχρότερον τὸ παρὰ σοὶ ὕδωρ ἢ τὸ ἐν Ἀμφιαράου*; (*Xen. Mem. 3, 18, 3; to bathe in¹*). (Also: *Ψυχρὸν τὸ ὕδωρ ὥστε λούσασθαι*, *Xen. ibid.*) ('Ο αὐτὸς χρόνος ἀρκεῖ ἐνὶ τε μέρει καὶ πᾶσι πεποιῆσθαι τὰ ἐπιτήδεια, *Xen. Cyr. 8, 5, 5, for the provisions to be prepared*.)

c) After a comparative with ἡ, the infinitive stands in the sense *too (great, &c.) to*.—The infinitive may not only be referred, either actively or passively, to the subject of the adjective (as in English

¹ But *ibid.*: *πότερον τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἢ τὸ ἐν Ἀσκληπίου*; (*to drink; by a.*)

[§ 150.] *too weak to go*, i. e. than that he could go; *too heavy to bear*, i. e. than that it could be borne), but also (by *b*) so that the subject of the adj. is neither subject nor direct object of the infinitive: 'Η ἀνθρωπίνη φύσις ἀσθενεστέρα ἐστὶν οὐ λαβεῖν τέχνην ἀν οὐ ἄπειρος (*Pl. Theat.* 149). Tὸ νόσημα μεῖζον οὐ φέρειν (*Soph. Ed. R.* 1293). The infinitive may take ὡςτε: Οἱ Δακεδαιμόνιοι οὐσθούντο "Ἐκδικον ἐλάττω δύναμιν ἔχοντα οὐ ὡςτε τοὺς φίλους ὠφελεῖν (*Xen. Hell.* 4, 8, 23). Φοβοῦμαι, μή τι μεῖζον οὐ ὡςτε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ (*Xen. Mem.* 3, 5, 17). (Also ὡς, § 166 c. R. 2.)

§ 151. An active infinitive with ὡς (more strongly ὡς γε) is prefixed to an infinitive for limitation, to denote the reference to a certain manner of treating the thing, or a certain intention; in general, a certain measure in relation to which the predicate is spoken (*if we confine ourselves to this —, if the question be about this, &c.*). It is not required, that the infinitive itself should have the given subject as its subj. or obj., but this may happen: Οἱ πολέμιοι ἀοπλοί εἰσιν ὡς ἐκ χειρὸς μάχεσθαι (*Xen. Cyr.* 6, 4, 16). Οὗτοι οἱ ἀνθρώποι ἀτοπώτατοι τινές εἰσιν, ὡς γ' ἐν φιλοσόφοις τιθένται (*Pl. Rep.* 5, 475; *when one speaks of reckoning them among the philosophers*). Εὐ λέγει δὲ ἀνὴρ ὡς γε οὐτωσὶ ἀκοῦσαι (*Pl. Euthyph.* 3, *to listen to in this way*). Ταῦτ' οὖν, ὡς ὑπομνήσαι, νῦν ἰκανῶς εἴρηται (*Dem.* 6, 37). (Ως ἐπὶ πᾶν εἰπεῖν, *Pl. Euthyd.* 279, *to speak generally*, ὡς πρὸς ὑμᾶς εἴρησθαι, *Pl. Rep.* 10, 595, *to be spoken merely to you*, i. e. *speaking between ourselves*; ὡς ἐπος εἰπεῖν, also simply ὡς εἰπεῖν, *so to say*, ὡς ἀπλῶς εἰπεῖν, ὡς συνελόντι εἰπεῖν, cf. § 38 c, *to speak it briefly*.) Οὐδὲ ἐγὼ ψέγω τούτους τοὺς ἀνδρας, ὡς γε διακόνους εἶναι πόλεως (*Pl. Gorg.* 517, *when the question relates to their being servants of a state; considered as servants of —*).

REM. 1. With ἀκούειν and especially εἰπεῖν in certain current expressions ὡς may be dropped, more rarely with other infinitives: 'Εξ τὸ ἀκριβὲς εἰπεῖν (*ἀκριβῶς εἰπεῖν*), οὐδὲ ἀδίκως κατεστρεψάμεθα τοὺς "Ιωνας (*Thuc.* 6, 82; *strictly speaking*). (Σὺν θεῷ εἰπεῖν, *in God's name*; σχεδὸν εἰπεῖν, *so to say, almost*.) (Cf. § 168 b.)

REM. 2. The infinitive εἶναι stands in a restrictive sense with the adj. ἐκών in negative sentences (*to be willing*, i. e. *at least willingly*), rarely in affirmative sentences (= *and that willingly*): Οὐδὲ τὸς φύην ἵπτοι οὐκ ἐκόντος εἶναι εἰς απαγθήσεσθαι (*Pl. Gorg.* 499). In the same manner εἶναι stands with certain constructions of a preposition with a case, or of the article with an adverb, which are used in a limiting and restrictive sense; thus, κατὰ δύναμιν (*εἰς δύναμιν*) εἶναι, *according to one's ability*, τὸ κατὰ τοῦτον εἶναι, *as far as concerns him*, *as far as depends on him*, τὸ ἐπ' ἐκείνοις εἶναι, *so far as is in their power*, τὸ νῦν εἶναι, τὸ τήμερον εἶναι, *for to-day*. (Ωμόσαμεν εὖ ποτεῖν ἀλλήλους ἐκ τοῦ ἐπιλοίπου χρόνου, κατὰ δύναμιν εἶναι, καὶ λόγῳ καὶ ἔργῳ, *Isae.* 2, 32.)

§ 152. The infinitive is used with ὡςτε (*οὐτως ὡςτε, so that*), to denote the way and manner (degree) and consequence of the principal sentence, and with ἐφ' ψτε (*on condition that, or to —*). See *Accus. with Infinitive*,

§ 166, and *ibid.* of the infinitive with *οἶος* for *τοιοῦτος* ὥστε. Likewise the infinitive stands with *πρίν*, before; see *Accus. with Inf.* § 167.

Now and then an infinitive may be said to stand *extra structuram*, the object which should be governed by the infinitive, being immediately attached to the verb or phrase on which the infinitive should depend, while yet the infin., for the sake of clearness and precision, is brought in immediately afterwards, in order to assign the action (upon the object) more nearly (suppletory infinitive): Οὐδὲ ἐπιθυμία σε ἀλλης πόλεως οὐδὲ ἀλλων νόμων ἔλαβεν εἰδέναι (*Pl. Criton* 52 = Οὐδὲ ἐπ. σ' ἔλαβεν ἀλλην πόλιν εἰδέναι). Οἱ Ἀθηναῖοι τῆς θαλάσσης εἵργον μὴ χρῆσθαι τοὺς Μιτυληναῖος (*Thuc.* 3, 3 = εἵργον τὸν Μιτ. μὴ χρ. τῇ θαλάσσῃ). Ἀριστείδης κύριος τῶν φόρων ἐγένετο τάξις (*Dem.* 23, 209). Εὐθὺς ἀρχόμενοι τῆς πόλεως οἰκίζειν κατὰ θεόν τινα εἰς τύπον τινὰ τῆς δικαιοσύνης κινδυνεύομεν ἐμβεβηκέναι (*Pl. Rep.* 4, 448, *when we began with our city, to construct it* = ἀρχόμενοι οἰκίζειν τὴν πόλιν).¹

§ 153.

REM. On the infinitive instead of the imperative, see § 141, R. 2.

a) *With the article*, the infinitive (apart from its nominative, of which see § 144) stands also as a substantive member of the sentence, 154. and so that the action thereby denoted is to be conceived as predicate in reference to the subject or object of the sentence, or to a subject implied in the context. Such a substantive infinitive cannot, however, agreeably with the nature of its notion and the Greek idiom, enter into all the relations in which the cases of an actual substantive can be used.

REM. The accessory terms belonging to an inf. with the article are inserted between the article and the infinitive (*τὸ τοὺς εὐηγερητηράς ἀεὶ καὶ παντὶ τρόπῳ ἀντενεργετεῖν*) or follow after the infinitive (*τὸ ζῆν ἡδέως*).

b) The *accusative of the infinitive* occurs (besides where it stands as the subject in the *accus. c. infin.*) sometimes as the object of transitive verbs (where a corresponding verbal substantive is either wanting, or the notion of the action, as taking place singly and by itself, is not so clearly expressed, or does not so well suit the form of the sentence in other respects): Τὸ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν, τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἡ φύσις ἀπένειμεν (*Isocr. Dem.* 48). Πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι, ἢ βούλει πράττειν (*Xen. Mem.* 3, 6, 18). Εἰ τὸ κωλύσαι τὴν τῶν Ἐλλήνων κοινωνίαν ἐπεπράκειν ἦγώ Φιλίππω, σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, ἀλλὰ δηλοῦν τῷ δῆμῳ (*Dem.* 18, 23).

REM. Now and then the article is found with the inf. after the verbs and adjectives with *εἰμί* described in §§ 145, 146, 147, and 149, in order to give special prominence to the notion as opposed to others, or as already mentioned; often so that the infinitive is emphatically put foremost in the sentence (almost as if it

¹ Even more harshly: 'Αθηναῖοι μαχούμενοι ἔχωρουν περὶ τε τῆς ἀλλοτρίας, οἰκείαν σχεῖν, καὶ τὴν οἰκείαν μὴ βλάψαι ἡσάωμενοι (*Thuc.* 6, 69 = περὶ τε τοῦ τὴν ἀλλοτρίαν οἰκείαν σχεῖν καὶ τὴν οἰκείαν μὴ βλάψαι ἡσάωμενοι. Literally: *both for the foreign land, to win it for themselves, as also not, by sustaining a defeat, to injure their own*).

[§ 154.] *were, as regards the* : Τὸ δὲ αὖ ξννοκεῖν τῷδ' ὅμοι τίς ἀν γνωτι; (*Soph. Trach.* 545.) Καὶ πῶς δή, ἔφη ὁ Σωκράτης, τὸ ἀρχικοῦ εἶναι ἀνθρώπων παιδεύεις αὐτούς; (*Xen. Econ.* 18, 4; the notion has already occurred in the context.) Τὸ προσταλαιπωρέν τῷδε δόξαντι καλῶς οὐδεὶς πρόθυμος ἦν (*Thuc.* 2, 53).

c) Further, the accusative of the infinitive stands with the prepositions, διά, *by means of*, ἐπί and πρός, *to* (of goal and object), εἰς and κατά, *in reference to*, παρά, *in comparison with*: Διὰ τὸ ξένος εἶναι οὐκ ἀν οἵτινες ἀδικηθῆναι; (*Xen. Mem.* 2, 1, 15.) Πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαίδευμαι (*Xen. Mem.* 1, 2, 1). Κύρος πάντων τῶν ἡλίκων διαφέρων ἐφαίνετο εἰς τὸ ταχὺ μανθάνειν ἄ δέοι (*Xen. Cyr.* 1, 3, 1).

Rem. On the infinitive preceded by τὸ μή in certain verbs and phrases, see § 156, R. 4.

§ 155. The *dative of the infinitive* may be governed by certain verbs and adjectives (as πιστεύω, ξουκα, ὅμοιος, ἐναντίος) and by the prepositions ἐν, ἐπί, and πρός (*besides, in addition to*); often it stands also as dative of the means, the cause, or the relation (*by means of, in consequence of, for*): Πιστεύω τῷ κοσμίῳς ζῆν (*Isocr. Antid.* 24). Ἐν τῷ πολίτην ποιεῖσθαι Χαρίδημον ταῦτα ἀμφότερα ἐνην (*Dem.* 23, 188; *each of these was involved*). Σωκράτης ἐθαυμάζετο ἐπὶ τῷ εὐθύμως ζῆν (*Xen. Mem.* 4, 8, 2). Οἱ ἐν τοῖς ὅπλοις μάχεσθαι διδάσκοντες τὴν τέχνην παραδίδοσι ἐπὶ τῷ δικαίως χρῆσθαι αὐτῇ πρὸς τὸν πολεμίους (*Pl. Gorg.* 456; *thereunto that they should —, = upon condition, or, on the understanding, that —*): Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν τὸν αἰχμαλώτους ἐκ τῶν ἰδίων ἐλυσάμην (*Dem.* 19, 229). Σωκράτης τῷ φανερὸς εἶναι καλὸς καὶ ἀγαθὸς ὡν ἐλπίζειν ἐποιεῖ τὸν συνδιατρίβοντας ἑαυτῷ, μιμουμένους ἕκεινον τοιούς δε γενήσεσθαι (*Xen. Mem.* 1, 2, 3). Αἱ καλῶς πολιτευόμεναι δημοκρατίαι προέχουσι τῷ δικαιότεραι εἶναι (*Dem.*).

§ 156. The *genitive of the infinitive* stands as an *objective genitive* with substantives, verbs, adjectives, and adverbs, and with the prepositions ἀνευ, ἀντί, διά, ἐξ, ἔνεκα, ὑπέρ, μετά, περί, πρό, and with several of the adverbs which are used as prepositions (ἐμποδών, ἔξω, μέχρι, πλήν, πόρρω, χωρίς), lastly, as definitive genitive (§ 49 a): Οἱ Ἀθηναῖοι ἡπείγοντο πρὸς τὸν ποταμὸν τοῦ πιεῖν ἐπιθυμίᾳ (*Thuc.* 7, 84). Τὸ εὗ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται (*Dem.* 1, 23). Πόνους τοῦ ζῆν ἡδέως ἡγεμόνας νομίζετε (*Xen. Cyr.* 1, 5, 12). Ἀγέθης τοῦ κατακούειν τινός (*Dem.* 1, 23). Ἐπιμελοῦμαι τοῦ ὡς φρονιμώτατος εἶναι (*Xen. Mem.* 1, 2, 55). Ἐπέσχομεν τοῦ δακρύειν (*Pl. Rhæd.* 117, *stopped from —*). Οἱ ἔμποροι τὰ πελάγη διαπερῶσιν ἔνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν (*Isocr. Dem.* 19). (*Ἄνευ τοῦ εὐφραίνειν, besides giving pleasure —, ἀντὶ τοῦ ἀποκρίνεσθαι, ἐκ τοῦ ταῦτα γνῶναι, in consequence of knowing this —, ὑπὲρ τοῦ μὴ ποιεῖν τὸ*

προσταττόμενον, for the sake of having no orders to execute —, μετὰ τοῦ προσοφλεῖν αἰσχύνην, along with the incurring a disgrace, so that one incurs a disgrace without —, [§ 156.] περὶ τοῦ τιμωρεῖσθαι Φίλιππον ἡ ἀρχὴ τοῦ πολέμου ἦν —, Φίλιππος ὅσα προλάβοι πρὸ τοῦ τοὺς ὄρκους ἀποδοῦναι, βεβαίως ἔξεν ἐνόμιζεν, *Dem.* 18, 26. — ἔξω εἶναι τοῦ κακῶς πάσχειν — &c.)

REM. 1. When a substantive with a verb (as subject with *էστιν*, *γίγνεται*, or as object with a transitive verb, or as case to a preposition with an intransitive or passive verb) forms a phrase which corresponds with, or in point of signification approximates to, one or other of the verbs mentioned in § 145, 146, it is followed, as a general rule, by a simple infinitive, see § 145, R. 1; moreover, σχολὴν διδόναι or ἀσχολίαν παρέχειν τινὶ ποιεῖν τι, ἀδειαν, ἐξουσίαν διδόναι, ἀσφάλειαν ποιεῖν, πρό-φασιν παρέχειν τινὶ ποιεῖν τι, &c.), and but rarely the genitive (παράδειγμα ἔσται τοῦ μὴ ὑμᾶς ἀδικεῖν, *Lys.* 27, 5, but shortly afterwards (§ 6) παράδειγμα ποιῆσετε τοῖς ἄλλοις δικαιοῖς εἶναι). The poets go still further in the use of the simple infinitive instead of the genitive : Φόβῳ δ', μὴ χρῆν, εἰσορᾶν καθήμεθα σιγῇ (*Eur. Iph.* T. 1342, from fear of seeing).

REM. 2. In some few verbs the usage is undecided between the simple infinitive by § 145 and the genitive of the infinitive, e.g. ἀμελῶ (ἡμέλησεν ἐρωτᾶν τὸ θέον and ἡμέληστα τοῦ ὁργίζεσθαι σοι). But with the rest of the verbs which in point of signification come under § 145 (ἐπιθυμῶ, μέμνημαι, ἐπιλανθάνομαι, πολλοῦ, μικροῦ δέω), the simple genitive is almost exclusively used. (Ἐπιμελῶμαι τοῦ εἶναι and ὅπως ᾖ, § 123.)

REM. 3. Especially note the interchangeable idiom with verbs denoting *to restrain, exclude, withdraw, deliver, and sometimes escape from* (ἐκφεύγειν), and with some kindred phrases (e.g. ἐν ἀδείᾳ, ἐν ἀσφαλεῖ εἶναι, especially ἐμποδών εἶναι). These take either the simple infinitive (by § 146) or its genitive; both, either in the affirmative form, or with μὴ prefixed, the idiom of the language being such, that the negative notion of the verb (e.g. *restrain = not allow*) is repeated with the infinitive; see *Negations*, § 210, with R. 1. a) "Αλλως πως πορίζεσθαι τὰ ἐπιτήδεα ἡ ὀνομάζεινος ὄρκοι ἥδη κατέχονται ημᾶς" (*Xen. An.* 3, 1, 20). Οὐδὲν ἐμποδὼν γενήσομαι λαβεῖν τὸ διδόμενον ὑπὸ τῆς πόλεως (*Isocr. Antid.* 152). — b) Αἰδὼς τοὺς νεωτέρους τῶν πρεσβυτέρων μὴ ἀπτεσθαι εἰρέει (*Pl. Rep.* 5, 465). 'Ο Αλκιβιάδης ἐμποδὼν ἦν αὐτοῖς μὴ τοῦ δήμου βεβαίως προεστάναι (*Thuc.* 6, 28). — c) Τοῦ δραπετεύειν δεσμοῖς οἱ δεσπόται τοὺς οἰκέτας ἔργονται (*Xen. An.* 2, 1, 16). Τὸ φευδόμενον φάνεσθαι τοῦ συγγνώμης τινὸς τυγχάνειν ἐμποδὼν μάλιστα ἀνθρώπως γίγνεται (*Xen. Cyr.* 3, 1, 9). — d) 'Ο ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι (*Xen. An.* 3, 5, 11). 'Εμποδὼν τι ἴγένετο τοῦ μὴ εὐθὺς τότε δικάσασθαι (*Dem.* 33, 25). 'Η πόλις μικρὸν ἀπέλιπε τοῦ μὴ ταῖς ἵσχαταις συμφορᾶς περιπεσεῖν (*Isocr. Antid.* 122). (Το the simple infinitive sometimes ὥστε is prefixed : Οι Ἀθηναῖοι τὸ πρῶτον ἀπείχοντο ὥστε μὴ ἐμβάλλειν τινί. *Thuc.* 1, 49.)¹

REM. 4. Verbs of *withholding, restraining*, occasionally in affirmative sentences take the accusative of the infinitive with μὴ (τὸ μὴ), so that the action hindered or forbore may be said to stand loosely in the sentence (almost = *so that — not*) : Οι Ἀθηναῖοι ἵππεῖς τὸν πλεῖστον ὅμιλον τῶν ψιλῶν ἔργον τὸ μὴ προεξόντας τῶν ὅπλων (= τοῦ στρατοπέδου) τὰ ἐγγὺς τῆς πόλεως κακουργεῖν (*Thuc.* 3, 1). Such

¹ Κωλύω, with its compounds, very rarely takes the genitive of the infin.

[§ 156.] an infinitive with *rò μή* is added even to verbs and phrases in themselves incapable of taking an infinitive, but which denote a *hindering* or *forbearing*, in order to assign an action forborene: Κίμωνα Ἀθηναῖον παρὰ τρεῖς ἀφέσαν ψῆφους τὸ μὴ θανάτῳ ζημιῶσαι (*Dem.* 23, 205; *acquitted him by three votes so as not to condemn him*). Lastly, the infinitive with *rò μή* and *rò μή oὐ* (to cancel the preceding negation, see *Negations*, § 211), is frequently put after a negation of a leading verb (or phrase) denoting to *withhold*, *hinder*, *forbear*, *omit* or *deny*, *prove that — not*, to denote the action which is not forborene, &c., even when the verb or the phrase is not capable of taking the infinitive or its accusative: Ἐμπειόντας θύτερον λόγουν, ὅτι λυστελέστερον ή ἀδικία τῆς δικαιοσύνης, οὐκ ἀπεισόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἔλθειν ἀπ' ἑκίνουν, δι πρότερον ἐσκοποῦμεν (*Pl. Rep.* 1, 354). Οὐδὲν τοὺς γέροντας ἐπειδένται η ἡλικία τὸ μῆ σύχι ἀγανακτεῖν τῷ παρούσῃ τύχῃ (*Pl. Crito*, 43). Τίς Μήδων η νέος η γέρων σοῦ ἀπειλεῖθη τὸ μῆ σοι ἀκολούθειν; (*Xen. Cyr.* 5, 1, 25; *so that he did not follow thee?*) Οὐδὲ ἄρνησίς ἐστιν αὐτοῖς τὸ μὴ ταῦθ' ὑπὲρ Φιλίππου πράττειν (*Dem.* 19, 163. *They cannot deny but that they act in Philip's interest*). Ό Ισμηνίας ἀπελογεῖτο μέν, οὐ μέντοι ἐπειθέ γε τὸ μῆ οὐ μεγαλοπράγμων τε καὶ κακοπράγμων εἶναι (*Xen. Hell.* 5, 2, 36).

REM. 5. On the genitive of the infinitive in the sense of *ἴνεκα*, see § 170 c. R.

§ Sometimes a notion is represented first by a demonstrative pronoun, especially *τοῦτο*
157. (αὐτὸ τοῦτο, with addition of an adjective, *τοῦτο μόνον*, sometimes of a substantive, *τοῦτο τὸ πάθος*), and then more closely defined by an infinitive [*epexegetical infin.*] as apposition to the pronoun, with or without the article, according as the latter would be required or not, if the infinitive were attached immediately to the governing word; the article, therefore, is almost always used where the pronoun is dative or genitive: Δεῖ καὶ τοῦτο προθυμηθῆναι σὸν χάριν, ἀποδεῖξαι, πῷ δυνατὸν ταῦτα γίγνεσθαι (*Pl. Rep.* 5, 472). (Ἐκέλευσα τοῦτο μόνον ὄραν πάντας τοὺς στρατιώτας, τῷ πρόσθεν ἔτεσθαι, *Xen. Cyr.* 2, 2, 8, referred to ἐκέλευσα.) Οσοι ἀνδράποδα πολλὰ κέκτηνται, τοῦτο γέ προεόμοιον ἔχουσι τοῖς τυράννοις, τὸ πολλῶν ἀρχῶν (*Pl. Rep.* 9, 578). Δοκεῖ μοι τούτῳ διαφέρειν ἀνὴρ τῶν ἀλλων ζώων, τῷ τιμῆς ὀρέγεσθαι (*Xen. Hier.* 7, 3). Τί τούτου μακαριώτερον τοῦ γῇ μιχθῆναι; (*Xen. Cyr.* 8, 7, 25.) (But Ἀρα τοῦδε ἐπιθυμεῖτε, ἐν τῷ αὐτῷ γενέσθαι τόπῳ; *Pl. Conv.* 192, after ἐπιθυμῶ γενέσθαι.) In the poets the article is sometimes omitted, contrary to the rule. (Τάδε ποιοῦντες δνοῖν ἀγαθοῖν οὐ στερήσομεν τὴν Σικελίαν, Ἀθηναίων τε ἀπαλλαγῆναι καὶ οἰκείου πολέμου, *Thuc.* 464.)

a) An adjective, participle, or substantive which, as predicate-noun or as apposition belongs to an infinitive with or without the article, stands in the accusative, when the infinitive is not referred by the governing verb (or phrase) to a definite grammatical subject: Κρείττον ἐστι σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς τἀρκοῦντα ἔχειν η μόνον διαιτάμενον ἐπικινδύνως πάντα κεκτῆσθαι (*Xen. Mem.* 2, 3, 2). Τὰ τοιαῦτα ἔξεστιν ἀριθμήσαντας η μετρήσαντας εἰδέναι (*Xen. Mem.* 1, 1, 9. *Such things as these one can get to know by counting or measuring them*).

§ b) If, on the other hand, the infinitive is referred to a definite substantive word in the sentence, as its subject, then the predicate-noun (393) or the apposition always conforms itself to the case of that word, if it be nominative or accusative, usually also if it be dative: but in the

[§ 158.]

last case the accusative also is used, especially of a (predicative) apposition, e. g. a participle (*ἔξεστιν ἡμῖν ἀπίεναι τὰ ὅπλα ἔχοντας*). After a genitive, the predicate with *εἶναι* or *γίγνεσθαι* usually stands in the genitive (after the genitive of a participle of a verb *declarandi* or *sentendi* always so), but an apposition appended to the infinitive stands in the accusative. 1) (Nominative) : 'Εψηφίσασθε ἔξελθεῖν. Βοηθήσοντες. Οὐδέν ἐστιν ὄντες, ὅτου πορράτερω ἐστὶν ἡ πόλις ἡμῶν ἢ τοῦ φθονερὰ δοκεῖν εἶναι (Dem. 20, 140). 'Αντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας (Thuc. 1, 69). Σκεπτέον, ὅπως μὴ Φίλιππος τὴν τοῦ φίλος τοῖς Ἐλλησιν εἶναι πίστιν λήψεται (Dem. 14, 7). Τιμόθεος τῷ θῆται τὴν εὔνοιαν τὴν τῶν ἀνθρώπων προσήγετο, νομίζων τοῦτο μεῖζον στρατήγημα εἶναι ἢ πολλάκις νικῆσαι μαχόμενος (Isocr. Antid. 122). The nominative referred to the leading verb, notwithstanding the intervening *τοῦτο μεῖζον στρατήγημα εἶναι*). — 2) (Dative) : Εὐδαίμοσιν ὑμῖν ἔξεστι γίγνεσθαι (Dem. 3, 23). Οὐκ ἐνδώσουμεν πρόφασιν οὐδενὶ κακῷ γενέσθαι (Thuc. 2, 87). Κῦρος ἀνεγέλασεν ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι (Xen. Cyr. 6, 1, 34). Συνέβη τῷ Χαροίᾳ ἐκπλεῖν μίαν ναῦν ἔχοντι (Dem. 23, 171). Τίμιόν ἐστι πᾶσιν ἀνθρώποις τὸ γενέσθαι πολίταις παρ' ὑμῖν (Dem. 23, 200). (Even without a dative expressly preceding, but with reference to a subject in the dative to be mentally supplied : Μεγάλων εὐεργεσιῶν οὐκ ἵσως ῥάδιον αἰτίω γενέσθαι, Dem. 20, 121.) — 3) (Accusative for dative) : Σοί, ὡς Ταναοξάρη, σατράπην εἶναι δίδωμι Μήδων τε καὶ Ἀστυρίων (Xen. Cyr. 8, 7, 11. Examples of this kind with the predicate to *εἶναι* in the accusative, are rare). 'Εξεστιν ὑμῖν, εἰ βούλεσθε, λαβόντας ὅπλα, οἴάπερ ἡμεῖς ἔχομεν, εἰς τὸν αὐτὸν ἐμβαίνειν κίνδυνον (Xen. Cyr. 2, 1, 15). Οὐ προσήκει ὑμῖν τῆς τῶν Θηβαίων πόλεως πλείω ποιήσασθαι λόγον ἢ τῶν συνθηκῶν, ἐνθυμουμένους, ὡς οὐ τοὺς κινδύνους, ἀλλὰ τὰς ἀδοξίας φοβεῖσθαι πάτριον ὑμῖν ἐστιν (Isocr. Plat. 39). (Ανάγκη μοι ἡν δυοῖν θάτερον ἐλέσθαι, η μὴ βονληθέντι κατειπεῖν τοὺς ταῦτα ποιήσαντας καὶ περὶ ἴμοῦ καὶ περὶ τοῦ πατρὸς δρῆσθεῖν, η κατειπόντι τὰ γεγενημένα αὐτὸν μὲν ἀφεθέντα μὴ τεθνάναι, τοῦ δὲ πατρὸς μὴ φονέα γενέσθαι, Andoc. 2, 7.) — 4) (Genitive) : Ἡλθον ἐπὶ τινα τῶν δικούντων σοφῶν εἶναι (Pl. Apol. 22; ibid. 41 : τῶν φασκόντων δικαστῶν εἶναι).¹ 'Εδέοντο Κύρου ὡς προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι (Xen. Hell. 1, 5, 2). — 5) (Accusative after genitive) : 'Εδέοντό μοι προστάτην γενέσθαι (Xen. Cyr. 7, 2, 23). Δέομαι ὑμῶν καταψηφίσασθαι Θεομυῆστου, ἐνθυμουμένους, ὃσος μοι ὁ ἄγων ἐστιν (Lys. 10, 31).

The accusative with the infinitive is used to express a proposition as the object or subject of another proposition. The accus. with inf. stands 159.

¹ Τῶν δικούντων τι εἶναι (Pl. Gorg. 472; εἶναι τι, a phrase not admitting of grammatical change, as ἀνδρὶ οἰομένῳ τι εἶναι, Pl. Menex. 247).

[§ 159.] (primarily) after verbs and phrases denoting an utterance (say, deny, answer, relate, narrate, concede, assert, declare, judge, &c.) or opinion (think, assume, make to believe, hope; *verba declarandi et sentiendi*). The verbs of utterance sometimes take an object-sentence with ὅτι or ὡς, the verbs of opinion sometimes one with ὡς. Τὸν καλὸν κἀγαθόν ἄνδρα εὐδαιμονά εἶναι φημι (*Pl. Gorg.* 470). Ὁμολογῶ σὸν τὸ εὑρημα εἶναι. Ὑπέσχουν βοηθειαν μοι ἥξειν. Τί ποτε λέγουσιν οἱ κινεῖσθαι τὰ πάντα ἀποφαινόμενοι; (*Pl. Theat.* 168.) Οἱ ἄνθρωποι ὑπολαμβάνουσι, τοὺς θεοὺς διὰ τῶν ὀρνίθων τὰ συμφέροντα σημαίνειν (*Xen. Mem.* 1, 1, 3). Ἀκούω καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι (*Xen. An.* 2, 5, 13). Πέπιεσθε ἀδικίαν δικαιοσύνης ἀμεινον εἶναι (*Pl. Rep.* 2, 368). Ἐλπὶς πάντα καλῶς ἔξειν.

REM. 1. Of the verbs *to know, perceive, see, show, remember*, which take a participle or a sentence with ὅτι or ὡς, and of the verbs *to hear, learn*, which take a participle, an accus. with inf. or ὅτι, see *Participles*, § 178, a. with R. 6.

REM. 2. Μετατίθεμαι, εὐδαιμονεστέρον εἶναι τὸν κοσμίον τῶν ἀκολάστων (*Pl. Gorg.* 498), I change my opinion, AND ASSUME. Ἐλέγχω, refute, AND PROVE. So the acc. with inf. often to a sense indirectly contained in the verb. (Κατεφρόνονν οἱ Λακεδαιμόνιοι, διὰ τὰς ἐμπροσθεν τύχας, μηδὲν ἀν ἐπιχειρῆσαι σφισιν, *Xen. Hell.* 4, 5, 12; despised the enemy, AND THOUGHT that nobody would —.)

REM. 3. Whether, in any given case, the acc. with inf. shall be used, or a sentence with ὅτι, or one with ὡς, is, for the most part, optional with the writer, and depends on his view of what is required for perspicuity and suitableness in reference to the structure of the dependent sentence as a whole, and of the period. It may be remarked, however, with respect to the difference of these three constructions, that affirmative *verba declarandi* (put simply, without secondary meaning) almost always take the acc. with inf. or ὅτι: but that ὡς is put, when the thing said is marked as an uncertain or untrue assertion, pretext, or evasion, therefore also after a negated verb (οὐ λέγω, ὡς οὐ —, or, if the thing uttered itself is negative, οὐ λέγω, ὡς οὐ). After *verba sentiendi*, only ὡς, not ὅτι, is used, and in this also there is apt to be involved the secondary notion of a false opinion (*πειθώ, ὡς —, seek to persuade that —*). Παρέζονται νόμοι οὐδὲν προσέχοντα τῷ γραφῷ καὶ λέξοισιν, ὡς εἰσὶ τῷ πολεῖ δύο νόμοι κείμενοι περὶ τῶν κηρυγμάτων (*Aesch.* 3, 35. Often τοῦτο ἔρει, ἐκεῖνον ἔρει τὸν λόγον, ὡς —). Τισαφέρνης δαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβούλειοι αὐτῷ (*Xen. An.* 1, 1, 3). Οὐ μὲν δὴ οὐδὲ τοῦτ' ἀν τις εἴποι, ὡς τὸν κακούργονς καὶ ἀδίκοντα Κύρος εἴα καταγελᾶν (*Xen. An.* 1, 9, 13). Οὐ τοῦτο λέγω, ὡς οὐ δεῖ εἶναι ἐπὶ τοὺς πολεμίους (*Xen. Cyr.* 5, 4, 20). Ἐχομένη τι παρὰ ταῦτα λέγειν, ὡς οὐχ οὕτως ἔχει; (*Pl. Phæd.* 80.) — Νομίζοντο οἱ ἐκείνη ἄνθρωποι, ὡς "Ηφαιστος χαλκεύει (*Thuc.* 3, 88). Οἱ σοφισταὶ πειρῶνται πείθειν τοὺς νεωτέρους, ὡς, ἢν αὐτοῖς πλησιάζωσιν, ἢ πρακτέον ἐστίν, εἰσονται (*Ioscr. Sophist.* 3). ("Εγνωσαν οἱ Μαντινεῖς ὡς, εἰ μὴ ἀποκριώσονται τοὺς μισθοφόρους, ὅτι πολλοὶ σφῶν κατακοντισθήσονται, *Xen. Hell.* 6, 5, 13.) For ὡς after a negated verb of utterance or opinion πῶς is sometimes used: Οὐδὲ γε, ὅπως ἄφρων ἐσται η ψυχή, ἐπειδάν τοῦ ἄφρονος σώματος δίχα γένηται, οὐδὲ τοῦτο πέπεισμαι (*Xen. Cyr.* 8, 7, 20). "Οπως οὐ πάντων τούτων ἐπιμελητέον, ὦ Ιέρων, οὐ λέγω (*Xen. Hier.* 9, 1). Διότι

for ὅτι, *that*, is rare in the older writers (usually, *because*), in later writers not infrequent. (The poetical οὕνεκα, θόθούνεκα, *because*, sometimes also for ὅτι, *that*). [§ 159.]

REM. 4. Sometimes a report of a view or speech, begun with ὅτι or ως, is continued in the accusative (nominative) with the infinitive, or vice versa: Οἱ Λακεδαιμόνιοι εἶπον, ὅτι σφίσι μὲν δοκοῦεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ἔνυμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν (*Thuc.* 1, 87). Ἀνυτος ἔλεγεν, ὅτι οὐχ οὕτω διακέοιντο (were not in such a condition) ὥστε τιμωρεῖσθαι τινας τῶν ἔχθρων, ἀλλὰ γῦν μὲν δεῖν αὐτὸν ἡσυχίαν ἔχειν, εἰ δὲ οἰκαδε κατέλθοιεν, τότε καὶ τιμωρήσοιντο τοὺς ἀδικοῦντας (*Lys.* 13, 78). By a negligence (anacoluthia) it may even happen, that one and the same sentence begins with ὅτι or ως, and then, commonly after a parenthetic sentence, is continued in the acc. with inf.: Δέγεις σύ, ως πάτερ, ως ἐμοὶ δοκεῖ, ὅτι, ὡς περ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι (*Xen. Cyr.* 1, 6, 18). (Conversely a sentence begun in acc. with inf. passes into a dependent interrogation: Τοὺς μέντοις Ἐλληνας τοὺς ἐν τῷ Ἀσίᾳ οἰκοῦντας, οὐδὲν πω σαφῶς λέγεται, εἰ ἔπονται. *Xen. Cyr.* 2, 1, 5.)

If the subject in the infinitive clause is the same as that of the governing verb, as a general rule only a simple infinitive follows, 160. referred to the leading subject (nominative with infinitive, cf. § 147); (401, R. 2) but the accusative with infinitive also occurs, sometimes with a view to give prominence to the subject of the infinitive as opposed to others: Όμολογῶ ἀδικεῖν. Νομίζω οὐδὲν χείρων εἶναι τῶν ἄλλων. Ἔξαρνός ἐστιν δὲ ἀνθρωπος μηδὲ ἰδεῖν με πώποτε (*Arist. Pl.* 241 = ἀρνεῖται). Πιστεύω διαλύσειν τὴν διαβολήν (*Thuc.* 1, 101). Σωκράτης, ἔφη δὲ κατήγορος, τοὺς πατέρας προπηλακίζειν διδάσκει, πείθω τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων (*Xen. Mem.* 1, 2, 49; *persuading them that he makes them —*). Τιμόθεος τὰς χιλίας δραχμὰς ἴδιᾳ ἔφη δανεῖσαι τὸν πατέρα Ἀντιμάχῳ καὶ οὐκ αὐτὸς λαβεῖν (*Dem.* 49, 44). Κλέων οὐκ ἔφη αὐτὸς ἀλλ᾽ ἐκεῖνον (*Nikian*) στρατηγεῖν (*Thuc.* 4, 28). — Οἶμαι ἐμὲ παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθήσεσθαι (*Pl. Conv.* 175). (*Aitiae* ἔχω μισθόμος εἶναι, *Pl. Rep.* 8, 566. "Υποφίαν παρέξουσι μηδέτεροι εἶναι πατέρες, *Pl. Menex.* 247. "Υποπτος εἴ φυγεῖν.)

REM. When φημί, ἡγοῦμαι, οἶμαι ought to be followed by χρῆναι, δεῖν (δίκαιον εἶναι), and an accus. with inf. with the subject of the leading verb, sometimes the ἡγοῦμαι, χρῆναι, &c. is considered as one verb followed by a simple infinitive (nominative), especially οἶμαι δεῖν, I think I must, think it is necessary for me, to be, &c.: Ἀλκιβιάδης ιθριστῆς φέτο δεῖν εἶναι (*Dem.* 21, 148).¹

When a verb of utterance or opinion should be put impersonally in the passive, and followed by an accusative with infinitive, the personal expression in the nominative with infinitive is frequently used [as (400) often in English]; but the impersonal form also occurs: Φῦναι δὲ

¹ Γύλιππος κίρυκα προπέμπει τοῖς Ἀθηναίοις λέγοντα (= λέγειν κελεύων), εἰ βούλονται ἐξείναι ἐκ τῆς Σικελίας πέντε ἡμερῶν, ἔτοιμος εἶναι σπενδεσθαι (*Thuc.* 5, 8).

[§ 161.] Κῦρος λέγεται καὶ φέρεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων εἶδος μὲν κάλιστος, ψυχὴν δὲ φιλανθρωπότατος (*Xen. Cyr.* 1, 2, 1). ‘Ομολόγηται δὲ ιατρὸς σωμάτων εἶναι ἄρχων (*Pl. Rep.* 1, 342; *it is confessed that —, or, a physician is confessed to be —*). Ἄχιλλεὺς Ὁμήρῳ πεποίηται (*Achilles is represented by Homer to have —*) Πατρόβλωφ ἀποθανόντι ἐκπρεπέστατα τιμωρῆσαι (*Xen. Conv.* 8, 31). Τοῦ ὑπὸ σου κριθέντος χαλεπώτατα ζῆν χαλεπώτερον ἔτι ζῆ ὁ τύραννος (*Pl. Rep.* 9, 579). — Λέγεται, Ἄλκιβιάδην, πρὶν εἴκοσιν ἐτῶν εἶναι, Περικλεῖ τοιάδε διαλεχθῆναι περὶ νόμων (*Xen. Mem.* 1, 2, 40). Ὁμολογεῖται, τοὺς ἀπὸ Διὸς εὐγενεστάτους τῶν ἥμιθέων εἶναι (*Iosocr. Evag.* 13). (Ἔγγειται ἡ μάχη ἰσχυρὰ γεγονέναι καὶ ἐν αὐτῇ πολλοὺς τεθνάναι, *Pl. Charm.* 153.)

REM. The verb δοκῶ (*videor*) is usually put personally, of the person or thing of which something is supposed: εὐ λέγειν μοι δοκεῖτε (even ἀπέπλευσαν, ὡς τοῖς πλείστοις ἔδόκουν, δρυγισθέντες, *Xen. An.* 1, 4, 7, == ὡς τ. π. ἔδόκει); δοκῶ μοι and simply δοκῶ, *I seem to myself to —, it seems to me that I —, I think that I —*, e.g. ἔδοξα ἀκοῦσαι ὄνομα αὐτῷ εἶναι Ἀγάθωνα (*Pl. Prot.* 315); with the infinitive of the future (of the aorist with ἀν), *I believe I shall — I will*; δοκῶ μοι κατακείσεσθαι. Δοκεῖ μοι (*tunc*) impersonally with an accus. c. *infin.* is unusual, except in a clause subsequently annexed: Ἐδόκει Ξενοφῶντι, βροντῆς γενομένης, σκηπτὸς πεσεῖν εἰς τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν (*Xen. An.* 3, 1, 11). (Different from this is δοκεῖ, *it is decreed that something shall be*, § 164.) Δοκῶ is also used in the sense *I believe, I think*. Δοκεῖς ἀνὴρ λογοτάξης ἡ κλέπτας πρᾶξαι ἀν τι δύνασθαι, εἰς ἀδικοῦν ἀλλήλους; (*Pl. Rep.* 1, 351.) Τῷ πατρὶ, δοκῶ, Πυριλάμπης ὄνομα ἦν (*Pl. Parm.* 126). (Καὶ τούτους τί δοκεῖτε; *Xen. An.* 5, 7, 26. *Quid hos putatis?* Lat. Gr. § 395, R. 7, fin.)

§ 162. When the word which is the subject of the infinitive is itself governed, as dative or genitive, by the verb of utterance or opinion, the *infin.* attaches itself immediately to this case (without a separate subject in the accusative): Πιστεύω σοι ποιήσειν, *I trust thee that thou wilt do* (and thence οὐ σοι πάντι πιστεύω ἰκανῷ εἶναι, *Pl. Euthyd.* 296, as πιστεύω τάδε ἀληθῆ εἶναι). Οὐδενὶ ἀνθρώπῳ ὑφίειμην ἀνὴρ ἔμοι βεβιωκέναι (*Xen. Mem.* 4, 8, 6). Κτησικλέοντος δὲ δῆμος ἄπας κατεχειροτόνησεν ἀδικεῖν (*Dem.* 21, 180). Κατεγνωκα ἐμαυτῷ μή ποτ’ ἀν δυνατὸς γενέσθαι τοὺς ἄνδρας ἰκανῶς ἐγκωμάσαι (*Pl. Tim.* 19. Δυνατός τοι the subject of the principal verb, § 158 b). (Passively, by § 56, R. 2: Κατεγνώσθην ἀδικεῖν, *Xen. Hell.* 1, 7, 20.) (Αἰτιῶμαι τινα κλέπτην εἶναι. Ἡτιάθη Ἀδείμαντος προδοῦναι τὰς ναῦς, *Xen. Hell.* 2, 1, 32.)

§ 163. a) Besides the accus. (or nom.) with *inf.* immediately dependent on a leading verb, the continuation of the utterance or opinion may be carried on in the same form, so that the verb is to be supposed repeated: Δνοῦν χρησίμουν οὐ διαμαρτήσεσθαι τὴν πόλιν ἡγούμενην πλευσάντων ἡμῶν (τῶν πρεσβέων πρὸς Φιλιππον). ἢ γάρ Φιλιππον, δὲ μὲν εἰλήφει τῆς πόλεως, ἀποδώσειν, τῶν δὲ λοιπῶν ἀφέξεσθαι, ἢ, μή ποιοῦντος ταῦτα, ἀπαγγελεῖν ἡμᾶς εὐθέως δεῦρο, ὡςθ’ ἐν ἐκείνοις τοῖς πόρῳ τὴν ἀπιστίαν ἴδοντας ὑμᾶς περὶ τῶνδε τῶν ἐγγὺς οὐ προήσεσθαι μή προλαβόντος δὲ ἐκείνον ταῦτα μηδὲ ὑμῶν ἔξαπατηθέντων, ἐν ἀσφαλείᾳ τὰ πράγματα ὑμῶν ἔστεθαι (*Dem.* 19, 151). Ἐμοὶ δοκοῦσιν οἱ ἀνθρώποι παντάπαι τὴν τοῦ ἔρωτος δύναμιν οὐκ ὕσθιθοισι ἐπεὶ αἰσθανόμενοι γε μέγιστ’ ἀν αὐτοῦ ἵερά κατασκεύασαι καὶ βωμοὺς καὶ θυσίας ἀν ποιεῖν μεγίστας (*Pl. Conv.* 189). (For a longer narration continued in this way, see *Xen. Cyr.* 1, 3, 4 ff. Plato de Rep. x. p. 614 n. ff.; a speech and argument, *Thucyd.* vi. 49.)

REM. It is not usual, however, in Greek, in the same degree as in Latin, to report an entire speech (except it be pure narrative) in such a continued acc. with inf. Often ἐπειν, ἔφη, ἤρετο, &c. is repeated, or there is a sudden transition to the *oratio recta* in the proper person of the speaker. See *Connexion of Sentences*, § 192 b.

b) An acc. (nom.) with inf. sometimes stands without an express verb of utterance or opinion, when this is intimated in some other way : Ἀγις τὸν πρέσβεις ἐς Δακεδαιμονίαν ἐκέλευσεν ἵναν οὐ γάρ ἐναι κύριος αὐτός (*Xen. Hell.* 2, 2, 12). Σωκράτης ἴθαύμαζεν, εἰ μὴ φανερὸν τοῖς φιλοσόφοις ἐστίν, ὅτι τὰ μετώπα οὐ δύνατόν ἔστιν ἀνθρώποις εὑρεῖν ἐπεὶ καὶ τὸν μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις (*Xen. Mem.* 1, 1, 18). Οὐ Ἀγις παραγέτειτο (τὸν Δακεδαιμονίον) μὴ ζημιῶσαι αὐτόν ἔργῳ γάρ ἀγαθῷ ρύσεσθαι τὰς αἵριας στρατευσάμενος (*Thuc.* 5, 63).

Further : the acc. with inf. is put a) with verbs and phrases denoting a *will* (command, prayer, wish, resolve, agreement, taking measures for) that something *shall* (may) take place (which *shall* is not expressed, but is involved in the construction), or a *permission* and a *prohibition* that something should, or should not, take place (verbs of willing) ; b) with verbs and phrases denoting to *effect* and *cause* that something be, or be not, done (verbs of effecting) (e. g. διαπράττομαι, κατεργάζομαι, ποιῶ, also διαμάχομαι, contend for it, that ; κατασκευάζω, σπουδάζω, earnestly endeavour that ; more specially ὠνοῦμαι, purchase to myself that, αἴτιός είμι, &c.), and to *wait for* ; c) with συμβαίνει, συμπίπτει, it happens. When with these verbs of will and of effect the leading verb and the infinitive have the same subject, a simple infinitive is put (§ 145 and 147) : Πάντας ταῦτα εἰδέναι βούλομαι. Εὔχοντο Ξενίαν καὶ Πασίωνα ὡς δολίους ὄντας ληφθῆναι (*Xen. An.* 1, 4, 7). Ἐδοξε, πλεῖν¹ τὸν Ἀλκιβιάδην (*Thuc.* 6, 29). Ἐγραψα (*I moved that* —, also εἶπον, γνώμην εἶπον, ψήφισμα ἐγένετο, &c.), ἀποπλεῖν¹ τὴν ταχίστην τοὺς πρέσβεις (*Dem.* 18, 25). Οἱ ἄρχοντες οἱ ἐν τῷ Κεφαλληνίᾳ ἔγνωσαν Ἀθήναζε τὴν ναῦν καταπλεῖν (*Dem.* 32, 9 ; settled for the ship to sail —). Ἐκ τούτου ἀνιστάμενοι πάντες ἐλεγον, τοὺς ἀνομίας ἀρξαντας δοῦναι δίκην (*Xen. An.* 5, 7, 34). Ξύγκεται κρατεῖν βασιλέα τῶν πόλεων, ὃν ποτε οἱ πρόγονοι ἥρχον (*Thuc.* 8, 52 ; it is settled that —). Νόμον θησόμεθα, μηδενὶ ἔξειναι ἄρχειν, δε ἀν μὴ στρατεύσονται. Ἀστράγης ἀπηγόρευε μηδένα βάλλειν, πρὶν Κύρος ἐμπλησθεῖ θηρῶν (*Xen. Cyr.* 1, 4, 14). Ἐγίγνοντο σπουδαῖ τοιαίδε Δακεδαιμονίος μὲν τὰς ναῦς τὰς ἐν τῷ Δακωνικῷ πάσας, ὅσαι ἦσαν μακραί, παραδοῦναι κομίσαντας ἐς Πύλον Ἀθηναῖος καὶ ὅπλα μὴ ἐπιφέρειν τῷ τειχίσματι. Ἀθηναῖος δὲ τοῖς ἐν τῷ νήσῳ ἀνδράσι στον ἑαν τοὺς ἐν τῷ ἡπείρῳ Δακεδαιμονίον ἐκπέμπειν τακτόν κ.τ.λ. (*Thuc.* 4, 16.)²— Εἴ τινα τῶν γνωρίμων βούλοιο κατεργάζεσθαι καλεῖν σε ἐπὶ δεῖπνον, τί ἀν ποιοίης ; (*Xen. Mem.* 2, 3, 11.) Τισαφέρυνης ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως, δοθῆναι αὐτῷ σώζειν τοὺς Ἑλληνας

[¹ The *infin. present* is common, as in Lat., after verbs of ordering, decreeing, &c.]

² Δοκοῦντος τοῦ Θιμβρωνος οὐδὲν ποιεῖν, πέμπουσιν οἱ ἔφοροι, ἀπολιθόντα Λάρισσαν στρατεύεσθαι ἐπὶ Καριαν (*Xen. Hell.* 3, 1, 8, send him orders to —).

[§ 164.] (*Xen. An.* 2, 3, 25). Ὡνοῦνται αἱ πόλεις, μὴ ἀδικεῖσθαι τοὺς παρ' αὐτῶν ἐκπλέοντας ἐμπόρους (*Dem.* 8, 25). Ἐγὼ αἴτιος, μὴ καλῶς σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἡρόμην (*Pl. Lach.* 191). Φορμίων φυλακὴν εἶχε (ἐφύλαττε), μήτ' ἐκπλεῖν ἐκ Κορινθίου μηδὲνα μήτ' εἰστελεῖν (*Thuc.* 2, 69). Οὐ περιμενοῦμεν (ἀναμενοῦμεν) ἄλλους ήμᾶς διολέσσαι (*Pl. Rep.* 2, 375). Συνέβη τοὺς Ἀθηναίους θορυβηθῆναι (*Thuc.* 5, 10). (Rarely, and for the sake of an antithesis, the acc. with inf. instead of the simple infinitive: Βούλοιμην ἀνέμε τε τυχεῖν ὃν βούλομαι, τοῦτον τε παθεῖν ὃν ἀξέσθετιν, *Dem.* 24, 8.)

REM. 1. After the verbs under *b* and *c*, the acc. with inf. sometimes takes ὥστε (so to arrange that —), rarely those under *a* (cf. § 145, R. 3). Πειράσομαι ποιῆσαι, ὥστε σε νομίζειν καλῶς βεβούλευσθαι (*Xen. Cyr.* 3, 2, 29). Ἐγὼ κανὴ τῆς ψυχῆς πραιάμην ὥστε μήποτε λατρεῦσαι τὴν γυναικα (*Xen. Cyr.* 3, 1, 36). Ἡ οἵη ψηφίσασθαι ἀν τὸ πλῆθος συνελθὸν ὥστε τοὺς κρατίστους καὶ τιμαῖς καὶ δώροις πλεονεκτεῖν; (*Xen. Cyr.* 2, 2, 20.) Συνέβη εὐθὺς μετὰ τὴν ἐν Ἀμφιπόλει μάχην ὥστε πολέμου μηδὲν ἔτι ἄγανθαι μηδετέρους (*Thuc.* 5, 14). (Διαπράττομαι ὥστε μὴ κολάζεσθαι, *Pl. Gorg.* 478.)

REM. 2. The verbs which denote endeavour (to effect), take an object-sentence with ὅπως, e. g. *κατασκευάζω*, *διασπονδάζω* (§ 123). With ἵπιμελεῖσθαι, μηχανᾶσθαι the acc. with inf. is rare.

REM. 3. Sometimes the subject-matter of an agreement, resolution, stipulation, &c. is expressed by the simple infinitive, as the subject is easily seen from the context: Ἡσαν αἱ συγγραφαὶ, ὥσπερ εἰώθασιν ἀπασα, σωθεῖσης τῆς νεῶς ἀποδοῦναι τὰ χρήματα (*Dem.* 32, 5; were to this effect, that one should pay). In some cases the construction may be either acc. with inf., or a dative with simple inf. by § 146. Προστάττω τινὶ ποιεῖν (order a person to do) and τινὰ ποιεῖν (that some one should do). Χαίρειν λέγω τινὶ and τινά. Ἄνυτος Ἀγοράπτῳ αἴτιος ἐγένετο μὴ ἀποθανεῖν (*Lys.* 18, 82). Τοῦ μὴ λαβεῖν Ἀμφίτολι πάντων οὗτος αἰτιώτατος ἐστιν (*Dem.* 23, 152; viz. ὑμῖν). (Also αἴτιος τοῦ τι γίγνεσθαι, § 170 c.) Οἱ περὶ τὸν Χάροπον, συνθέμενοι τοῖς Ἀρκάσιν ἐπιβοηθεῖν, καταλαμβάνουσι τὴν ἀκρόπολιν (*Xen. Hell.* 7, 4, 15; having agreed with the Arcadians that these should come and help them).

§ 165. a) The accusative with infinitive stands as the object of a mental judgement expressed impersonally (καλόν ἐστι, χρή, &c.). Καλὸν ἀδελφοὺς ἄλλήλοις ἐπικουρεῖν. Περὶ πολλοῦ ποιητέον, μηδεμίαν πρόφασιν δοθῆναι τοῖς διαβάλλονσιν. Σωτηρίᾳ ἄλλη οὐδεμία ἦν, ἢ πυθέσθαι Ἀθηναίους πάντα τὰ πραχθέντα (*Andoc.* 1, 58). (Τις μηχανῇ μὴ οὐχὶ πάντα καταγαλωθῆναι εἰς τὸ τεθνάναι; *Pl. Phæd.* 72 = ἀδύνατον.) Προσήκει μοι ποιεῖν and ἔμε π. Rarely ἔξεστι με ποιεῖν.

REM. The adjective δίκαιος is usually (instead of the impersonal form δίκαιόν ἐστι followed by acc. with inf.) put personally, of the person who is bound (entitled) to do something, with infinitive added: Καὶ σὺ ἡμῖν δίκαιος (δίκαιότατος) εἶ ἀντιχαρίζεσθαι (*Xen. Cyr.* 4, 1, 20). Πολλῷ μείόνων ἔτι δωρεῶν δίκαιος εἰμι τυγχάνειν (*Dem.* 18, 53). (Similarly: Ἡν συνιδεῖν τῷ προσέκοντι τὸν νοῦν ἡ βασιλέως ἀρχὴ τοῖς μήκεσι τῶν ὁδῶν καὶ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενῆς οὐσα, *Xen. An.* 1, 5, 9 = Ἡν συνιδεῖν τὴν ἀρχὴν — οὐσαν.) So sometimes a participle expressing something that is becoming, befitting, or a duty, stands personally with the infinitive, instead of impersonally: Λόγος προσήκων ῥηθῆναι (*Pl. Pol.* 283) = δν

προεῖκει ὁ. Τὰ ἡμῖν ἐξ ἀρχῆς παραγγελθέντα (προεταχθέντα) διελθεῖν (*Pl. Tim.* [§ 90] = ἡμῖν παρηγγέλθη). 165.]

b) An acc. with inf. is sometimes put as an apposition to a demonstrative pronoun (*τοῦτο, τόδε*, sometimes to a pronoun with a substantive), to denote a conceived relation of which something is predicated: Τὸ δίκαιον τοῦτ' ἔστι, πλέον ἔχειν τοὺς ἀρχοντας τῶν ἀρχομένων (*Pl. Gorg.* 491). Οὐδενὶ πώποτε δεδώκατε τὴν δωρεάν ταύτην, ἔξειναι τὸν ἰδίους ἑχθροὺς ὑβρίζειν, ὅποτ' ἀν βούληται (*Dem.* 21, 170).

a) The accusative with infinitive stands with ὥστε, *so that*, to denote the way and manner (the degree) and the consequence of what is predicated in the principal sentence, when the clause with ὥστε contains a mere mental representation which is not put by the speaker as actual. (Where the subject remains unchanged, the simple infinitive is used.) If the proposition with ὥστε is put as actual, then partly the indicative (or potential optative) is used, especially almost always, with narrative statements in the aorist: partly the infinitive, whereby the sentence coalesces more with the leading sentence, and has less prominence in itself (*as to c. inf.*, but often, *so that*). Where ὥστε expresses merely a consequence or inference (*so that consequently, therefore*), but not the way and manner, or the degree (so that *οὕτως* or *τοσοῦτον* could not precede), the infinitive is rarely used: Πολλὰς ἐλπίδας ἔχω ἀρκούντως ἐρεῖν, ὥστ' ὑμᾶς μὴ ἀπολειφθῆναι τῶν πραγμάτων (*Dem.* 27, 2; *so that you shall not be left in ignorance of the state of affairs*). Οὕτω οἱ καιροὶ παρεληλύθασιν, ὥστ' ἥδη μάτην εἶναι τὸ μεμνῆσθαι περὶ τούτων (*Isochr.*; *so that it should be in vain —*): Καὶ λόγων καὶ βουλευμάτων κοινωνὸν ἄν σε οἱ πολέμιοι ποιοῖντο διὰ τὸ πιστεύειν, ὥστε μηδὲ ἔν σε λεληθέναι, ὃν βουλόμεθα εἰδένειν (*Xen. Cyr.* 6, 1, 40). Οὕτω ἀτόπους τινὰς ἐν τῷ πόλει καὶ δυνχερεῖς ἀνθρώπους Αἰσχίνης ἐλεγεν εἶναι, ὥστε οὐκ αἰσχύνεσθαι λοιδορούμένους Φλίππῳ (*Dem.* 19, 308). In the *oratio recta* it might be *οὕτως* — εἰσίν, ὥστε οὐκ αἰσχύνονται, or ὥστε μὴ αἰσχύνεσθαι¹). Οἱ Δακεδαμίνοι εἰς τοῦτο ἀπληστίας ἥλθον, ὥστε οὐκ ἔξηρεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχήν (*Isochr. Panath.* 103). Οὕτως ἡμῖν ταῦτα τάγαθά παντὸς ἄξια εἶναι δοκεῖ, ὥστε τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν (*Xen. Mem.* 2, 2, 3). Ξέρξης τῆς πεζῆς στρατιᾶς οὕτως ἀπειρον τὸ πλῆθος ἥγεν, ὥστε καὶ τὰ ἔθνη τὰ μετ' αὐτοῦ ἀκολουθήσαντα πολὺ ἄν ἔργον εἴη καταλέξαι (*Lys.* 2, 27). Καὶ λήθη καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος κακεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν (*Xen. Mem.* 3, 12, 6). ‘Η τῶν Ἀθηναίων πόλις ἐμπόριον ἐν μέσῳ τῆς Ἑλλάδος τὸν Πειραιᾶ κατεσκευάσατο τοσαύτην ἔχον ὑπερβολήν, ὥσθ', ἂ παρὰ τῶν ἄλλων ἐν παρ' ἐκάστων χαλεπόν ἔστι λαβεῖν, ταῦθ' ἀπαντα παρ' αὐτῆς ῥάδιον εἶναι πορίσασθαι (*Isochr. Paneg.* 42). Εἰς τὴν ὑστεραίαν

¹ [It might be ὥστε οὐκ αἰσχ. (taken as the opp. of αἰσχύνεσθαι) in *orat. rect.* — ED.]

[§ 166.] οὐχ ἡκεν δὲ Τισσαφέροντς· ὥσθ' οἱ "Ελληνες ἐφρόντιζον (Xen. An. 2, 3, 24). "Ωςτε (*in consequence of the foregoing explanations*) ξὺν τῷ πρώτῳ πολέμῳ τῷ δεκαετεῖ καὶ τῷ μετ' αὐτὸν ὑπόπτῳ ἀνακωχῇ καὶ τῷ ὕστερον ἐξ αὐτῆς πολέμῳ εὐρήσῃ τις τοσαῦτα ἔτη (Thuc. 5, 26). (Συντέτακται καὶ συνακολούθει τοῖς μὲν πλούτοις καὶ δυναστείαις ἄνοιᾳ καὶ ἀκολασίᾳ, ταῖς δὲ ἐνδείαις καὶ ταῖς ταπεινότησι σωφροσύνῃ καὶ μετριότησι" ὥστε χαλεπὸν εἶναι διαγνῶναι, πότεραν ἂν τις δέξαιτο τῶν μερίδων τούτων τοῖς παισὶ τοῖς αὐτοῦ καταλιπεῖν, Isocr. Areop. 5.)

REM. Even after a condition, or after a question equivalent to a negative (where therefore the consequence is not a fact), ὥστε may stand with the *modus finitus*, if the condition or the question essentially concerns the proposition with ὥστε: Οὕτως ἀγνωμόνων ἔχετε, ὁ ἀνδρες Ἀθηναῖοι, ὥστε, δι' ὃν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; (Dem. 2, 26¹.)

b) Likewise ὥστε before the accusative with infinitive, or, if the subject be the same, the simple infinitive, denotes a fixed condition (*so that something shall happen, under the condition that*), or the price and reward (*so that in return*), sometimes altogether the object and the means (*so that something may*). Just so the acc. with inf. (or simple inf.) with ἐφ' ὧ, ἐφ' ὧ τε, *on condition that*: Οἱ Μιτυληναῖοι δομολογίαν ποιοῦνται πρὸς Πάχητα, ὥστε Ἀθηναῖοις μὲν ἔξειναι βούλευσαι περὶ Μιτυληναίων ὅποιον ἂν τι βούλωνται, πρεσβείαν δὲ ἀποστέλλειν ἐξ τὰς Ἀθήνας Μιτυληναίους περὶ ἑαυτῶν (Thuc. 3, 28. Also ἐπὶ τοῖςδε ὥστε, Thuc. 3, 114). Πάχης Ἰππίαν προεκαλέσατο ἐξ λόγους, ὥστε, ἦν μηδὲν ἀρέσκον λέγη, πάλιν αὐτὸν καταστήσειν εἰς τὸ τεῖχος σῶν καὶ ὑγιᾶ (Thuc. 3, 34).—Ἐξην τοῖς ὑμετέροις προγόνοις τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστε αὐτοὺς ὑπακούειν βασιλεῖ (Dem. 6, 11). "Ωςτε τὴν γυναῖκα ἀπολαβεῖν, πόσα ἂν μοι χρήματα δοίης; (Xen. Cyr. 3, 1, 35). Πᾶν ποιοῦσιν, ὥστε δίκην μὴ διδόναι (Pl. Gorg. 479; *to have no punishment to undergo*). Οἱ τριάκοντα ἐβουλήθησαν Ἐλευσίνα ἔξιδιώσασθαι, ὥστε εἶναι σφίσι καταφυγήν, εἰ δεήσειε (Xen. Hell. 2, 4, 8)².—Τηροίβαζος εἴπειν, ὅτι σπείσασθαι βούλοιτο, ἐφ' ὧ μήτε αὐτὸς τοὺς Ἑλληνας ἀδίκειν μήτ' ἔκεινον τὰς οἰκίας (Xen. An. 4, 4, 6)³. (The verb *can* or *shall* lies in the construction, and is not separately expressed in the Greek.)

c) For τοιοῦτος ὥστε we have also τοιοῦτος οἶος, or simply οἶος, so

¹ Τὰ πράγματα ὁρῶ εἰς τοῦτο προήκοντα ὥστε, ὅπως μὴ πεισόμεθα αὐτοὶ πρότερον κακῶς, σκέψασθαι δέον (Dem. 3, 1; participle instead of infinitive with ὥστε after a participle preceding, by a kind of attraction).

² Μηχαναὶ πολλαὶ εἰσιν ἐν ἑκάστοις τοῖς κινδύνοις ὥστε διαφεύγειν θάνατον (Pl. Apol. 39; *so that one can escape, in order to escape*).

³ 'Ἐφ' ὧ (ὧ τε) with fut. indic. in Herodot. and Thucyd.: Οἱ ἵν τοι Ιθώμη Μεσσήνιοι ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους, ἐφ' ὧ τε ἔξισιν ἐκ Πελοποννήσου καὶ μηδὲποτε ἐπιβήσονται αὐτῆς" ἦν δέ τις ἀλίσκηται, τοῦ λαβόντος εἶναι δοῦλον (Thuc. 1, 103).

that *οἶος* is put in the case of the *τοιοῦτος* preceding (or understood), [§ 166.] not only with the simple infinitive where the subject is the same, but sometimes also with acc. with inf. Likewise (*τοσοῦτον*) *ὅσον* (*τοσαῦτα ὅσα*) for *τοσοῦτον* *ἔχεται*. Οἱ Περσικοὶ νόμοι ἐπιμέλονται ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται οἵοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι (*Xen. Cyr.* 1, 2, 3). Οὐκ ἡν̄ ὥρα οἴα ἄρδειν τὸ πεδίον (*Xen. An.* 2, 3, 13; *the season to irrigate the plain*). Αἰσχιστα ἀπαλλάττονται λοιδοροῦντές τε καὶ εἰπόντες καὶ ἀκούσαντες περὶ σφῶν αὐτῶν τοιαῦτα οἴα καὶ τοὺς παρόντας ἀχθεσθαι (*Pl. Conv.* 211). Ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους τοὺς Ἑλληνας διελθεῖν τὸ πεδίον (*Xen. An.* 4, 1, 5).

REM. 1. From *οἶος* in the sense *τοιοῦτος* *ἔχεται* arose the frequent use of *οἶδε τε* with *εἰμι* and an inf. by § 149, in the sense of, *in a condition to* (*to be able, &c.*): Οὐχ οἶδε τέ εἰμι βοηθῆσαι ἐμαντῷ (*I am not able* [i.e. am not such a one as to do it]. *Pl. Gorg.* 408). Impersonally: *οὐχ οἶδον τε* (*ἰστιν*), *it is not possible*; *ώς οἶδον τε*.

REM. 2. For *ώστε* in the sense *so that*, Herodotus and the Attic poets, sometimes even Xenophon, have *ώς*: Ἡ 'Ροδῶπις οὕτω δή τι κλεινῇ ἐγένετο, ὡς καὶ πάντες οἱ Ἑλληνες Ῥοδῶπιος τούνομα ἔξεμαθον (*Herod.* 1, 135). "Ενθεν ὅρη ἦν ὑπερψύλη, ἐνθεν δὲ ὁ ποταμὸς τοιοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους (*Xen. An.* 3, 5, 7). (Also κώθωνα φέρουνται, ὡς ἀρύνσασθαι ἐκ τοῦ ποταμοῦ, *Xen. Cyr.* 1, 2, 8, *in order to*. Τὰς ἀσπίδας μείζους ἔχουσιν ἡ ὡς ποιεῖν ἡ δρᾶν τε. *Xen. Cyr.* 6, 4, 17.)

An accusative with infinitive, or, for the same subject, a simple § 167. infinitive, stands after *πρίν* (*πρότερον πρίν*), when it denotes a simple relation of time to an action which has taken place, or to one merely conceived, which is hindered. If *πρίν* after a negative sentence denotes a condition which has not yet taken place (before the fulfilment of which something will not happen), then *πρίν ἀν* is used with the subjunctive by § 127, or *πρίν* with the optative by § 132. Of a condition which has already taken place, *πρίν* is used with the indicative, § 114 c. R. 1; likewise where *πρίν* denotes merely a change which has taken place: *until*. Ἡμεῖς (οἱ Λακεδαιμόνιοι) Μεσσήνην εἴλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν καὶ κρατῆσαι τῆς ἡπείρου καὶ πρὶν οὐκισθῆναι τινας τῶν πόλεων τῶν Ἑλληνίδων (*Ioscr. Archid.* 26). Οὕτω τινὲς εὐπειθεῖς εἰσιν, ὡστε, *πρὶν* εἰδέναι τὸ προταττόμενον, πρότερον πείθονται (*Xen. Cyr.* 2, 2, 10). Πρὶν ἔχεσθαι τὰ ἄκρα οὐδὲν ἐδεῖσθε εἰρήνης (*Xen. Cyr.* 3, 2, 12). Πολλοὶ ἀποθνήσκουσι πρότερον πρὶν δῆλοι γενέσθαι, οἵοι ήσαν (*Xen. Cyr.* 5, 2, 9). Δοκεῖς μοι οὐδαμῶς μ' ἀφῆσεν πρὶν ἄν εἶπω (*Pl. Phaed.* 228). Ὁ Κύρος ὑπέρχετο τοῖς φυγάσι μή πρόσθεν παύσεσθαι πρὶν αὐτὸν καταγάγοι οἴκαδε (*Xen. An.* 1, 2, 2). Οὐ πρότερον ἐπανσαντο πρὶν τὸν Ἀλκιβιάδην ἐκ τοῦ στρατοπέδου μετεπέμψαντο (*Ioscr. de Big.* 8). Τοῖς Κερκυραίοις οὐχ ἐωρῶντο αἱ νῆσες, καὶ ἐθαύμαζον τοὺς Κορινθίους πρύμναν κρονομένους πρὶν τινες ἰδόντες εἶπον, ὅτι νῆσες ἐκεῖναι ἐπιπλέουσιν (*Thuc.* 1, 51; *until at last some saw*).

[§ 167.] REM. For *πρίν*, the poets, Herodot., and sometimes Attic prose-writers, use *πρὶν* η. As with *πρίν*, the infinitive also occurs, but more rarely with *πρότερον* η, ὅτερον η: 'Απαγγελθέντος 'Ιππιά, θτι "Ιππαρχος ἀπέθανεν, ἐπὶ τοὺς δπλίτας πρότερον η αἰσθέσθαι εὐθὺς ἔχωρησεν (Thuc. 6, 58. Usually η προθυντο). (Φθάνω η with acc. with inf. for φθάνω *πρίν*, Xen. Cyr. 1, 6, 40.) The infinitive instead of *πρίν* ἢν with the subjunctive is very rare.

§ 168. a) The acc. with inf. in some places stands without a governing word, expressing merely the thought present to the mind in the form of an indefinite sentence:

1) In commands (legal language) and communications of orders: Τοὺς Θράκας ἀπίειναι, παρεῖναι δ' εἰς ἔνην (*the day after to-morrow*. Arist. Ach. 172. A herald is the speaker). In laws and treaties containing several regulations, among the direct commands expressed in the imperative are blended accusatives with inf., which may be said to attach themselves dependently to a term of appointment or stipulation, &c. understood: *it is enacted, &c. that —*. (See e.g. Pl. Legg. 6, 760. Thuc. 5, 18, and 23. Dem. 24, 20.)

2) In entreaties and wishes: 'Ερμῆ 'μπολαῖε, τὴν γυναικα τὴν ἐμήν οὔτω μ' ἀποδοσθαι τὴν τ' ἐμαυτοῦ μητέρα (Arist. Ach. 816; *that I could but so sell!*!).

3) In exclamations of wonder at something happening [like our: *to think of his not having, &c.!*]: Τοῦτο δ' ἴβρίζειν; ἀναπνεῖν δέ; ὃν εἴ τις ἤταζεν, ἀγαπᾶν ἔδει (Dem. 21, 209). More usually with the article prefixed: Τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδάιμον' ἔχοντα (Arist. Nub. 268. *That I should not even —!*). (Also simple infinitive: Τῆς μωρίας, τὸ Δία νομίζειν, ὃντα τηλικούτοντι, Arist. Nub. 819. *For a man of his years to believe in a Zeus!*)

b) As a simple infinitive, so occasionally an acc. with inf. is added [in a *qualifying* or *restrictive* sense] to a statement with ως or οσον (*so far as —*; see § 151): 'Η οὖν ζωγραφικὸς Θεόδωρος; Οὐχ, οσον γ' ἐμὲ εἰδέναι (Pl. Theat. 145). Οὐδεμία ἔμοιγε δοκεῖ, ως Πῶλε, τέκνη η ῥητορική εἶναι, ως πρὸς σὲ τάληθη εἰρησθαι (Pl. Gorg. 462; *if the truth must be told you, to tell you the truth!*). 'Ιόλην ἐλεαξα, ως γ' ἐπιειάζειν ἐμί (Soph. Trach. 1220). (*Without ως: δοκεῖν ἔμοι, it seems to me, in my opinion.* Herodot.. Thuc. In like manner seems to have originated the expression πολλοῦ διῖν, μικροῦ δ., δλίγου δ., *so that much, or little, is wanting; i. e. far from it, almost.*)

§ 169. a) Sentences accessory to an acc. with inf. retain the usual form of the *oratio finita*; but relative sentences to an acc. with inf. are sometimes themselves put in this form when they rather contain a continuation of the infinitive sentence, or a remark added for definition of some term in it, or when they are periphrastic expressions with εἰμι and a relative. (In longer reports parentheses, such as ως δοκεῖ, ως φαίνεται, also pass into the infinitive.) Γύγην φασίν ἰδόντα τὸ χάσμα καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν ἄλλα τε θαυμαστὰ καὶ ἵππον χαλκοῦν κπλον, θυρίδας ἔχοντα, καθ' ἀς ἐγκύψαντα ἰδεῖν ἐνόντα νεκρόν, ως φαίνεσθαι, μείω η κατ' ἀνθρώπουν τοῦτον δὲ ἄλλο μὲν ἔχειν οὐδέν, περὶ δὲ τῷ χειρὶ χρυσοῦν δακτύλιον, δὲ περιελόμενον ἐκβῆναι (Pl. Rep. 2, 359). Καλλίας δελογίζετο, οσον ἕκαστονς ἔδει συντελεῖν, 'Αχαιοὺς μὲν πάντας καὶ Μεγαρέας ἔξηκοντα τάλαντα, τάς δὲ ἐν Εὐβοίᾳ πόλεις ἀπάσας τετταράκοντα εἶναι δὲ πολλοὺς καὶ ἄλλους τῶν Ἑλλήνων, οὓς βούλεσθαι κοινωνεῖν τῆς συντάξεως (Æsch. 3, 96; *to bear their part in the tribute*). (Οὐδέν' ἀν νομίζω τοσαῦτ' ἀγαθὰ ποιῆσαι, δι' δὲ οὐδὲν προσίκειν ἐπιορκῆσαι. Dem. 23, 194).¹

¹ Οἱ Δακεῖδαι μόνοι δέκα ἄνδρας Σπαρτιατῶν προσείλοντο τῷ "Λγιδεῖ ξυρβούλους, ἀνεν

b) It is not altogether a rare construction, especially in a long report of another person's narration or thoughts, for a dependent sentence (*protasis*) with a conjunction of time (*ἐπειδή*, *ὡς*, *ὅτε*) to be put in the acc. with inf., instead of the *oratio finita* in optative or indicative: Τὸν οὖν Σωκράτη Ἀριστόδημος ἔφη κατὰ τὴν ὁδὸν πορεύεσθαι ὑπολειπόμενον καὶ, περιμένοντος οὐ, κελεύειν προΐεναι εἰς τὸ πρόσθεν ἐπειδὴ δὲ γενέσθαι ἐπὶ τῷ οἰκίᾳ τῷ Ἀγάθωνος, ἀνεψημένην καταλαμβάνειν τὴν θύραν — — — εὐθὺς δ' οὖν ὡς ἴδεῖν τὸν Ἀγάθωνα, ‘Ω, φάναι, Ἀριστόδημε, εἰς καλὸν ἥκεις, ὅπως συνδειτυνῆσαις (*Pl. Conv. 174*). (Λέγεται καὶ Ἀλκμαίων τῷ Ἀμφιάρεῳ, ὅτε δὴ ἀλλάσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρός, τὸν Ἀπόλλωνα ταῦτην τὴν γῆν χρῆσαι οἰκεῖν. *Thuc. 2, 102.*) (In Herodot. and Thucyd. *εἰ* is likewise so put; in Herodot. also διότι, ἔστε, and ἐξ ὅ.)

REM. 'Επει in the sense *for* with a sentence in acc. with inf. as in § 163 a. does not come under this head.

a) An accusative with infinitive is denoted by the article as thereby comprehended into a definite substantive term (*the circumstance that* —). The nominative serves to denote an existing circumstance (*the fact that* —, *quod*) as subject: Τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολύν, δέδοικα, μή τινα λήθην ὑμῖν ἐμπεποιήκη (*Dem. 19, 3*). 'Η εὐρεγεσία αὐτῇ, τὸ δὲ ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι, παρέσχεν ὑμῖν Σαμίων κόλασιν (*Thuc. 1, 41*). The accusative is used to denote a certain relation (conceived or actual) as the object of a verb, or with prepositions, especially διά, εἰς, and πρός: Σκοπῶν τό τε πλῆθος τῶν πολεμίων καὶ τὸ τὰ χωρία πάντα ἀπολωλέναι τῇ πόλει. Διὰ τὸ τοὺς πολεμίους προεισεληλυθέναι. Τὸ εἶναι Φίλιππον πάντων, ἔνα δόντα, κύριον πρὸς τὸ τὰ πολέμου τάχυν καὶ κατὰ καιρὸν πράττεσθαι πολλῷ προέχει (*Dem. 1, 4*). Even with a verb *declarandi vel sentiendi* the acc. with inf. may have the article to denote it as something known and already mentioned, but usually only as an apposition to a pronoun or substantive: Τόδε γέ μοι δοκεῖ εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελούμενούς καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι (*Pl. Phaed. 62*).

REM. A circumstance or relation which takes place, and of which something is said, is also denoted by a sentence with ὅτι: Αἴτιον ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν, ὅτι μεμαθήκοτες ἡσαν ἐργάζεσθαι καὶ φείδεσθαι (*Isocr. Areop. 24*). Εἰρηκε Δημοσθένης πρὸς ὑμᾶς παρὰ τοῦτο διαφθαρῆναι τὰ Κερσοβλέπτου πράγματα, ὅτι τῆς πρεσβείας ὧν ἡγεμών ἐγώ εἰς Θράκην ἵναι οὐκ ἡθέλησα (*Aesch. 2, 89*. Approximating to the sense, *because*). Τὰ μὲν ἄλλα ὅρθως ἥκουσας, ὅτι δὲ καὶ ἐμὲ οἷς εἰπεῖν τοῦτο, παρήκουσας (*Pl. Prot. 330*; but as to the circumstance that —, but if, thou thinkest —. Lat. Gram. § 398 b. R. 2).

b) The dative of the accusative with infinitive, like that of the simple infinitive, is both used of the means and instrument or cause,

ῶν μη κύριον εἶναι ἀπάγειν στρατιὰν ἐκ τῆς πόλεως (*Thuc. 5, 63*; without whom (it was understood that) he should have no authority, —. The acc. with inf. here is dependent on the notion of a decree involved in *προειδοντο*).

[§ 170.] and also governed by particular adjectives and verbs, or by prepositions: Οὐ πλεονεξίας ἔνεκα ταῦτ' ἐπραξεν Φιλιππος ἀλλὰ τῷ δικαιότερᾳ ἀξιοῦν τοὺς Θηβαίους ἢ ὑμᾶς (*Dem.* 2, 13; *but by reason of the Thebans making a more just demand*). Πάντα ταῦτα οὐκ ἦν ἐμποδὼν τῷ τοὺς Φωκέας σώζεσθαι (*Dem.* 19, 73).

c) The genitive of the accusative with infinitive stands, as objective genitive, with the same words which can take the genitive of the simple infinitive: Οἱ πρόγονοι τὰ πλήθη καὶ τὰς ἀκριβείας τῶν νόμων σημεῖον εἶναι ἐνόμιζον τοῦ κακῶς οἰκεῖσθαι τὴν πόλιν ταύτην (*Isochr. Areop.* 40). Οὐδὲ ἐπεμελήθην τοῦ διδάσκαλον μοί τινα γενέσθαι τῶν ἐπισταμένων (*Xen. Mem.* 4, 2, 4). Αἴτιον ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν, ὅτι μεμαθηκότες ἥσαν ἐργάζεσθαι καὶ φείδεσθαι (*Isochr. Areop.* 24. Cf. § 164 with R. 3). "Ανευ τοῦ τοῖς πράγμασι μὴ συμφέρειν τὸ ψῆφισμα οὐδὲ πρὸς δόξαν συμφέρει τῇ πόλει τοιοῦτον οὐδὲν ἐψῆφισμένη φαίνεσθαι (*Dem.* 23, 138). 'Ο ὑπὲρ τοῦ ταῦτα μὴ γενέσθαι ἄγων (*Dem.* 18, 201)—*the struggle that this should not take place; the struggle to prevent it*).

REM. The genitive of an acc. with inf. stands now and then (especially in negation) in the sense *in order that, to the intent that* (otherwise ἔνεκα): 'Ετειχίσθη 'Αταλάντη ὑπ' Ἀθηναίων ἡ ἐπὶ Λοκροῖς τοῖς Ὀποντίοις νῆσος, τοῦ μὴ λγοτὰς ἐκπλέοντας ἐκ τῆς Λοκρίδος κακουργεῖν τὴν Εὔβοιαν (*Thuc.* 2, 32). Φοβοῦμαι διελέγχειν σε, μὴ με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεκοῦντα λέγεν, τοῦ καταφανές γενέσθαι, ἀλλὰ πρὸς σέ (*Pl. Gorg.* 457). (Simple infinitive: 'Ο Χαλκιδεὺς καὶ ὁ Ἀλκιβιάδης πλέοντες, ὅσις ἐπιτύχοιεν, ξυνελάμβανον, τοῦ μὴ ἐξάγγελτοι γενέσθαι, *Thuc.* 8, 14; *that the tidings of their approach might be carried*.) (The genitive, it seems, must be explained from § 65, b.)

§ 171. **(The Tenses of the Infinitive.)** a) The present, imperfect, future, and *futurum exactum* of the infinitive, correspond with the same tenses in the indicative (especially with the same distinction of the perfect and the narrative aorist). Πρὸς τὴς εἰρήνης αἴτιος γεγενήσθαι καὶ ἄλλα πολλὰ τὴν πόλιν ἡδίκηκας (*Dem.* 18, 22). Οἶμαι μὲν εἰρηκέναι τι καὶ τοιοῦτον, οὐ μὴν ἀλλ' ἔτι πλείω καὶ σαφέστερον πειράσμοια διαλεχθῆναι (*Isochr. Areop.* 36). Δυοῖν ἡ τριῶν ἡμερῶν ταῦτα πεπράξεσθαι φῆμι (*Dem.* 19, 74).

REM. 1. The infinitive of the perfect is sometimes put where the present might have been used, to denote the complete accomplishment of the action, or the state thereby produced, especially after verbs of willing: Βούλομαι ἀγῶνι μοι καὶ δικαστηρίῳ διωρίσθαι παρ' ὑμῖν, ὅτι τάναγρία ἐμοὶ καὶ τούτοις πέπρακται (*Dem.* 19, 223; *I wish it decided and settled*—). 'Ο κάμυων ἀξοῖ παρὰ τοῦ Ιατροῦ καύσαι καὶ τομῆ χρησάμενος ἀπηλλάχθαι τοῦ νοσήματος (*Pl. Rep.* 3, 406). Ἐθέλω ὑμᾶς συντῆξαι καὶ συμφῦσαι εἰς τὸ αὐτό, ὥστε δύ' ὄντας ἔνα γεγονέναι καὶ, ὡς ἔνα ὄντα κοινῇ ἀμφοτέρους ζῆν (*Pl. Conv.* 192). Εἴπον οἱ ἀνδρεῖς τὴν θύραν κεκλεῖσθαι (*Xen. Hell.* 5, 4, 7; *that the door should be shut*). (Βούλομαι, αἴροῦμαι, δεῖ, μέλλω τεθνάναι for θυησκειν or θαυεῖν.)

REM. 2. After the verbs denoting hope and surmise, promise and undertaking, [§ the future is used both in the simple inf. and in the acc. with inf. : Ἐλπίδας ἔχω 171.] καὶ σὲ βουλήσοσθαι φίλον ἡμῖν εἶναι (*Xen. An.* 2, 5, 12). Ὑπισχνοῦμαι χρωσῆν εἰκόνα ἀναθήσειν (*Pl. Phæd.* 235). Ὡμοσαν ἢ μὴν βοηθήσειν. Οἱ Νυμφόδωρος τὸν ἐπὶ Θράκης πόλεμον ὑπεδέχετο καταλύσειν (*Thuc.* 2, 29). Occasionally, however, the present is used, where the notion of future time is not meant to be prominent : Ὡμολόγειν (ξυνέθον ἡμῖν) κατὰ τοὺς νόμους πολιτεύεσθαι (*Pl. Crito*, 52). The verbs of hoping and surmising are also followed by the inf. of the aorist with ἄν, see § 173. (Of the aorist without ἄν, see § 172 a. R.)¹

REM. 3. Occasionally (especially in Thucydides) the inf. of the future is put instead of the present after the verbs named in § 145, 146 (e. g. δύναμαι, διανοῦμαι, δέομαι, πείθω, &c.), to mark expressively, that the infinitive action is later and impending : Οἱ Συρακούσιοι τὸ στόμα τοῦ λιμένος διενούσσησαν κλήσειν (*Thuc.* 7, 56). Οἱ Κορίνθιοι ἐδέήθησαν τῶν Μεγαρίων νανοὶ σφᾶς ἔνυπτροπέμψειν (*Thuc.* 1, 27). (That the *shall*, by which in English we denote what is matter of will, condition, endeavour, is not expressed by the inf. of the future, but by the construction, has been already noted, § 164, § 166 b, and § 170 c.)

b) After the præteritum of a verb *declarandi vel sentiendi*, the present, perfect, and future infinitive are put of that which at the time of the principal verb was present, past, or future, consequently as *imperfectum*, *plusquamperf.*, and *futurum in præterito* : Οὐκ ἔφασαν τὰς ναῦς παρεῖναι. Τοὺς στρατιώτας ἦξειν ἐνόμιζον. Ἀριστογείτων ἐνόμισαν μεμνῆσθαι (*Thuc.* 6, 57). Ἀφοβος ὡμολόγει κεκούσθαι τὴν προΐκα (*Dem.* 27, 14; *to have received = that he had received the dowry*). (*Ηγείτο τὴν μεγίστην πίστιν ἔσεσθαι δεδωκώς. Isocr. Antid.* 125.)

REM. 1. Sometimes, especially after ἔφην, the inf. present is used even of a more remote past time, where otherwise the aorist is used (see the following §) to denote continuance, state, and recurrence (answering to the imperfect in the *oratio recta*) : Μετὰ ταῦτα Ἀριστόδημος ἔφη σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη οὐκ εἰδένειν· τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν μεταπέμψασθαι τὸν Σωκράτη, ἐ δὲ οὐκ ἔαν (*Pl. Conv.* 175 = ἔδειπνοῦμεν — εἰςήγει — ἐκέλευεν — εἶων). Συντυχεῖν ἔφη Αἰσχίνης Ἀτρεστίδα παρὰ Φιλίππον πορευομένην καὶ μετ' αὐτοῦ γύναια καὶ παιδάρια ὡς τριάκοντα βαδίζειν, αὐτὸς δὲ θαυμάσας ἐρέσθαι τινὰ τῶν ἀνθρώπων, τις ἄνθρωπός ἐστι καὶ τις ὅχλος ὁ μετ' αὐτοῦ (*Dem.* 19, 305 = συνέτυχον — ἐβάδιζεν — ηρόμην).

REM. 2. Even after the present (the future or aorist without preterite signification, also the perfect) of verbs *declarandi vel sentiendi* the inf. present is used (simply and in acc. with inf.) with the sense of past time (instead of the aorist, see the following §), to denote, like the imperfect, continuance, state, or recurrence : Δακεδαιμονίους φασὶν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοῖς γερροφόροις ἐγένοντο, οὐκ ἐθέλειν μένοντας πρὸς αὐτοὺς μάχεσθαι, ἀλλὰ φεύγειν, ἐπειδὴ δὲ ἐλύθησαν αἱ τάξεις τῶν Περσῶν, ἀναστρεφομένους ὥςπερ ἵππεας μάχεσθαι καὶ οὕτω νικῆσαι τὴν

¹ Οὐκ ἔφη πορεύεσθαι (*Xen. An.* 1, 3, 7), because, οὐ πορεύομαι, *I am not going*, may be used as = *I will not go*.

[§ 171.] ἐκεῖ μάχην (*Pl. Lach.* 191 = ἥθελον — ἔφευγον — ἐμάχοντο — ἵνικησαν). Δόξομεν τὸν παρελθόντα χρόνον ἀλαζούνεσθαι καὶ τὴν μὲν φύσιν ὅμοιοι τοῖς ἄλλοις εἶναι, ταῖς δὲ σεμνότησιν πεπλασμένας κεχρῆσθαι (*Isochr. Archid.* 98; *people will say of us: γῆλαζονεύοντο*). Οἵμαι καὶ οίκοι ἡμᾶς τούτους ἔνεκεν ἀσκεῖν καὶ γαστρὸς κρείττους εἶναι καὶ κερδέων ἀκαίρων, ἵνα, εἴ τι δέοι, δυναίμεθα αὐτοῖς συμφόρως χρῆσθαι (*Xen. Cyr.* 4, 2, 45. Not ἀσκοῦμεν, but ἡσκοῦμεν, as ἵνα δυναίμεθα shows). Τί δ' οἱ Θετταλοί; ἀφ' οἵεσθε, ὅτε τοὺς τυράννους Φιλιππος ἐξέβαλλε, προσδοκῶν τὴν καθεστῶσαν νῦν δεκαδαρχίαν ἔσεσθαι; (*Dem.* 6, 22 = οὐ προσεδόκων.)

- § 172. a) The aorist infinitive (without ἄν) has the signification of a præteritum, as in the indicative, when it is governed by a verb *declarandi vel sentiendi*, or by a phrase of the same signification, and likewise in the acc. with inf. when it has the article, except where it serves to denote a purpose: Πατρὸς λέγεται ὁ Κῦρος γενέσθαι Καμβύσον (*Xen. Cyr.* 1, 2, 1). Παλαιότατοι λέγονται ἐν μέρει τινὶ τῆς Σικελίας Κύκλωπες οἰκησαι (*Thuc.* 6, 2). Ἀθηναίων τὸ πλῆθος "Ιππαρχον οἴονται ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν" (*Thuc.* 1, 20). Ἀφοθος ἔξαρνεται μὴ λαβεῖν τὴν προΐκα (*Dem.* 27, 16). Διετεθρόλλητο, ὡς φαίν Σωκράτης, τὸ δαιμόνιον ἔαντῳ σημαίνειν ὅτεν δὴ καὶ μάλιστά μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶνὰ δαιμόνια εἰσφέρειν (*Xen. Mem.* 1, 1, 2: *to have accused him*). Τὸ μηδεμίαν τῶν πόλεων ἀλῶναι πολιορκίᾳ, μέγιστον ἔστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκέας ταῦτα παθεῖν (*Dem.* 19, 61).¹ Therefore, after a præteritum of such a verb, the aorist acquires the signification of a more remote past (as aorist): Ἐπύαξα ἐλέγετο Κύρῳ δοῦναι πολλὰ χρήματα (*Xen. An.* 1, 2, 12; *was said to have given = it was said that she had given*; ἐλέγετο, δτι ἔδωκεν by § 130 b. R. 2, not ἐδεδώκει). Οἱ Καμαριναῖοι ὑποπτοι τοῖς Συρακουσίοις ἦσαν (*were suspected by the S.*), μὴ προθύμως σφίσι μηδὲ ἐπὶ τὴν πρώτην μάχην πέμψαι ἢ ἐπεμψαν (*Thuc.* 6, 75; *the help which they had sent*).²

REM. In some passages, ἐλπίζειν, ἐλπίς ἔστιν, ἐν ἐλπίδι εἰμί, ἐλπίδα παρέχω, προδοκῶ, also δοκῶ, εἰκός (ἔστιν), consequently the expressions which directly denote an expectation, take the inf. aorist (without ἄν) without preterite signification, instead of the future or aorist with ἄν: "Ασμενοι ἐκεῖσε ἴαστο, οὐ ἀφικομένοις ἐλπίς ἔστιν, οὐ διὰ βίου ἥρων, τυχεῖν" (*Pl. Phæd.* 57). Βρασίδας ἐλέγεν ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίταιαν (*Thuc.* 4, 70). Μῶρος (εἶ), εἰ δοκεῖς με τλῆναι σὺν καθαιμάξαι δέρην (*Eur. Or.* 1527). Οὖν εἰκός, ἐς νῆσον τοὺς Δακεδαιμονίους ἡμῶν ναυκρατόρων ὄντων περαιώθηναι (*Thuc.* 5, 109). There are passages here and there in the common editions, where other verbs *declarandi vel sentiendi* are followed by

¹ Where the acc. with inf. with the article denotes a purpose (e. g. after ἐπιμελοῦμαι, after ὑπέρ or for ἔνεκα, § 170 c. R.) the aorist is put, without preterite signification: 'Ο ὑπέρ τοῦ μη γενέσθαι ταῦτα ἀγών (*Dem.* 18, 201). Οὐδὲ ἐπεμελήθην τοῦ διδάσκαλόν τινά μοι γενέσθαι (*Xen. Mem.* 4, 2, 4).

² Ἀντειπεῖν τοῖς πρεσβυτέροις ἡ λοιδορίασσθαι δεινότερον ἐνόμιζον ἡ νῦν περὶ τοὺς γονίας ἔξαμαρτεῖν (*Isochr.*). Here ἀντειπεῖν, &c., are not governed as verbs by ἐνόμιζον, but stand as the subject.

an aorist inf. without ἀν in future sense (e. g. νομίζω κρατήσαι for κρατήσειν or [§ κρατῆσαι ἀν, ἔφη δέξασθαι]), but these undoubtedly rest upon a false reading, either 172.] ἀν having been accidentally omitted, or the aorist written by mistake for the future (δέξασθαι for δέξεσθαι).

b) In all other connexions, the aorist infinitive is without preterite meaning, and differs from the present only as denoting a single transient action, as in the subjunctive and partly in the optative; and even this secondary distinction in many cases falls away, inasmuch as after the verbs named in § 145, 146, when these as governing verbs are in the aorist, usually (without any kind of secondary distinction) the aorist infinitive is put, rarely the present, viz. where duration, or the notion in its generality is to be expressed (but after present and future both present and aorist): Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν ἢ ζῆν αἰσχρῶς (*Ioscr. Paneg.* 95). The dying as momentary, life as duration). Ἡ γεωργία μαθεῖν τε ράστη ἐδόκει εἶναι καὶ ἡδίστη ἐργάζεσθαι (*Xen. Econ.* 6, 9. *Μαθεῖν*, transient). Οἱ Ἐπιδάμνιοι ἐδέοντο τῶν Κερκυραίων μὴ σφᾶς περιορᾶν φθειρομένους ἀλλὰ τούς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι (*Thuc.* 1, 24. *Περιορᾶν generally, ξυναλλάξαι and καταλύσαι of single acts*). Παρῷλθε Περικλῆς ὁ Ξανθίππου, ἀνὴρ λέγειν καὶ πράττειν δυνατώτατος (*Thuc.* 1, 139; generally). Σωκράτην ἵσως τινὲς νομίζουσι προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἰκανόν (*Xen. Mem.* 1, 4, 1. The individual instances are in his thoughts). Βούλομαι δηλῶσαι καὶ διελθεῖν, ὅσον αὕτη ἡ πολιτεία τῆς τότε διήνεγκεν (*Ioscr. Areop.* 62. Transient object). "Οσα ἐπυθόμεθα περὶ Κύρου, πειρασόμεθα δηλῶσαι (*Xen. Cyr.* 1, 1, 6). Εὔχοντο Ξενίαν καὶ Πασίωνα ληφθῆναι (*Xen. An.* 1, 4, 7). Φθησόμεθα, πρὶν τοὺς πολεμίους συλλεγῆναι, ἀναβάντες εἰς τὰ ὄρη (*Xen. Cyr.* 3, 2, 4). Οὕτω σφόδρ' ἡπείχθησαν μετασχεῖν τῶν κινδύνων (*Ioscr. Paneg.* 87). Αἱ ἐκ τῆς Κορίνθου νῆσες ἡναγκάσθησαν ναυμαχῆσαι πρὸς Φορμίωνα (*Thuc.* 2, 83. Shortly afterwards: οὕτω δὴ ἡναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν). Οὐχ εἰλόμην ράθυμεῖν (*Ioscr. Paneg.* 3; of the usual manner of life). Ὁρχεῖσθαι ἔμαθον, ποτ δρχήσασθαι, of the art in general. Δημοσθένης ὡς ἄπαξ ἐπαράχθη, οὐδὲ ἀναλαβεῖν αὐτὸν ἡδυνήθη, ἀλλὰ καὶ πάλιν ἐπιχειρήσας λέγειν ταῦταν ἐπαθεν (*Aesch.* 2, 35, *to speak; εἰπεῖν τι, to say something*)¹.

(*Infinitive with ἀν.*) The present and aorist infinitive are used with ἀν to denote what rests on a merely assumed condition, in the same manner as the indicative and optative, so that the inf. present with ἀν answers both to the indic. imperfect and the optat. present

¹ Of the inf. with μέλλω, see § 116.

with ἄν, the inf. aorist with ἄν both to indic. and optat. of aorist with ἄν. The inf. with ἄν corresponds likewise with the merely potential and dubitative optative with ἄν (§ 136), and the inf. aorist with ἄν stands therefore after verbs *declarandi et sentiendi* (*hope, surmise*) frequently as a modest expression, instead of the future (often coupled with a future); sometimes also, especially of something in the future with duration, the present inf. with ἄν.—The perfect infinitive with ἄν is used in the not frequent cases where the plusquamperf. indic. or perfect optative is put with ἄν (§ 117 and 135, 136). Εἰ νῦν ἐβούλομεθα ἀπολέσαι, χωρίων ἐπιτηδείων νῦν ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; (*Xen. An.* 2, 5, 18 = ἡποροῦμεν ἄν;)—'Αθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδὲ ἄν εἰς ποτε ἀνθρώπων ἀξίας χάρισιν ἀμείβεσθαι (*Xen. Mem.* 4, 3, 15 = οὐδὲ ἄν εἰς ἀμείβοιτο, potentially).—Οἴει ἄν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἔμφυσαι, ὡς ἴκανοι εἰσιν (οἱ θεοὶ) εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἡσαν, καὶ τοὺς ἀνθρώπους ἔξαπατωμένους τὸν πάντα χρόνον οὐδέποτε ἄν αἰσθέσθαι; (*Xen. Mem.* 1, 4, 16 = 'Ενέφυσαν ἄν — οὐδέποτε ἄν ἥσθοντο;)—⁷Αρά μικρὰ ἀναλῶσαι ἄν τοῦ μὴ τὰ δίκαια ποιεῖν οἱ πλούσιοι δοκοῦσιν; (*Dem.* 18, 107 = Μικρὰ ἄν ἀνάλωσαν; *think ye they would have sacrificed little, not to —?*) Δοκεῖτέ μοι πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλεύσασθαι, εἰ τὸν τόπον τῆς χώρας, πρὸς ἣν πολεμεῖτε, ἐνθυμηθείητε (*Dem.* 4, 31 = βουλεύσασθε ἄν). Δοκῶ δεκάκις ἄν κατὰ τῆς γῆς καταδῦναι ἥδιον ἢ ὄφθηναι οὕτω ταπεινός (*Xen. Cyr.* 5, 5, 9 = "Ηδιον ἄν ἀποθάνοιμι ἢ ὄφθείην —"). Δημοσθένης τὴν τάξιν τοῦ πρώτος λέγειν οὐκ ἄν ἔφη παραλιπεῖν οὐδὲ ἐπιτρέψειν τινὶ προκαταλαβεῖν τὰ τοῦ Φιλίππου ὥτα (*Aesch.* 2, 108). Οἱ Ἀκαρνᾶνες ἡζίουν Δημοσθένην ἀποτεχίζειν τοὺς Δευκαδίους, νομίζοντες ῥάδίως γ' ἄν ἐκπολιορκῆσαι πόλεως τε ἀεὶ σφισι πολεμίας ἀπαλλαγῆναι (*Thuc.* 3, 94). Οἱ Λακεδαιμόνιοι οὐ τοσοῦτον ἥλπιζον ἐκπεισεῖν ἄν Περικλέα, δισσον διαβολὴν οἵσειν αὐτῷ πρὸς τὴν πόλιν (*Thuc.* 1, 127). Κορίνθιοι καὶ Ἀργεῖοι, εἰ Τέγεα σφισι προσγένοιτο, ἐνόμιζον ἄπασαν ἄν ἔχειν Πελοπόννυσον (*Thuc.* 5, 32).—'Ηγοῦμαι, ὃ ἄνδρες Ἀθηναῖοι, οὐδὲ εἰ ἀπολόγουμένων τούτων μὴ ἐθελήσαντες ἀκοῦσαι καταψηφισάμενοι τῶν ἐσχάτων τιμῆσαιτε, οὐκ ἄν ἀκρίτους αὐτοὺς ἀπολαλέναι, ἀλλὰ τὴν προσήκουσαν δίκην δεδωκέναι (*Lys.* 27, 8. Οὐκ ἄν ἀκρίτος ἀπολάλεσαν —, *it could not have been said that they perished* —). Τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἄν δικαίως κεκλησθαι ἥγειτο (*Xen. Mem.* 1, 1, 16; from κέλημαι, *I am called*). (With the inf. with article: Πῶς ἔχεις πρὸς τὸ ἐθέλειν δὲν ἔναι αἰκλητος ἐπὶ δεῖπνον; *Pl. Conv.* 174. Οὐδεὶς ἀντεῖπε δὲ τὸ μὴ ἀναρχέσθαι ἀν τὴν ἐκκλησίαν, *Xen. An.* 1, 4, 20; because the assembly would not have put up with it.)

REM. 1. The ἄν belonging to the inf. is often detached from it, and placed earlier in the sentence (cf. § 139, b); in this way it comes not unfrequently to stand with the governing verb (*οἴει ἄν, οὐκ ἄν μοι δοκᾷ, &c.*): "Ισθι ἀνόητος ὁν, εἰ οἴει ἄν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως (*Xen. An.* 2, 1, 13;

cf. above, *Xen. Mem.* 1, 4, 16). Ἐμοὶ μὲν οὐδὲν ἀν δοκεῖ τούτον μεῖζον εὑρεθῆναι [§ τεκμήριον (*Dem.* 31, 5). Then sometimes ἀν is repeated with the inf. itself, and 173.] so stands twice : Δοκεῖς ἀν η πόλων η στρατόπεδον η λγστάς η κλέπτας η ἄλλο τι ἔθνος, ὅσα κοινῷ ἐπί τι ἔρχεται ἀδίκως, πρᾶξαι ἀν τι δύνασθαι, εἰ ἀδικοῖεν ἀλλήλους ; (*Pl. Rep.* 1, 351. Cf. § 139 b.)¹

REM. 2. *‘An* with the fut. inf. in Attic writers, must be regarded as an error of the editions, the *ἀν* being either improperly inserted, or the aorist changed by mistake into the future.

CHAPTER VI.

The Participle.

a) A participle in Greek is partly used by way of apposition, to denote the relation of time and other circumstances in the principal sentence, partly in nearer connexion with the principal verb, as part of the predicate; likewise by way of apposition to the subject or object (δείκνυμί τινα ποιοῦντά τι), partly as simple attributive, or, with the article, as a substantive instead of a relative circumlocution.

b) To denote the relation of *time* in the principal sentence, its *manner* or other circumstances, such as *cause*, *occasion*, *means*, *condition*, *purpose*, *opposition* (by the assignment of a simultaneous, preceding, or subsequent action belonging to some substantive term contained in the sentence), the participles in Greek have a wide range, inasmuch as the language has participles for all the principal tenses and for the narrative aorist, both active and passive : Ταῦτα εἰπὼν ἀπήνειν. Ταῦτα λέγοντα αὐτὸν οἱ στρατιῶται καταβαίνειν ἐκέλευσον. Ἀπήντησα Φιλίππω ἀπίοντι ἥδη. Ἰππίας τρία ἔτη τυραννεύσας ἔξεπεσε τῆς ἀρχῆς. Σωκράτης προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν η παρανομῶν ζῆν (*Xen. Mem.* 4, 4, 4). Κῦρος παραγγέλλει Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στράτευμα (*Xen. An.* 1, 2, 1). Τισσαφέροντος πορεύεται ὡς βασιλέα ἵππεας ἔχων ὡς πεντακοσίους (*Xen. An.* 1, 2, 4. So, frequently, ἔχων, ἔγων, φέρων, where in English we should say *with* : Ὡφθῇ ξίφος ἔχων). Καλὸς καὶ ἀγαθὸς νομίζομενος πάντα ρῶν διαπράξῃ. Τοῦ κέρδους ἀπεσχόμην, αἰσχρὸν νομίζων. Διὰ τί γιγνώσκων ὁ ἀνθρωπος τὰ κακὰ ὅτι κακά ἔστιν, ὅμως αὐτὰ ποιεῖ; Ἡττώμενος ὑπὸ τῆς ἥδονῆς (*Pl. Prot.* 355). Οἴει σὺ Ἀλκηστιν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἀν, μὴ οἰομένην ἀθάνατον μνήμην ἀρετῆς περὶ ἔαντῆς ἔσεσθαι; (*Pl. Conv.* 208.) Παρελήλυθα συμβουλεύσων

¹ ‘An belonging to an infinitive understood : ‘Αρ’ ἀν δίλιγα τοιαῦτα ἐν τῷ ἴνιαντῷ αὐτὸν διαπράξασθαι προεδοκᾶτε ; Εγώ μὲν γάρ οὐκ ἀν οἶμαι (*Lys.* 27, 7. Cf. § 139 c).

[§ 174.] *νῦν* (*Iosocr. Archid.* 1). Οἱ ξύμμαχοι πρέσβεις ἐς Λακεδαιμόνα ἔπει-
ψαν Δύσανδρον αἰτήσοντας ἐπὶ τὰς ναῦς (*Xen. Hell.* 2, 1, 6). Πείθε-
σθαι χρὴ τῇ πατρίδι κανεὶς εἰς πόλεμον ἄγη τρωθησόμενον ἢ ἀποθανού-
μενον (*Pl. Crit.* 51). ('Αλκιβιάδης ἀποκρινάμενος αὐτοῖς ἀπέπεμψεν, ὅτι τοὺς
πεντακισχλίους οὐ κωλύει ἀρχειν, *Thuc.* 8, 86. 'Ανόητον ἐπὶ τοιούτους ἴεναι, ὃν κρα-
τῆσας μὴ κατασχήσει τις, *Thuc.* 6, 11. The common object attached to the participle
as the nearest or first verb.)

REM. The position, relation, or circumstances in which a person (or thing) is during an action, which in English is commonly expressed by *when*, is denoted in Greek by *ἄν*, or the participle of a special verb (unless the purpose and quality in which the person appears in the action is to be denoted, in which case by § 19, the apposition is used without participle): Ταῦτα ἡμαῖν ἔτι παῖς ὡν. 'Απ-
εδίμουν τριηραρχῶν. Ἐπὶ τοιήνδε οὖσαν Σικελίαν οἱ 'Αθηναῖοι στρατεύειν ὥρμηντο
(*Thuc.* 6, 6). 'Ων is also added with explanatory appositions and such as assign the occasion or inducement: 'Ο πατήρ, ὅτ' ἡμελλε τελευτᾶν, τὴν οὐσίαν ἐνεχείμεσεν
'Αφόβω τε καὶ Δημοφῶντι τῷ Δῆμωνος νιεῖ, ἀδελφιδοῖν ὄντοις (*Dem.* 27, 4; *being, or,*
they being; who were —). Οἱ Θηβαῖοι ἡμώχλουν μὲν ταῖς πόλεσι ταῖς ἐν Πελοπον-
νήσῃ, Θετταλίᾳν δὲ ἐτόλμων καταδουλοῦσθαι, Μεγαρεῦσι δέ, ὁμόροις οὖσιν, ἡπείλουν
(*Iosocr. Phil.* 53).

§ 175. The relation of the participle to the principal action is more exactly denoted by
the addition of certain adverbs, partly to the principal verb, partly to the participle
itself.

a) By *τότε* (*τότε ηδη*), *έτη*, *ἔπειτα* (*τηνικαῦτα*), *οὕτως*, standing after the participle
and before the principal verb, it is marked with emphasis that the principal action
takes place only *through*, or not *until after*, the action expressed by the participle
(as consequence thereof): *ἔπειτα, έτη* sometimes also denotes an antithesis (*then, for all that*), especially in expressions of censure and surprise: 'Ο 'Αναξίβιος τὸν Ξενο-
φῶντα ἑκίλευσε συνδιβάντα τὸν 'Ελλήσποντον *ἔπειτα οὕτως ἀπαλλάττεσθαι* (*Xen. An.*
7, 1, 4; *to go with him over the H., and then (not sooner) withdraw*). Δέοματις ὑμῶν
ἀκροασαμένους διὰ τέλονς τῆς ἀπόλογίας τότε ηδη Ψηφίζεσθαι τούθ' οὐ, τι ἀν ὑμῖν αὐτοῖς
ἀριστον νομίζητε εἶναι (*Andoc.* 1, 9). —Δεινὰ μέντ' ἀν πάθοις, ὡς βέλτιστε, εἰ 'Αθήναζε
ἀφιόμενος, οὐ τῆς 'Ελλάδος πλείστη ἐστιν ἔξουσία τοῦ λέγειν, *ἔπειτα σὺ ἐνταῦθα τούτου*
μόνος ἀτυχήσας (*Pl. Gorg.* 461). (Κάτα for simple *έτη*: 'Εάν ḥρτορικὸς γενόμενός
τις κάτα ταῦτη τῇ δυνάμει καὶ τῇ τέχνῃ ἀδικῇ, οὐ τὸν διδάξαντα δεῖ μισεῖν, *Pl. Gorg.*
457.)

b) By *ἄμα* and *μεταξύ* it is denoted that the main action goes on *with* and *during*
(*in the midst of*) the action of the participle. The adverbs, in point of signification,
belong, in the first instance, to the leading verb, but in the Greek idiom they usually
attach themselves more closely to the participle (*ἄμα ίών, μεταξύ ίών, going the while,*
in the midst of his going, as he goes): 'Ο Κῦρος οὐ μόνον τῷ πορεύεσθαι τῷν ὅδῳ προσ-
εῖχε τὸν νοῦν, ἀλλ' ἄμα προών ἐπεσκοπεῖτο, εἴ τι δυνατὸν εἴη τοὺς πολεμίους ἀσθενεστέ-
ρους ποιεῖν (*Xen. Cyr.* 5, 2, 22; *as he went on, he considered at the same time*). Τὸ
τοῦ θεοῦ σημεῖον ἐν ἀλλοις λόγοις πολλαχοῦ μ' ἐπέσχε λέγοντα μεταξύ
(*Pl. Apol.* 40; *in the midst of my speaking*). So εὐθὺς γενόμενοι, ἀποβεβηκότες, directly they were
born, immediately after landing.

c) "Ατε (*ἄτε δή*), *οἷον*, *οἴα δή* with the participle denote that this assigns the
ground or cause (*as being, &c. = because*): 'Ο Κῦρος, ἄτε παῖς ὧν καὶ φιλόκαλος καὶ

φιλότιμος, ἥδετο τῷ στολῇ (*Xen. Cyr.* 1, 3, 3). Μάλα χαλεπῶς πορευόμενοι οἱ Λακεδαιμόνιοι, ὅλα δὴ ἐν νυκτὶ τε καὶ ἐν φόβῳ ἀπόντες, εἰς Αἴγαθον τῆς Μεγαρικῆς ἀφικοῦνται (*Xen. Hell.* 6, 4, 26). (In Herodotus also ὥστε.) Sometimes ὡν in an apposition with ἄτε, ὅλα δή, ὡς is omitted: Τοὺς τῆς τραγῳδίας ποιητὰς εἰς τὴν πολειτείαν οὐ παραδέξομεθα ἄπε τυραννίδος ὑμνητάς (*Pl. Rep.* 8, 568). Πάντες οἱ τοῦτο ἐπιτηδεύοντες ἄκουντες ἐπιτηδεύοντιν ὡς ἀναγκαῖον ἀλλ' οὐχ ὡς ἀγαθόν (*Pl. Rep.* 2, 358).

[§
175.]

d) Ὡς with the participle denotes the *thought*, *opinion*, *supposition*, *purpose*, *pretext*, in, with, or under which the action is done: Ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπειστρημένοι (*Pl. Rep.* 1, 329 = *thinking themselves deprived*). Οἱ Ἀθηναῖοι τὸν Πειρικλέα ἐν αἰτίᾳ εἰχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἑκεῖνον ταῖς ξυμφοραῖς περιπτωκότες (*Thuc.* 2, 59). Μῆδον τινὰ Παρμενίδης φάνεται μοι διηγεῖσθαι παισιν ὡς οὖσιν ἥμιν (*Pl. Soph.* 242; *to children, as if we were such; to us as if we were children*). Ἀρταξέρξης συλλαμβάνει Κύρον ὡς ἀπόκτενῶν (*Xen. An.* 1, 1, 3). Οἱ Δακεδαιμόνιοι ἐν ὅλιγωριά ἐποιούστον ὡς φρδίως ληψόμενοι βίᾳ τὸ χωρίον (*Thuc.* 4, 5). (Of the omission of ὡν, see under c.)

REM. In denoting the purpose after verbs of motion (*εἰμι, ἤκω, ἔρχομαι, πάρειμι, πέμπω, ἄγω*, and more special verbs of this kind, such as *ἀποπλέω*) the simple participle is used. See the examples, § 174. (*Ἡτα ἵρων, I was going to say.*) (*Παρασκευάζομαι ὡς ἀπών, Xen. Cyr. 1, 3, 18*, and *Ἴππαρχος παρεσκευάζετο προ-πηλακῶν τὸν Ἀρρέδιον, Thuc. 6, 54*. Also with the infinitive: *παρεσκευάζετο προσβάλλεν τῷ πόλει* (*Xen. Hell. 3, 1, 17*); *παρασκευάζομενος πολιορκήσειν* (*Xen. Cyr. 7, 5, 12*).

e) An antithesis is denoted by *καίπερ* (*although, albeit*) or simple *καὶ* (*even*) before the participle (poetically *πέρ* or *πέρ ἔμπης* after the participle), with sometimes *όμως* (*nevertheless*) before the principal verb : Κάν σύ, καίπερ οὕτω σοφὸς ἡν, εἰ τίς σε διδάξειν, δ μὴ τυγχάνεις ἐπιστάμενος, βελτίων ἀν γένοιο (*Pl. Prot.* 318). Sometimes *όμως* in connexion with *καὶ* attaches itself more nearly to the participle, although in strictness it belongs to the principal verb (like *ἄμα* and *μεταξύ*, see under *β*) : Τῷ ὑστεραίᾳ οἱ τετρακόσιοι ἔς τὸ βουλευτήριον ὄμως καὶ τεθορυβημένοι ἔννελέγοντο (*Thuc.* 8, 93). ("Ων with *καίπερ* omitted : Γιγνώσκω σαφῶς, καίπερ σκοτεινός, τὴν γε σὴν αὐδὴν ὄμως, *Soph. Ed. R.* 1326).¹

Of the manner in which a defining circumstance is annexed by means of the participle, it is to be observed further:

§
176.

a) A participle denoting the *way* and *manner*, the *ground* or *reason*, &c. may govern, or have with it, a relative or interrogative pronoun (or pronominal adjective or adverb): 'Αρ' οὖν τῷδε τῇ ἡμέρᾳ εἰλήφαμεν, ὃ πάλαι καὶ πολλοὶ ζητοῦντες πρὶν εὑρεῖν κατεγγίρασαν; (*Pl. Theat.* 202.) Τι, ἔφη ὁ Θεοφῶν, ἴδων τὸν Κριτόβουλον ποιοῦντα τοιάντα κατέγνωκας αὐτοῦ; (*Xen. Mem.* 1, 3, 10.)

b) The Greeks often use a participle to denote the *manner* in which, the *means*

¹ Rarer constructions: a) Όνκ ἄν ποτε ίκευρον δρθῶς τὰ μετέωρα πράγματα, εἰ μὴ τὴν φροντίδα λεπτήν καταμίξας εἰς τὸν ώμοιον ἀέρα (*Arist. Nub.* 229). The participle to denote a negative condition with εἰ prefixed; b) Οἱ Ἀθηναῖοι τῆς γῆς ἐκράτουν, ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων (*Thuc.* 1, 111; so far as not —, = yet without advancing far from the camp: ὅσον μὴ καὶ ὅστις μῆτ); c) Ταῦτά σοι ἔνεκα τοῦτε ἐμήκυνα, ἵνα ποτεύων, σέ, ὥσπερ καὶ αὐτός οἴει, ὀδίνειν τι κύοντα ἐνδον (*Pl. Thæt.* 151; because I suspected).

[§ 176.] whereby, or generally the *circumstances* under which something takes place, where in other languages this statement of the manner, means, or circumstance is put as the principal proposition, and that which in Greek is the principal proposition becomes the accessory definition (dependent sentence or expression with a preposition); this happens especially where the statement of the circumstance is interrogative or relative in form: Τί δεδότες σφόδρα οὕτως ἐπείγεσθε; (*Xen. Hell.* 1, 7, 26.) Τί ἀν εἰπών σί τις ὅρθως προσείποι; (*Dem.* 18, 22.) Οἶδα, ὅποι χρὴ ἐλθόντα λαβεῖν ἔκαστα (*Xen. Econ.* 8, 22; *whither I must go to take*—). Οἱ λίαν φιλοσοφοῦντες τῶν λόγων ἀπειροὶ γέγονται, οἵς χρὴ χρώμενον ὄμιλειν τοῖς ἀνθρώποις (*Pl. Gorg.* 484; *which one must use in converse with men*). Εὐνελέγη Δημοσθένει τὸ στράτευμα, ὃ ἔδει ἔχοντα εἰς τὴν Σικελίαν βοηθεῖν (*Thuc.* 7, 26). Οὐ διελογίσασθε, ὑπὲρ οἵα πεποικότων ἀνθρώπων κινδυνεύετε (*Dem.* 18, 98). — Τὸν τοιοῦτον ἔξεστιν ἐπὶ κόφῳς τύπτοντα μὴ διδόναι δίκην (*Pl. Gorg.* 486; *one can smite such a man on the cheek without being punished for it*). Οἱ Ἀργεῖοι πολλάκις Ἀθηναῖον ἐκέλενον σχόντας μόνον σὺν ὅπλοις ἐς τὴν Λακωνικὴν καὶ τὸ ἐλάχιστον μετὰ σφῶν δηγόσαντας ἀπελθεῖν (*Thuc.* 6, 105).

REM. Especially we may note the expressions *τι* (ὅτι) *παθών* and *τι* *μαθών*, where, with surprise and disapprobation, one asks (directly or indirectly) why a person did this or that (most commonly *παθών*, denoting affection by some external circumstance, or impulse generally [*what possessed him to*—], *μαθών*, some notion which the person has taken into his head [*what induced him to*—]): Λέξον δή μοι, *τι* *παθοῦσαι*, εἴπερ νεφέλαι γ' εἰσιν ἀληθῶς, θνηταῖς ἐξασι (ἐοικασι) γυναιξὶν; (*Arist. Nub.* 341, *what has come to them, what ails them, that they*—.) (Dependently, without express question, merely attached to the expression of surprise or vexation implied in the principal sentence: Τί ἀξιός είμι παθεῖν η ἀποτῆσαι, δ, *τι* *μαθών* ἐν τῷ βίῳ οὐχ ἡσυχίαν ἥγον; *Pl. Apol.* 36, *what do I deserve to suffer because (God knows why*—, or, *for some crotchet or other that I had got into my head*—) *I did not keep quiet*. (Τι δῆτα ἔχων στρέψει; *Pl. Phæd.* 236.)

c) The participle, (put as apposition to the subject of a preceding sentence,) gives the character of an action or expression of some other person, mentioned in that sentence, or asks what was the ground or cause of it: Σοί, ὃ Σώκρατες, ἔφη ὁ Θρασύμαχος, χαρίζομαι. Εὖ γε σὺ ποιῶν (*Pl. Rep.* 1, 351; *it is well done of thee*). Ἀπορῶ, *τι* χρή ποτε εἰπεῖν ὅντως είναι τὸν σοφιστήν. Εἰκότως γε σὺ ἀπορῶν (*Pl. Soph.* 231; *no wonder thou art at a loss*). Ὁ ἐμὸς πατήρ τὸν ἀνδρα ἀπέκτεινεν. Τί λαβὼν ἀδικοῦντα; (*Xen. Cyr.* 3, 1, 37; *what wrong had he found him doing?*) Ἐρωτῶ, εἰ δοκῶ ἀν ὑμίν περὶ πλειόνος τὴν Φιλίππου φιλίαν τῆς τῶν παιδῶν σωτηρίας ποιησασθαι; ποιῶν κρατηθεὶς ἡδονῶν; η τι πώποτε ἀσχημον ἔνεκα χρημάτων πράξας; (*Æsch.* 2, 152.) The speaker himself interposes a parenthetical εὐ ποιῶν, καλῶς ποιῶν in the sense, *with good reason, happily*: Τοῦτο τοίνυν, εὖ ποιῶν, οὐ συνέβη (*Dem.* 23, 143). (A remark parenthetically interposed in a report of what some person has said: Παρελθὼν Αἰσχίνης, Ἀγνοεῖτ, ἔφη, ὃ βουλή, τὸ πρᾶγμα; καὶ τὸν αὐτόχθονα ἔχοντες (λέγων τὸν Ἀρισταρχὸν) μέλλετε καὶ ζητεῖτε; *Dem.* 21, 116. Apposition to the subject of ἔφη.)

REM. Certain participles are attached to the subject, to characterize the action in respect of its circumstances or manner, almost with an adverbial signification, especially ἀρχόμενος, *at the beginning* (ὅπερ ἀρχόμενος ἔλεγον, *Pl. Theat.* 174), ἀρξάμενος in the construction ἀρξάμενοι ἀπὸ τινος (*Σωκράτους*), *first S. and then the rest, beginning with S.*, *τελευτῶν, at last*. (Οἱ Ἐλλῆνες κινηθῆναι οὐκ ἐδίναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὄδατος εἰργον αὐτοὺς οἱ Θρᾷκες, *Xen. An.* 6,

1, 8.) (In the language of common life: ἀνέσας ἀνοιγε, make haste and open! Φλυαρεῖς ἔχων. See the Lexicon.) [§ 176.]

d) Sometimes several participles stand together, either attached, without connexion among themselves, to the same leading verb in order to define the action on several sides of it (by nearer and more remote circumstances), or so that one participle attaches itself to another as its leading verb, especially participles put according to the rules in § 177 and 178: "Ἄδικοι ὅντες κερδανοῦμεν τε καὶ λισσόμενοι (by praying) ὑπερβαίνοντες καὶ ἀμαρτάνοντες (when we transgress and sin) πειθούντες τοὺς θεοὺς αἴξημοι ἀπαλλάξομεν (Pl. Rep. 2, 366). Φανήσεται δὲ θεσμοθέτης, πεισθεὶς ὁ ποσφόηποτε ἀγρυπνίῳ, καθνείς τὸν ἄγονα (Dem. 21, 39; that he has given up the suit, induced by —). (In the genitive absolute: Οἱ Θῆβαιοι ὑστερον παρεγένοντο, ἥδη τῶν ἀνδρῶν τῶν μὲν διεφθαρμένων, τῶν δὲ ζώντων ἐχομένων, Thuc. 2, 5; being alive in prison. Τοῦ ἀπὸ τῶν Ἀθηναίων κήρυκος, οὐδὲν ἐπισταμένον τῶν γεγενημένων, ἐλθόντος οὐ πολὺ ὑστερον αὐθις περὶ τῶν νεκρῶν, ἀπέδοσαν οἱ Βοιωτοί, Thuc. 4, 101; without knowing what had happened.)

e) Sometimes a participle of circumstance is, less accurately (where one would have rather expected a dependent sentence or a double genitive, § 181) attached in the nominative to the subject of the principal sentence, although this cannot, quite unchanged, be the subject of the participle. Namely, either (1) the passage begins with the participle in the plural referred to a plural term (especially one that has been the subject of discourse so far) or to several individuals, and then is carried on in the principal sentence in reference to a part of the plural term or some of the individuals (sometimes even with an extended reference to a larger plural than the one just mentioned), or also (2) after a general statement concerning a plural, a participle follows with an annexed partitive or less comprehensive subject. (1) Ως κρανγὴ καὶ κτύπος ἐγίγνετο, αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι, τί εἴπη τὸ πρᾶγμα, ἐκ θέουσι τινες ἀνοίξαντες τὰς πύλας (Xen. Cyr. 7, 5, 28). Ἐνθαῦτα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφὶ αὐτοὺς ὑπὲρ ἑκατέρων, ὅποις μὲν τῶν ἀμφὶ βασιλεὺς ἀπέθησκον, Κτησίας λέγει, Κύρος δὲ αὐτός τε ἀπέθανε καὶ ὀκτὼ οἱ ἀριστοὶ τῶν περὶ αὐτόν (Xen. An. 1, 8, 27). Καὶ πείσαντες [οἱ Ἀθηναῖοι] τοὺς ἔνυμάχους εὐθὺς ἔχωρον ἐπὶ Ορχομενὸν τὸν Ἀρκαδικὸν πάντες πλὴν Ἀργείων (Thuc. 5, 61; all, viz. the allies as well as the Athenians). (2) Πίστεις ἔδοσαν ἀλλήλους οἱ Ἐλένην μηνηστεύοντες, ἥ μην βοηθήσει, εἰ τις ἀποστεροίη τὸν ἀξιωθέντα λαβεῖν αὐτήν, νομίζων ἔκαστος τὴν ἐπικουρίαν ταύτην αὐτῷ παρασκευάζειν (Isocr. Laud. Hel. 40).¹

REM. Sometimes an irregularity in the case results, where the sentence begins with a participle in the nominative, and then the construction is altered so that a different case is required. See *Anacoluthia*, § 216. (Of a different irregularity in the case of the participle, see *ibid.* R. 2.)

a) With sundry verbs, mostly intransitive, a participle is (by way of apposition) so constructed with the subject, that it belongs at the same time to the verb which is predicated of the subject in relation to the action (or state) expressed by the participle; the leading verb

¹ Αἱ Ἀττικαὶ υῆς παραγιγνόμεναι τοῖς Κερκυραίοις, εἰ πγ πιέζοιντο, φόβον μὲν παρεῖχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἡρχον, δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων, Thuc. 1, 49 (4, 73).

[§ 177.] being in itself incomplete or undefined, and the participle serving to complete it into an entire and definite predicate, in the same manner as an infinitive is used as complement of the predicate. Such verbs are those which denote *continuance* and *perseverance*, or *weariness* and *cessation*, *satisfaction* or *dissatisfaction* (*shame*), *superiority* or its opposite, the *being early* or *late*, also *being right* or *wrong* (*διατελῶ*, *διάγω*, *διαγίγνομαι*, *ἀνέχομαι*, *καρτερῶ*, *κάμνω*, *ἀπείρηκα*, *παύομαι*, *ἐκλείπω*, *λήγω*, *χαίρω*, *ἀγαπῶ*, *ῆδομαι*, *ποεῖ*. *τέρπομαι*, *ἀγανακτῶ*, *αἰσχύνομαι*, *ἄχθομαι*, *μεταρέλομαι*, *χαλεπῶς* *φέρω*, *νικῶ*, *ἥττώμαι*, *ἔλλειπομαι*, *ἄρχω*, *ὑπάρχω*, *φθάνω*, *ἀδικῶ*, *ἀμαρτάνω*, *εῦ*, *καλῶς* *ποιῶ*). Σωκράτης οὐδὲν ἄλλο ποιῶν διαγεγένηται ἢ διασκοπῶν τά τε δίκαια καὶ τὰ ἄδικα (*Xen. Mem.* 4, 8, 4). Ἀπείρηκα τρέχων (*Xen. An.* 5, 1, 2). Οὐδὲν παυόμεθα εἰς τὸ αὐτὸν περιφερόμενοι (*Pl. Gorg.* 517). Τοῖς καλῶς ἐρωτῶσιν ἀποκρινόμενος χαίρω (*Pl. Prot.* 318). Φαρνάβαζος τῆς Αἰολίδος χαλεπῶς ἔφερεν ἀπεστερημένος (*Xen. Hell.* 3, 3, 18). Οὐδὲν τὸν ἀδελφὸν γῆσχύνετο τὸν ἔτι ζῶντα οὕτως δίλγον φροντίζουσα τοῦ τεθνεῶτος (*Isoct. Ζεῦς* 40). Ἐάν τις ἡμᾶς εὖ ποιῶν ὑπάρχῃ (*first confers benefits upon us*), τούτον εἰς γέ δύναμιν ὃντος ἥττησθεμέα εὖ ποιοῦντες (*Xen. An.* 2, 3, 23). Τὰ τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα (*Dem.* 18, 235; *were in this posture*). Οἱ Ἑλληνες φθάνοντιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους (*Xen. An.* 3, 4, 49). Οἱ πεζὸς στρατὸς τῶν Ἀθηναίων φθάνει ἀναβὰς ἐπὶ τὰς Ἐπιπολὰς πρὶν τοὺς Συρακούσιους παραγενέσθαι (*Thuc.* 6, 97). Ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες (*Thuc.* 1 53). Αθηναῖοι τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες Δακεδαιμονίους (*Thuc.* 5, 35).

b) In the same manner the participle stands with the verbs and phrases *τυγχάνω*, *λανθάνω* (*τινά*), *δῆλος* *εἰμι*, *φανερός* *εἰμι*, *φαίνομαι* (*show myself, am seen to —*), which are used personally of the person who accidentally, privately, or openly does or is something: Ἐτυχον ὁπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πειτήκοντα (*Thuc.* 4, 113; *so it was that they were asleep —*). Ἐλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα (*Thuc.* 4, 133). Λέληθα ἐμαντὸν φίλτρον τι εἰδώς (*Xen. Mem.* 2, 3, 11; *without being myself aware of it, I have the knowledge of —*). Δῆλος εἴ καταφροῦν μου (*Pl. Theat.* 189). Κίηδεται τις μάλιστα τούτου, ὃ τυγχάνει φιλῶν (*Pl. Rep.* 3, 412). Οἱ Θηβαῖοι φανεροὶ πᾶσιν ἥσαν ἀναγκασθησμένοις καταφέύγειν ἐφ' ὑμᾶς (*Dem.* 18, 19). Ἡ ψυχὴ ἀθάνατος φαίνεται οὖσα (*Pl. Phæd.* 107; *it appears that the soul —*).

REM. 1. When ὁν with an adjective is the participle, it is sometimes omitted, especially with verbs denoting *continuance*, and with *τυγχάνω*: Σωκράτης ἀνυπόδητος καὶ ἀχίτων διετέλει (*Xen. Mem.* 1, 6, 2). Γίγνεται πόλις, ἐπειδὴ τυγχάνει ἡμῶν ἔκαστος οὐκ αντάρκης ἀλλὰ πολλῶν ἐνδέης (*Pl. Rep.* 2, 369).¹ (Poetically: ἐν ἀγροῖς τυγχάνω, with a preposition, or with local dative, ἄγρος, *Soph. El.* 313.) With *φαίνομαι*, the omission of ὁν is the usual practice. Ψευδῆς φαίνεται ὁ Γωβρύας (*Xen. Cyr.* 5, 2, 4).

¹ "Ο, τι, ὅπου, ὅπῃ, ὅπότε τυγχάνω, τυγχάνεις, &c., *what (as it) may chance (with me, thee, &c.)*: Περιέτρεχον, ὅπῃ τύχοιμι (*Pl. Conv.* 173).

REM. 2. With λανθάνω, δῆλος, and φανερός είμι, sometimes a sentence with ὅτι follows : Οἱ πολέμοι δῆλοι ἦσαν, ὅτι ἐπικείσονται ἐν τῷ καταβάσει (*Xen. An.* 5, 2, 26). [§ 177.] Also λανθάνει (τινά), δῆλον ἔστι, φανερόν ἐ. are put impersonally with ὅτι : Πᾶσιν ἦν φανερόν, ὅτι μᾶλλον ἡσθήσεσθε τοῖς παρακαλοῦσιν ὑμᾶς ἐπὶ τὸν πόλεμον ἢ τοῖς περὶ εἰρήνης συμβουλεύουσιν (*Ioscr. de Pac.* 5 = φανεροὶ ἥτε ἡσθησμένοι).

REM. 3. Αἰσχύνομαι λέγων, *I am ashamed of saying it, (even) while I say it, αἰσχύνομαι λέγειν, I am ashamed to say (and therefore forbear to say).* Φαίνομαι has the infinitive in the sense seem (*seem to myself*) : Ἐγώ γέ μοι φαίνομαι δύο καθορᾶν εἰδη τῆς μαντικῆς (*Pl. Soph.* 235). (*Αποκάμω ποιεῖν τι, I give over doing something.*) Αρχομαι (middle) has usually the infinitive, rarely the participle. Some other verbs and phrases of kindred meaning occur now and then constructed thus with the participle, e. g. πειρῶμαι βασανίζων τι (*Pl. Phil.* 21; *make an attempt at testing something*, κύριος είμι ποιῶν τι (*Thuc.* 5, 84; *have a right to do something*), συμβαίνει τε γεγνόμενον (*and, without ὥν, μέγιστον κακὸν συμβαίνει ἡ ἀδικία, Pl. Gorg.* 479), μεστός είμι θυμουμένος (*Soph. CEd. C.* 768 = κάμνω, *am tired out and sated*).

REM. 4. As δῆλος είμι, so, in the poets, and sometimes in prose, ἀρκῶ, ικανός, κρείττων, βελτίων είμι are used personally with a participle instead of an impersonal expression with acc. with inf. (ἀρκεῖ ἐμὲ —) : Ἀρκέσω θνήσκουσ' ἔγώ. (*Soph. Ant.* 547). Κρείττων ἦν ὁ πατήρ σου μὴ λειτουργήσας ἢ τοσαῦτα τῶν ἑαυτοῦ ἀναλώσας (*Lys.* 26, 4).

REM. 5. With some impersonal verbs and expressions, which denote the consequence and advantage of an action, sometimes, instead of the infinitive, a participle stands as apposition to the dative, so that the use or advantage during (after) the action is denoted : Ἀθραῖοι πέμψαντες ἐξ Δελφοῦς ἐπηρώτων τὸν θεόν, εἰ πολεμοῦσιν ἀμεινον ἔσται (*Thuc.* 1, 118; also λαυτειλήσει, συνοίσει). Ἡμεῖς ἡγανακτοῦμεν μὲν ἐπὶ τοῖς λεγομένοις, πλέον δὲ οὐδὲν ἦν ἀγανακτοῦσιν ἡμῖν (*Dem.* 35, 31). In the same manner : Μεταμέλει μοι οὕτως ποιήσαντι, *to have so acted; of having so acted.*¹

REM. 6. The verb φθάνω in negative, dubitative expressions is used of that which, when it takes place, will not take place too soon ; and, in the second person, (οὐκ ἀν φθάνοις, φθάνοντε) expresses a challenge or summons to do something immediately : Οὐκ ἀν φθάνοις λέγων, εἴ τι γρῆσσαι με φίλτρον ἐπιστάμενον (*Xen. Mem.* 2, 3, 11).² (More rarely in the third person, of that which, since it must be done, may as well be done at once : Εἴ μη τιμωρήσεσθε τούτους, οὐκ ἀν φθάνοι τὸ πλῆθος τούτους δουλεῦον, *Dem.* 24, 143).

a) A participle is likewise attached to the *object* of certain verbs, § 178. to denote that the proper complete (*logical*) *object* of the verbs is not the *grammatical object*, in itself, but that *state* or *action of it* which the participle expresses ; so that the object and participle together have the same meaning as the accusative with the infinitive after *verba declarandi* : Δείκνυμι τινὰ ποιοῦντά τι. If the subject of the leading verb should also be its object, the participle is put in the nominative and re-

¹ Εοικας τὴν εὐδαιμονίαν οἰομένῳ τρυφῆν καὶ πολυτέλειαν εἶναι (*Xen. Mem.* 1, 6, 10 ; thou art like one who thinks ; thou seemest to think).

² In the editions often incorrectly pointed as a question.

[§ 178.] referred to the subject : Δείκνυμι ποιήσας τι (*that I have done something*). With the passive, or the forms used intransitively, the participle is referred to the subject : Δειχθήσομαι ποιήσας τι. Such verbs are those which denote *to see, mark, know, experience, remember, show, prove, find (find oneself), signify* (verbs of knowledge and experience) : (δέω, αἰσθάνομαι, ἀκούω, πυνθάνομαι, μανθάνω, καταμ., οἶδα, ἐπίσταμαι, γιγνώσκω, μέμνημαι, ἐπιλανθάνομαι, δηλῶ, δείκνυμι, ἐπιδ., ἀποδ., ἀποφαίνω, ἔξελέγχω, ἀγγέλλω, εὑρίσκω). Ὁρῶ τὸν πόλεμον ὑμῖν πολλῶν κακῶν αἴτιον γεγενημένον (*Isochr. Phil.* 2). Ἐπέδειξα Αἰσχίνην οὐδὲν ἀλλὴς ἀπηγγελότα ἀλλὰ φενακίσανθ' ὑμᾶς (*Dem.* 19, 177). Οἱ Ἑλληνες οὐκ ἥδεσαν Κῦρον τεθνηκότα (*Xen. An.* 1, 10, 16). Ἀνθρωποι καλοὶ κάγαθοὶ ἐπειδὰν γνῶσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας (*Xen. Cyr.* 7, 2, 17). Φίλιππος πάνθ' ἔνεκα ἁντοῦ ποιῶν ἔξελήλεγκται (*Dem.* 2, 8). Οἱ τῶν Ἀθηναίων στρατηγοὶ τοῖς τε ἐπιχειρήμασιν ἔῳρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθούμενοὺς τῇ μονῆ (*Thuc.* 7, 47). Κλέαρχος ἡκουεις Κύρου ἔξω ὅντα τοῦ Ἑλληνικοῦ εὐνούμου βασιλέα (*Xen. An.* 1, 8, 13).¹ Ἀπιφάνην συμφορᾶς μὲν οὐδεμιᾶς αἵτιος γεγενημένος, πολλὰ δὲ κάγαθὰ εἰργασμένος τὴν πόλιν (*Lys.* 25, 4). Μέμνημαι ἔγωγε καὶ παῖς ὧν (*even from my childhood*) Κριτίᾳ τῷδε ξυνόντα σε (*Pl. Charm.* 156). Ἰσθι ἀνόητος ὧν (*Xen. An.* 2, 1, 18). Σκοπούμενος εὑρισκον οὐδαμῶς ἀν ἄλλως, ὃ ἥβουλόμην, διαπραξάμενος, πλὴν εἰ γραφεῖ λόγος ὡς περ εἰκὼν τῆς ἐμῆς διανοίας (*Isochr. Antid.* 7). Πρῶτος βασιλεὺς Κῦρον ἐπιβουλεύοντα ἥγγειλα (*Xen. An.* 2, 3, 19).

REM. 1. But instead of the nominative referred to the principal subject, occasionally a reflexive pronoun stands with the participle in the accusative (cf. acc. with inf. for the nominative, § 160) : Ἡ δεῖξον οὐ πεποιηκότα ταῦτα σαντὸν ἡ δίκην ὕπεχε (*Dem.* 22, 29). From αἰσθάνομαι ἴμαντὸν πεπρακώς comes the construction συνέβη μοι αἰσθέσθαι ἴμαντὸν πεπρακότι (*Dem.* 18, 46), by § 157, b.

REM. 2. Instead of an object with participle attached, the participle of an impersonal verb or expression may also stand alone : Ὁρῶ καὶ σοὶ τούτων δεῆσον (*Xen. Mem.* 2, 6, 29). Εἶδον οἱ Λακεδαιμόνιοι ἀδύνατον δὲ τιμωρεῖν τοῖς ἀνδράσιν (*Thuc.* 4, 15). (Τοῖς ξυμμάχοις παράδειγμα σαφὲς καταστήσατε, δε ἀν ἀφιστῆται, θανάτῳ ζημιωσόμενον, *Thuc.* 3, 40, = δεῖξατε.)

REM. 3. Rarely (for the most part poetically) ὡς is prefixed to this participle : Ως μηδὲν εἰδότ' ἵσθι μ' ὧν ἀνιστορεῖς (*Soph. Phil.* 253).

REM. 4. With these verbs also (cf. § 177, R. 1) the participle ὧν is sometimes omitted, e.g. with ἀποφαίνω, οἶδα : Εἴ τις ἔχει ψευδῆ ἀποφῆναι, δε εἰρήκαμεν, λεγέτω (*Pl. Rep.* 2, 366).

¹ Ἀκούω τινὰ ἤκουτα, *I hear (learn, am told) that some one is come, ἀκούω τινὸς διαλεγομένου, I hear some one speak (hear him speaking)*, § 58 a. R. 3. Ἀριαῖος ὢσθετο Κῦρον πεπτωκότα (*Xen. An.* 1, 9, 31), *A. perceived, became aware, that C. was fallen; ὢσθησαι πώποτέ μου εικοφαντοῦντος*; (*Xen. Mem.* 4, 4, 11,) *hast thou (thyself as present) ever perceived me acting the part of a sycophant (practising chicane)? This distinction, however, in the use of αἰσθάνομαι is not always observed.*

REM. 5. The verbs mentioned have also, some more frequently, e. g. οἶδα, [§ 178.] others less frequently, a sentence with ὅτι (or ὡς mostly after a negation, see § 159, R. 3) with no difference in point of meaning, but only as the convenience of the general form of the sentence may require : Τοὺς χειροτέχνας γόνη, ὅτι εὐρήσουμι πολλὰ καὶ καλὰ ἐπισταμένους (*Pl. Apol.* 22). Ήσθαντο οἱ Ἑλληνες, ὅτι βασιλεὺς σύν τῷ στρατεύματι ἵν τοῖς σκευοφόροις εἴη (*Xen. An.* 1, 10, 5). Οὐδὲ ἔκεινο δύναματι ιδεῖν, ὡς οὐχὶ πάντες ἀνθρώποι τούτων τυχεῖν ἀξιώσοντιν (*Dem.* 23, 123). ‘Ως οὐ πεποίηκε Μειδίας, καὶ κατηγόρηκα, τοῦτο δεκνύτω (*Dem.* 21, 28). A challenge which Demosthenes assumes will not be accepted). Πρόδιως αἰσθάνεσθε τούτους, ὅτι εἰσὶ βίαιοι καὶ ἀσελγεῖς ἀνθρώποι (*Dem.* 43, 23 ; on τούτους, ὅτι, see § 191). (Blending of two constructions : Γνοὺς δὲ ὁ Κλέων καὶ Δημοσθένης, ὅτι, εἰ καὶ ὀπονοῦν μᾶλλον ἐνδύσοντιν οἱ Λακεδαίμονοι, διαφθαρησομένοις αὐτὸν ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπανσαν τὴν μάχην. *Thuc.* 4, 37. Cf. § 159, R. 4.)¹

REM. 6. The verbs signifying to remark, learn, hear (also ἀγγέλλω), have also often the accus. with inf., rarely those signifying to know : Ἀκούω καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶγαι (*Xen. An.* 2, 5, 13). Πινθάνομαι μέλλειν Δημοσθένην καταρθμέσθαι τρόπος ὑμᾶς, ὅτα πεπολιτεύται (*Aesch.* 3, 54). (Εἴν νυν ἐπίστω τῶνδε μ' αἰσχύνην ἔχειν. *Soph. El.* 616.) Γιγνώσκω has the acc. with inf. (not the participle) in the sense perceive, assume, consider. Κῦρος ἀγύνας κατέστησεν ἀπάντων, ὅποσα ἐγίγνωσκεν ἀσκεῖσθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν (*Xen. Cyr.* 2, 1, 22). (Γιγνώσκω, give sentence that something shall be done,—see § 164.) Ἀποφαίνω, ἀποφαίνομαι, declare (that something is; not to prove), has the acc. with inf.² : ἀπέφηναν τοῦτο δίκαιον τοῖς ἀρχομένοις εἶναι (*Pl. Rep.* 338, ε).

REM. 7. Σύνοιδά τινι ἡ δικημένω (Dem. 21, 2) and (the meaning of σύν almost disappearing) Συνίσαι τὸν πρὸ αὐτῶν τετυρανενότας τοὺς μὲν ὑπὸ τῶν γονέων ἀνγρημένους, τοὺς δὲ ὑπὸ τῶν παΐδων, τοὺς δὲ ὑπὸ ἀδελφῶν (*Ioscr. de Pac.* 113). Σύνοιδα ἐμαυτῷ ἐψευσμένος and ἐψευσμένω.

b) So likewise a participle is attached to the object, to complete the predicate, with the verbs παύω, cause a person to have done with something, περιορῶ, overlook (allow something to be done before one's eyes), and (more for the purpose of merely denoting a circumstance) with εὑρίσκω, καταλαμβάνω, φωρῶ, find, catch a person doing something (passive ἀλίσκομαι), ποιῶ, represent in a poem, ἐγγράφω, lay an information : Τὴν φιλοσοφίαν παῦσον ταῦτα λέγουσαν (*Pl. Gorg.* 482). “Αμα διψῶ τε πέπαυμαι καὶ ἀμα ἡδόμενος διὰ τοῦ πίνειν (*Pl. Gorg.* 497). Μὴ περιίδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν (*Ioscr. Archid.* 108). (“Ων with εὑρίσκω omitted : Εμὲ εἰρήστε οὐ κακὸν οὐδὲ ἀχρηστὸν, *Ise.* 7, 41.) (Περιορῶ τι γίγνεσθαι, τοὺς Μαντινεῖς ἀρχειν τῆς Ἀρκαδίας, *Thuc.* 5, 29, = ἴω.)

In a special manner (mostly, however, in the poets) a participle of the aorist is joined to the verb ἔχω as apposition to the subject, to denote at once the preceding action and the present state, almost as a mere periphrasis of the perfect : 179.

¹ Μέμνημαι, οἶδα, ὅτε (ἥνικα), — *I remember the time when* —.

² Μανθάνω δρχεῖσθαι, ἐπίσταμαι λέγειν, μέμνησο ἀπιστεῖν, &c., by § 145, do not come under this head.

Σοῦ δὲ ἔγωγε θαυμάσας ἔχω τόδε (*Soph. Phil.* 1362). Τὸν λόγον σου πάλαι θαυμάσας ἔχω, ὅσφι καλλίω τοῦ προτέρου ἀπειργάσω (*Pl. Phæd.* 257).

- § 180. a) A participle stands, with or without the article, and with or without defining accessories, as attributive to a substantive, with the sense (423) of an adjective or of a relative periphrasis: Πόλις κάλλει διαφέρουσα. b) Ἀνήρ καλῶς πεπαιδευμένος. Οἱ πρέσβεις οἱ παρὰ Φιλίππου πεμφθέντες. Ἡ Μυσῶν λεία λεγομένη (*the so-called booty of the Mysians; the proverbial Mysian booty*). Αἱ Αἰόλου νῆσοι καλούμεναι (*Thuc.* 3, 88). Ἐν τῇ Μεσσηνίᾳ ποτὲ οὕσῃ γῆ (*Thuc.* 4, 3; *in the land which was once Messenian*). Αἱ ἄρισται δοκοῦσαι εἶναι φύσεις (*Xen. Mem.* 4, 1, 3). (On the position of the words when the participle, as attributive with the article, has accessory definitions, see § 9, R. 1.)

REM. It should be remarked, however, that the participle perfect in Greek, much more rarely than in Latin (*doctus, eruditus, rectus*), assumes the signification of a pure adjective, merely denoting the property in general without reference to the action by which it was produced. (*Ἐφράμενος*.) On the other hand, the participial constructions, instead of the relative periphrases used in Latin, are rendered very frequent by the use of *ἄν* and *δοκῶν*.

- (425) b) A participle with the article (with addition of case and other definitions) can likewise stand substantively instead of a relative periphrasis of a person or thing (cf. § 14): Οἱ κρατοῦντες. Ἡν δὲ ὁ τὴν γνόμην ταύτην εἰπὼν Πείσανδρος (*Thuc.* 8, 68). Ἐδει τὴν πολιτικὴν σοφοὺς ποιεῖν τὸν πολίτας καὶ ἐπιστήμης μεταδιδόναι, εἴπερ ἔμελλεν αὐτὴν εἶναι ἡ ὡφελοῦσά τε καὶ εὐδαίμονας ποιοῦσα (*Pl. Euthyd.* 292). Ἀφεκτέον τῶν τοιοῦτων τῷ σωφρονεῖν δυνησομένω (*Xen. Conv.* 4, 26).¹ Παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι (*Xen. Mem.* 4, 2, 6). Τοῖς Ἀρκάδων σφετέροις οὗντος ἐνμμάχους (*Thuc.* 5, 64; *those of the Arcadians who were —, partitively, see § 50 a*). Τοὺς πᾶς διακειμένους λάβοιεν ἀν οἱ τοιοῦτοι μαθητάς; (*Isocr. Antid.* 222; see 176 a, and 198 a.)

REM. 1. On the other hand, it is more rare for a participle without the article to be put substantively, to denote indefinitely persons of a certain kind, or who do something (cf. § 87 a): Πλέομεν ἐπὶ πολλάς ναῦς κεκτημένους (*Xen. Hell.* 5, 1, 19). Νόμος ἐστίν, ὅταν πολεμούντων πόλις ἀλῷ, τῶν ἐλόντων εἶναι τὰ χρήματα τῶν ἐν τῷ πόλει (*Xen. Cyr.* 7, 5, 73). Μετά ταῦτα ἀφικοῦνται ἀγγέλλοντες (*with the intelligence*), ὅτι ὁ πατήρ ἀφέίται (*is released*; *Isocr. Trap.* 11: so frequently, "Ἴκουν, ἵκουν λέγοντες"). (*"Οταν τις θεῶν βλάπτη, δύναται' ἀν οὐδὲ ἀν ισχύων φυγεῖν,* *Soph. El.* 697. Elsewhere almost exclusively in the plural.) To denote a person as one who *can, shall, will* do something, the article is usually put to the participle (of the future, rarely of the present: *persons who do*), both adjectively, and especially

¹ Τίνας καλεῖν ἔδει ἐτέροις; τούς, ὅτι ἔγώ, γεγοννίας ἥδη τῆς εἰρήνης, ἀπὸ τῆς ὑστέρας ἥκων πρεσβείας, αἰσθόμενος φενακιζομένην τὴν πόλειν, προσῆλεγον καὶ διεμαρτυρόμην καὶ οὐκ εἴων προέσθαι Πύλας οὐδὲ Φωκέας, λέγοντας, ὃς ἔγὼ δύσκολός είμι τις ἀνθρωπος (*Dem.* 6, 29).

substantively : Οὐδὲ τοὺς δούλους ἴθριζεν οἱ "Ελληνες ἀξιοῦσιν, ἀλλὰ νόμον δημοσίᾳ [§ τὸν ταῦτα κωλύσοντα τέθενται (*Dem.* 21, 49). 'Η χώρα πολλὴ καὶ ἀγαθὴ ἦν καὶ 180.] ἐνῆσαν οἱ ἑργασόμενοι (*Xen. An.* 2, 4, 22; *peopple to till it*). 'Ο ἡγησόμενος οὐδεὶς (οὐκ) ἔσται (*Xen. An.* 2, 4, 5). (Πολλοὺς ἔξομεν τοὺς ἐπίμως καὶ προθύμως συν-αγωνιζομένους ἡμῖν. *Isocr. de Pac.* 139.)

REM. 2. The poets sometimes make a genitive case depend on a participle with the article, as if it were a substantive, e. g. ὁ ἑκίνουν τεκών (*Eur. El.* 335). In prose οἱ προσήκοντες, *relations*, and τὸ συμφέρον, *advantage, interest*, are used quite as substantives (τὸ τῆς νεώς καὶ τῶν ναυτῶν συμφέρον, *Pl. Pol.* 296; τὰ μικρὰ συμφέροντα τῆς πόλεως, *Dem.* 18, 28). The poets and Thucydides sometimes use a present participle in the neuter, instead of an abstract verbal substantive, e. g. τὸ νοσοῦν = ἡ νόσος. 'Εν τῷ μὴ μελετῶντι ἀξινετώτεροι ἔσονται (*Thuc.* 1, 142; *by want, or omission, of practice*); μετά τοῦ δρωμίνον (*Thuc.* 5, 102; *with action, when there is doing*). (Otherwise : τὸ δοξάζον τῆς ψυχῆς, *that (part) of the mind which represents (images)*; τὸ κρατοῦν τῆς πόλεως. Partitive genitive, § 50.)

c) Some few present participles, viz. διαφέρων, ἔχων with an adverb (e. g. κάλλιστ' ἔχων), προσήκων, πρέπων, δέον, ἔξον, συμφέρον, sometimes occur, as adjective predicate-nouns, with εἰμί or γίγνομαι, occasionally also others in connexion with an actual adjective : Τί ποτ' ἔστι οὗτος ὁ βίος ἑκείνου διαφέρων; (*Pl. Gorg.* 500.). Τοὺς Δακεδαιμονίους οὐ διὰ τὴν ἀρετὴν αὐτῶν ἐσώσατε, ἀλλ' ὅτι συμφέρον ἦν τῷ πόλει σῶς ἔλναι (*Dem.* 19, 75). Δεῖ πολὺ μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἄρχομένους εὔτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσιν νῦν ἡ πρόσθεν (*Xen. An.* 2, 2, 30).

d) A participle of the present or aorist with εἰμί, as a periphrasis of the simple tense of the verb (in like manner as the participle perf., under certain circumstances, is joined with εἰμί) is a poetical licence of not very frequent occurrence; in the prose passages where it does occur, there is apt to be a certain emphasis in the several and distinct expression of the action (the participle) and its existence (εἰμί). "Αν γὰρ θέλουσα (ἢ γυνή), πάντ' ἐμοῦ κομιζεται (*Soph. Ed. R.* 580). Οὐκ εἰς ὅλεθρον; οὐ σωτήσας ἔσει; (*ibid.* 1146.) Παντάπασι θαυμάσαιμ' ἀν, εἴ τι με τούτων διαπέφευγεν. "Ην μὲν οὖν μετά πολλῆς ἥδονῆς καὶ παιδιᾶς τότε ἀκούσομενα (*Pl. Tim.* 26). "Η τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῖν; (*Pl. Phil.* 39; or, *is not this a thing that takes place — ?*) "Ην γάρ ὁ Θεμιστοκλῆς βεβαίωτα φύσεως ἰσχὺν δηλώσας καὶ διαφερόντως τι ἐξ αὐτὸ μᾶλλον ἔτέρους ἄξιος θαυμάσιος (*Thuc.* 1, 138; *a man who, in a pre-eminent degree, manifested —*). (With γίγνομαι in command and prohibition : Μή, ὡς ἔνει, ἡμῖν τήν γε πρώτην αἰτησάντων χάριν ἀπαρνηθεὶς γένγ. *Pl. Soph.* 217.)

A subject with a participle, conceived as *one* notion, and put in the genitive (*genitivi consequentiæ, double-genitive* [usually, in English, 'genitive absolute']) is (in the manner assigned in § 66, b) attached to a sentence, where a simple participle could not be annexed, to denote the relation of time of the principal action, its way and manner, circumstances, ground or cause, &c., as the simple participle would do : Τῶν σωμάτων θηλυνομένων καὶ αἱ ψυχαὶ πολὺ ἀρρώστοτεραι γίγνονται (*Xen. Econ.* 4, 2; *if —*). Οὐκ ἀν ἥλθον δεῦρο, ὑμῶν μὴ κελευσάντων. "Ολης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τά τ' ἀγαθὰ κατορθοῦντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γί-

[§ 181.] *γνεσθαι* (*Xen. Mem.* 3, 1, 3; *where the whole city is made over —, — if he succeeds, &c.*). Οἱ Θηβαῖοι ἡβούλοντο τὴν Πλάταιαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου μῆπω φανεροῦ καθεστῶτος (= γεγενημένου) προκαταλαβεῖν (*Thuc.* 2, 2). ('Αφίκετο δεῦρο τὸ πλοῖον, γνόντων τῶν Κεφαλλήνων, ἀντιπράττοντος Ζῆνοθέμιδος, ὅθεν ἔξεπλευσε τὸ πλοῖον, ἐνταῦθα καὶ καταπλεῖν αὐτό. *Dem.* 32, 14; *when the Ceph. had determined, in spite of Z.'s resistance, —.* A double-genitive attached to another. Τί τῶν Φωκῶν ἡ ἄλλον τινὸς ἀνθρώπων μετὰ τοὺς παρ' Αἰσχίνου λόγους ἔξαμαρτόντος οὐκ ἀπέβη τὰ ὅν' αὐτοῦ τότε ρηθέντα; *Dem.* 19, 75; *for what offence of the Phocians —?* See § 176, a.)

REM. 1. The learner must observe, that as the Greek has the whole series of active participles, the use of the passive double-genitive (as in Latin) is hereby excluded, when the action spoken of is that of the subject of the principal sentence: *Ταῦτα εἰπόντες ἀπῆμεν, not τούτων λεχθέντων, which signifies, after this was said by others.*

REM. 2. The relation between the principal sentence and the participial sentence is more specifically marked, as is the case with the simple participle, by certain adverbs: see § 175. Πόθεν, ὃ Σώκρατες, αἱ διαβολαὶ σοὶ αὖται γεγόνασιν; οὐ γὰρ δή πον, σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἐπειτα τοσαντη φήμη τε καὶ λόγος γέγονεν (*Pl. Apol.* 20). Σήφισμα ἔγραψα πλεῖν ἐπὶ τοὺς τόπους, ἐν οἷς ἐγι Φίλιππος, καὶ τοὺς ὄρκους τὴν ταχίστην ἀπολαμβάνειν, ἵν' ἔχόντων τῶν Θρακῶν τῶν ὑμετέρων συμμάχων τὰ χωρία ταῦτα, τὸ Σέρριον καὶ τὸ Μύρτιον καὶ τὴν Ἐργίσκην, οὕτω γίγνονθε οἱ ὄρκοι (*Dem.* 18, 27). Διουνοσάδωρον μεταξὺ ταῦτα λέγοντος ὁ Κλεινίας ἔνχειν ἀποκρινάμενος (*Pl. Euthyd.* 275). Especially frequent is the double-genitive with ὡς, to express the *thought* and *supposition* or *pretext* under which something is spoken or done (*because, as though*): Φυλλίδας καὶ Μέλλων ἐκῆρυττον ἔξεναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνεώτων (*Xen. Hell.* 5, 4, 9). Οὐχ ὡς τοῖς "Ελλησι πολεμησόντων ἡμῶν εἴπον, ἢ εἴπον (*Xen. An.* 5, 6, 3). Cf. § 175 d. Especially note the use of the double-genitive with ὡς in connexion with verbs or phrases denoting an opinion or utterance, to assign the purport of the opinion or utterance (*to be of opinion as though*, i.e. *that something should be done*), usually with the imperative, or at least in speaking of that which is to be thought or spoken (often with emphatic οὔτως before the principal verb, after the genitive): Ὡς ἴμοῦ γε καὶ ἀγωνιούμενον καὶ, ὀποῖος ἀν τις ὡς, κατὰ τὴν ἀξίαν τιμᾶσθαι ἀξιώσοντος, οὔτως, ὃ Κῦρος, γίγνωσκε (*Xen. Cyr.* 2, 3, 15). Ὡς ἴμοῦ ἴόντος, ὅπη ἀν καὶ ὑμᾶς, οὔτω τὴν γνώμην ἔχετε (*Xen. An.* 1, 3, 6). "Ἄλλο τι ὡς οὔτω σον νομίζοντος διανούμεθα; (*Pl. Gorg.* 472; *are we not to assume that this is your opinion?* On ἄλλο τι, see § 199 c.) Εἴπατε καὶ περὶ τούτου, πότερα μενέτε καὶ σπουδαὶ εἰσιν ἡ ὡς πολέμου δύτος παρ' ὑμῶν ἀπαγγελῶ (*Xen. An.* 2, 1, 21; *or, whether I shall report —.*) ("Οὐφεσθε, ὡςπερ δούλων ἀποδίδοσκόντων εὐρημένων, τοὺς μὲν ἱκετεύοντας τῶν πολεμίων, τοὺς δὲ φεύγοντας. *Xen. Cyr.* 4, 2, 21; *just as when —.*)¹

REM. 3. Sometimes a double-genitive and a simple participle referred to a case (most frequently the subject) in the principal sentence, are connected by *and*, or by *μέν* and *δέ* as co-ordinate definitions (e.g. of time, cause, thought, &c.): Κλέων πάντα διαπράξαμενος ἐν τῇ ἐκκλησίᾳ καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν τῶν τε ἐν

¹ Ο νόμος οὐκ ἔφ περὶ τῶν ἀτίμων λέγειν, ἵλι μὴ τῆς ἀδείας δοθείσης (*Dem.* 24, 46). See § 175 e, foot-note Ι (a).

Πύλω στρατηγῶν ἔνα προσελόμενος Δημοσθένην τὴν ἀναγωγὴν διὰ τάχους ἐποιεῖτο [§ (Thuc. 4, 29). Οἱ Ἑλληνες στραφέντες παρεσκευάζοντο ὡς ταῦτη προσιδόντος βασιλέως 181.] καὶ δεξόμενοι (Xen. An. 1, 10, 6).

REM. 4. a) The subject-genitive in a double-genitive is sometimes omitted, when it is a pronoun easy to be understood from the context and the preceding mention of the same subject, and with no emphasis on it: Εἴποντο δὲ τοῖς Μοσσυνοίκοις τῶν Ἐλλήνων τινές, οὐ ταχέντες ὑπὸ τῶν στρατηγῶν ἀλλ' ἀρπαγῆς ἔνεκεν. Οἱ δὲ πολέμου, προσιδύντων, τίσις μὲν ἡσύχαζον, ἵπει δὲ ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς (Xen. An. 5, 4, 16). (The pronoun of the first person omitted in an assurance by the speaker himself attached to what goes before: Ἐρώτα, ἔφη, ὁ Κῦρος, ὡς τάληθῇ ἤρουντος, Xen. Cyr. 3, 1, 9.)

b) Sometimes the double-genitive is a participle plural with an indefinite subject of the third person understood (*the people; one*) (cf. § 6 b): Οὐκ ἔξαιτούμενος, οὐκ Ἀμφικτυνοικάς δίκαιας ἐπαγγέντων, οὐκ ἀπιλούντων, οὐκ ἐπαγγελλομένων, οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑπάρξεινονα (Dem. 18, 322; *not when I was demanded to be given up, not when they were for bringing me to trial before the Amphictyons*).

c) A double-genitive of participle without a subject is formed from impersonal expressions with adjectives in the plural (*ἔτοιμά ἔστιν*, § 7 b. R. 2), or from a verb put impersonally to which some general notion of *things* can be understood as its subject (e.g. ἔχει, ἐπράχθη), usually in the plural, and from the verbs denoting the state of the weather (§ 7, a. 1). (Comp. the double-accusative, § 182): "Ετι ὅντων ἀκρίτων διαλλαγῶν (Thuc. 1, 7). Οὕτως ἔχόντων (*under such circumstances, such being the case, more rarely οὕτως ἔχοντος*), εἰκός τοῖς μὲν πολεμοῖς ἐναντίονται τοὺς θεούς, ήμīν δὲ συμμάχους (Xen. An. 3, 2, 10). Τοῦτον τὸν τρόπον πραγθέντων, τῆς πόλεως γίγνεται τὰ χρήματα (Dem. 24, 12; *such being the facts of the case*). Ἀλκιβιάδης ἀνηγάγετο ἐπὶ τὴν Κύζικον, υποτος πολλοῦ (Xen. Hell. 1, 1, 16).

d) A passive participle neuter (usually plural, cf. c) of a *verbū declarandi* is (429) sometimes put in the double-genitive, with a sentence with ὅτι added: Περικλῆς φέρετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐξαγγελθέντων, ὅτι Φοίνισται νῆσος ἐπὶ τοὺς Ἀθηναίους πλέουσιν (Thuc. 1, 116; but δηλωθέντος, ὅτι —, 1, 74).

REM. 5. The omission of the participle ὃν in the double-genitive is very rare: Πᾶν ἐν ἡσύχῳ, πάτερ, ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας (Soph. Oed. C. 83). (Νυκίαν καὶ Δημοσθένην οἱ Συρακούσιοι ἄκοντος Γυλίπτων ἀπέσφαξαν, Thuc. 7, 86, and ἐμοῦ οὐχ ἐκόντος, Soph. Aj. 455, as if ἐκών, ἄκων were participles.)

REM. 6. The double-genitive is usually put only where the subject of the participle does not stand in the principal sentence in some other case to which the R. 5) participle might attach itself. Sometimes, however, although the subject of the participle does so occur, the double-genitive is nevertheless used, in order to give more prominence to the participial sentence as a special circumstance: Διαβεβηκότος ἡδη Πειρικλέοντος στρατιῆς ἐξ Εὐδυμαν, ἡγγέλθη αὐτῷ, ὅτι Μέγαρα ἀφέστηκεν (Thuc. 1, 114). Τρῶν θερῶν οὐσῶν, ἀς ἔδει με διελθεῖν, ἄπασαι ἀνεψημέναι ἔτυχον (Lys. 12, 16). Σὺ μὲν ὡς φάσκοντος εἰδέναι περὶ ὃν ἔρωτῶ, προσφέρῃ πρὸς ἐμέ (Pl. Charm. 165; ἐμοῦ omitted agreeably with the concluding remark in R. 4, a).

REM. 7. Sometimes a substantive takes a participle as apposition, and then, by means of a preposition, especially ἡμα or σύν, is attached to a sentence as a definition of time: Ἄμα ἡλίῳ ἀνίσχοντι ἥλθε Προκλῆς, ὁ Τευθρανίας ἄρχων (Xen. An. 2,

[§ 181.] 1, 8). "Αμα τῷ ἡρι εὐθὺς ἀρχομένῳ τοῦ ἐπιγιγνομένου θέροντος οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι ἄφαντες ἐκ τῆς Κατάνης παρέπλευσαν ἐπὶ Μεγάρων (*Thuc.* 6, 94). Ἡ δργὴ αὕτη ὑπὸ τε τῶν ἀγαθῶν (*the advantages*) πεπανθήσεται καὶ σὺν τῷ φύσιῳ λήγοντι ἄπεισι (*Xen. Cyr.* 4, 5, 21). (Πρὸ ήλιον δύνοντος, *Æsch.* 1, 12. Ἐτεὶ πέμπτῳ μετὰ Συρακούσας οἰκισθείσας, *Thuc.* 6, 3. Ἐπὶ Κόδρου βασιλεύοντος, *Lyc.* 84. Ἐπὶ χιόνι πεσόντῃ, *Hdt.* 2, 22, *after the falling of snow, after it has snowed.*)

§ 182. Instead of the double-genitive, the accusative (*double-accusative [accusative absolute]*) of impersonal verbs is used (e. g. δέον, ἔξον, προεῖκον, παρέχον, μέλον, μεταμέλον, also δοκοῦν, δόξαν, *as [when, since] it is, was, decreed*) or of passive verbs used impersonally (with an infinitive added, e. g. προσταχθέν, εἰρημένον, γενόμενον ἐπ' ἐμοὶ, *as it was in my power, &c.*), or of impersonal expressions of εἰμί and an adjective (e. g. ἀδύνατον ὅν). The double-accusative is also used of impersonal expressions (*ἐμὲ ποιήσοντα*) after ὡς and ὥσπερ, *in the opinion, supposition, belief that, or, as though*: "Οταν ἀναγκασθῇ τις δυοῖν κακοῖν τὸ ἔτερον αἰρεῖσθαι, οὐδὲις τὸ μεῖζον αἰρήσεται, ἔξὸν τὸ ἔλαττον (*viz. αἰρεῖσθαι. Pl. Prot.* 358). Οἱ Ἀθηναῖοι μετεμέλοντο, ὅτι μετὰ τὰ ἐν Πύλῳ, καλῶς παρασχόν, οὐ ξυνέβησαν (*Thuc.* 5, 14; *a favorable opportunity having offered*). Ὡς Κῦρος ἐγένετο ἐν Μήδοις, συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ, γαμεῖ τὴν Κυαξάρου θυγατέρα (*Xen. Cyr.* 8, 5, 28). Προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα τὸν στρατηγὸν ἄγειν εἰς Ἑλλήσποντον, φύχόμην ἀναγόμενος διὰ τάχους (*Dem.* 50, 12; *I put to sea with speed*). Οἱ Συρακούσιοι παρεκελεύοντο κραυγὴν οὐκ ὀλίγην χρώμενοι; ἀδύνατον δὲν ἐν νυκτὶ ἄλλῳ τῷ σημῆναι (*Thuc.* 7, 44). Κῦρος ἀντιπαρεσκενάζετο ἐφρωμένως, ὡς μάχης ἔτι δεῖσον (*Xen. Cyr.* 6, 1, 26). Οἴμαι τὸ πλήθος ψῆφεῖσθαι, ἢ βουλόμεθα, ἂμα μὲν ὑμῶν συναγορευόντων, ἄμα δὲ καὶ αἰσχρὸν δὲν ἀντιλέγειν (*Xen. Cyr.* 2, 2, 20). Οἱ πατέρες τοὺς νίεῖς ἀπὸ τῶν πονηρῶν ἀνθρώπων ἐργούσιν, ὡς τὴν μὲν τῶν χρηστῶν ὄμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν (*Xen. Mem.* 1, 2, 20). Ἀπεβλέψατε πρὸς ἄλλήλους ὡς αὐτὸς μὲν ἔκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράξοντα (*Dem.* 14, 15). Ἐνιοὶ φίλους μὲν κτῶνται ὡς βοηθῶν δεόμενοι, τῶν δὲ ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἔξ ἀδελφῶν δὲ οὐ γιγνομένους (*Xen. Mem.* 2, 3, 3).¹

REM. 1. After verbs that themselves express opinion, the double-accusative with ὡς of personal verbs is very rarely put instead of the double-genitive with ὡς (§ 181, R. 2); but where the notion of thinking is merely implied in the ὡς, the double-accusative is even more usual than the double-genitive.

REM. 2. It is very rare to meet with the double-accusative of a personal expression without ὡς (with ὅν or a participle which is commonly used impersonally, or

¹ Hence τυχόν, properly, *it having chanced, as it happened*, is used quite as an adverb, *perchance, mayhap*.

with the neuter of a pronominal word as subject), e. g. προεῆκον ἐμοὶ τοῦ κλήρου μέρος (*Isth.* 5, 12). Ἡδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδὲν, 182.] ὅπηνίκα χρὴ δρμάσθαι, οἱ Μακεδόνες καταστάντες ἐς αἰφνίδιον φυγὴν ἤχώρουν ἐπ' οἴκου (*Thuc.* 4, 125).¹

REM. 3. Now and then in this construction the participle ὁν is omitted : Ἀρα τὴν διαιτάν μου φαντίζεις ὡς ἥττον μὲν ὑγεινὰ ἕσθιοντος ἐμοῦ ἡ σοῦ, ἥττον δὲ ἰσχὺν παρέχοντα, ἡ ὡς χαλεπώτερα (viz. δύτα) πορίσασθαι τὰ ἴμα διαιτήματα τῶν σῶν διὰ τὸ πολυτελέστερα εἶναι; (*Xen. Mem.* 1, 6, 5.)

The *Tenses of the Participle*, present, perfect, and aorist, correspond with the same tenses of the indicative (so that the aorist is a *præter-183. itum*) : Ἡν μηδὲν φαίνωμαι κακόν σε πεποιηκώς μηδὲ βουληθείς, οὐ καὶ σὺ αὖ ὄμολογήσεις ὑπ’ ἐμοῦ μηδὲν ἀδικεῖσθαι; (*Xen. Cyr.* 5, 5, 13; that I have done thee no evil, neither wished I to do thee any.) Usually δείκνυμι πεποιηκώς, δ. τινὰ πεποιηκότα, corresponding with πεποίηκα or πεποίηκεν as judgement on the completed relation. For examples of the tenses generally, see the preceding paragraphs. Hence after a verb of past time (since the participle denotes the time in reference to the principal action) the participle of the present answers to the imperfect, that of the perfect to the plusquamperfect, that of the aorist to a more remote past (as aorist, not as perfect) : Ταῦτα εἰπόντες ἀπῆλθον (= ἐπειδὴ ταῦτα εἶπον). Ἐπέδειξα Αἰσχίνην οὐδὲν ἀληθὲς ἀπηγγελκότα ἀλλὰ φενακίσανθ' ὑμᾶς (*Dem.* 19, 177. — Οὐδὲν ἀληθὲς ἀπήγγελκεν ἀλλ' ἐφενάκισεν ὑμᾶς. The former said in general, the latter of a particular matter of fact). (Ο τὴν γνώμην ταύτην εἰπὼν Πείσανδρος ἦν, *Thuc.* 8, 68, as a circumlocution = εἶπεν. Τίς ἦν ὁ βοηθήσας τοὺς Βυζαντίους καὶ σώσας αὐτούς; τίς δὲ τῷ πόλει λέγων καὶ γράφων καὶ πράττων; *Dem.* 18, 88 = ἐβοήθησεν — ἔλεγεν — ἔγραφεν — ἐπραττεν.)

REM. 1. Sometimes, even after a verb of present time, the participle present has the sense of the imperfect, where an anterior time is either plainly denoted by the context or by the addition of τότε : Πρὸς μὲν τοὺς φίλους τε καὶ πρὸς τοὺς πολίτας ταῦτα ὑμᾶς παιδας ὄντας ἐδιδάσκομεν ὅπως δὲ πολεμίους δύνασθε κακῶς ποιεῖν, οὐκ οἰσθα μανθάνοντας ὑμᾶς πολλὰς κακουργίας; (*Xen. Cyr.* 1, 6, 28.) Ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι καὶ τότε μὲν (viz. τότε νέοι ἡσαν) εὗ ζῶντες, νῦν δὲ οὐδὲ ζῶντες (*Pl. Rep.* 1, 329). Οἵ τε ἐν τῷ δικαστηρῷ τότε δικάζοντες καὶ τῶν ἔξωθεν παρόντων πολλοὶ ταῦτα συνίσασιν (*Dem.* 30, 32).²

REM. 2. Sometimes, after a verb in the aorist or historical present, an aorist participle stands as apposition to the subject, not to denote an earlier but a contemporary (single and momentary) action (*in that, by —, and*), so that the past is specially denoted in the action of the participle, just as it would be in a *verbūm finitūm* with *and*, &c. : Εὖ ἐποίησας ἀγαμνήσας με (*Pl. Phæd.* 60; you did well to remind me;

¹ From δόξαν we have also δόξαν ταῦτα (*Xen. An.* 4, 1, 13) for τούτων δοξάντων (*Xen. Hell.* 5, 2, 24).

² Οἱ οἰχόμενοι, *the departed, dead*, from οἴχομαι (see § 110 a, R. 2), δ φεύγων, *the banished*. Poetically, οἱ θυήσκοντες, η τίκτουσα, for οἱ θανόντες, η τεκοῦσα.

[§ 183.] *in that thou didst remind me).* Ἡδη πάτοτε ή μήτηρ η δακοῦσα κακόν τι σοι ἔδωκεν ἡ λακτίσασα; (*Xen. Mem. 2, 2, 7.*) Κίρων ἐκδίδωσι τὴν θυγατέρα Ναυσιμένει πέντε καὶ εἴκοσι μνᾶς ἐπιδόντις (*Isae. 8, 8.*) Ὁ Φρύνιχος πέμπει ὡς τὸν Ἀστύοχον, τῶν Δακεδαιμονίων ναύαρχον, κρύφα ἐπιστείλας, ὅτι Ἀλκιβιάδης αὐτῶν τὰ πράγματα φθείρει (*Thuc. 8, 50; and gave him to understand.* Shortly afterwards: Ὁ Ἀλκιβιάδης πέμπει εὐθὺς κατὰ Φρυνίχου γράμματα ἐς τὴν Σάμον ἀξιῶν ἀποθνήσκειν). Especially note, that with the aorists ἐλαθον and ἐφθην (or λανθάνω and φθάνω as historical present) the participle annexed (by § 177) for a single, transient action, is always put in the aorist, and only where an abiding condition (property) is denoted, stands in the present. This aorist of the participle remains, even where the principal verb is aorist without preterite signification (subjunctive, imperative, optative, or infinitive), and with the future indicative. Also with the aorist of περιορᾶν (§ 178 b) and sometimes of ἐφορᾶν, in all the moods (περιδω, &c.) the participle stands in the aorist for a transient action: Ἐλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα (*Thuc. 4, 133.*) Συμκρόν ἐφθης με ἐρόμενος (*Pl. Pol. 293.*) Ὁ πεζὸς στρατηγὸς τῶν Ἀθηναίων φθάνει ἀναβάς ἐπὶ τὰς Ἐπιπολὰς πρὶν τοὺς Συρακουσίους παραγενέσθαι (*Thuc. 6, 97.*) Φοβούμεθα περὶ Κλεινίᾳ, μὴ τι φθῆ ἡμᾶς ἐπ' ἄλλο τι ἐπιτήδευμα τρέψας αὐτοῦ τὴν διάνοιαν (*Pl. Euthyd. 275.*) Βουλούμην ἄν, ἀκούοντος ἀπίων Κύρου, λαθεῖν αὐτὸν ἀπελθών (*Xen. An. 1, 3, 17.*) Εὐλαβεῖσθε, ὅπως μὴ πέρα τοῦ δέοντος σοφώτεροι γενόμενοι λήσετε διαφθαρέντες (*Pl. Gorg. 487.*) Τοὺς ἀνθρώπους λήσομεν ἐπιπεόντες (*Xen. An. 7, 3, 43.*) Δέομαι ὑπὸν, ὃ ἀνδρες δικασται, βοηθεῖν ἡμῖν καὶ μὴ περιθεῖν ὑπὸ τῶν ἐχθρῶν ἀναιρεθέντας (*Lys. 19, 64; not to allow us to be destroyed, ruined, transient action.*) — Ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες (*Pl. Crit. 49.*) Οἷμαι σε πολλὰ μεριμνᾶν ὅπως μὴ λάθης σαντὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφελίμων (*Xen. Mem. 3, 5, 23.*) Αἰσχυνούμην ἄν, εἰ περιδούμι τινα χώραν, ἥν ἡμῖν οἱ πατέρες κατέλιπον, ταῦτην τοὺς οἰκέτας τοὺς ἡμετέρους ἔχοντας (*Isocr. Archid. 8.*) (After ἐφθην an occasion for the present can rarely happen.)¹

REM. 3. With the article, the participle of the aorist sometimes approximates to that of the perfect: Οι θανόντες. Ὁ τὰ ἔργα παρεσχηκώς, περὶ ὧν εἰσὶν οἱ λόγοι, δικαιότατ' ἀν ταύτην ἔχοι τὴν αἵτιαν, οὐχ ὁ ἐσκεμμένος οὐδὲ ὁ μεριμνήσας τὰ δίκαια λέγειν νῦν (*Dem. 21, 192.*)

§ 184. *(The Participle with ἀν.)* The participle of the present and aorist with ἀν is used in a hypothetical and potential signification, so that it corresponds partly with the imperfect and aorist of the indicative with ἀν, partly, and that more frequently, with the present and aorist of the optative with ἀν. (The aor. as in the opt. or inf. with the signification of a dubitative future.) In this manner the participle may stand both to denote a circumstance (§ 174), and also after the verbs mentioned in §§ 177, 178, in circumlocutions with the article, and in the double-genitive or double-accusative. (By this means, the Greek has often a brevity and flexibility of expression unattainable by languages in which such a hypothetical statement must necessarily be expressed by a finite verb.) a) (Corresponding with indicat. with ἀν): Ἡμεῖς ἐπεὶ ἡκούσαμεν, ὅτι ἐστὶ τι λοιπὸν ἔργον, δ

¹ Δελήθαμεν ἀμφοτέρων εἰς τὸ μέσον πεπτωκότες (*Pl. Theaet. 180.*) Κατατίνας (συντείνας) λέγω, ἐρῶ (*Pl. Rep. 2, 358,*) as forcibly as I can; i. e. with exertion of all my powers (after collecting them and bending them to the task).

δεῖ ἔξεργάσασθαι, συνεσκυθρωπάσαμεν, οὐ φοβούμενοι, ἀλλὰ πεποιησθαι ἄν ἥδη καὶ τοῦτο βουλόμενοι (*Xen. Cyr.* 6, 2, 21, = ὅτι ἡβουλόμεθ' ἄν καὶ τ. π.). Φίλιππος Ποτίδαιαν ἐλῶν καὶ δυνηθεὶς ἄν αὐτὸς ἔχειν, εἰ ἔβουλήθη, 'Ολυνθίοις παρέδωκεν (*Dem.* 23, 107, = ἡδυνήθη ἄν). Εὖ ἴσθι μηδὲν ἄν με τούτων ἐπιχειρήσαντά σε πείθειν, εἰ δυναστέαν μόνον καὶ πλοῦτον ἑώρων ἔξ αὐτῶν γενησόμενον (*Isoср. Phil.* 133). — b) (Answering to the optative with ἄν): Οἱ Ἡρακλέους παῖδες τὰς μὲν ἄλλας πόλεις ὑπερεῳδῶν ὡς οὐκ ἄν δυναμένας βοηθῆσαι ταῖς ἑαυτῶν συμφοραῖς, τὴν δὲ ἡμετέραν ίκανὴν ἐνόμιζον εἶναι μόνην (*Isoср. Paneg.* 56, = οἰδέμενοι οὐκ ἄν δύνασθαι = οὐκ ἄν δύναιντο). 'Ο Αρίστιππος ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς διςχιλίους ξένους καὶ τριῶν μηνῶν μισθὸν ὡς οὐτῶς περιγενόμενος ἄν τῶν ἀντιστασιωτῶν (*Xen. An.* 1, 1, 10). Εὐρίσκω ταύτην μόνην ἄν γενομένην τῶν παρόντων κακῶν ἀπαλλαγῆν, ἢν ἔθελήσωμεν ἐκείνην τὴν δημοκρατίαν ἀναλαβεῖν, ἢν Σόλων ἐνομοθέτησεν (*Isoср. Areop.* 16). Οη ἡν ἔθελήσωμεν in the condition, see § 135, R. 1, a). Διακεκρίμεθα χωρὶς τὰς τε καθαρὰς ἡδονὰς καὶ τὰς σχεδὸν ἀκαθάρτους δρθῶς ἄν λεχθείσας (*Pl. Phil.* 52 = αἱ ἀκάθαρτοι δρθῶς ἄν λεχθεῖεν). 'Εγώ εἰμι (belong to; am one of those) τῶν ἡδῶς μὲν ἀν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δὲ ἀν ἐλεγχάντων, εἴ τις τι μὴ ἀληθὲς λέγοι, οὐκ ἀηδέστερον μέντ' ἀν ἐλεγχθέντων ἡ ἐλεγχάντων (*Pl. Gorg.* 458). Ξενοφῶν διαβάς τὴν χαράδραν σὺν τοῖς λοχαγοῖς ἐσκαπέτειο, πότερον εἴη κρείττον ἀπαγαγέν καὶ τοὺς διαβιβηκότας ἡ καὶ τοὺς διπλίας διαβιβάζειν, ὡς ἀλόντος ἄν τοῦ χωρίου (*Xen. An.* 5, 2, 8; in the hope that the place might be taken). 'Ἐλπίζω τοὺς Αθηναίους καταπλαγέντας τῷ ἀδόκητῷ καταλῦσαι ἄν τὸν πλοῦν, ἀλλως τε καὶ τοῦ ἐμπειροτάτου τῶν στρατηγῶν ἄκοντος ἥγονμένου καὶ ἀσμένου ἄν πρόφασι λαβόντος, εἴ τι ἀξιόχρεων ἀφ' ἡμῶν δρθείη (*Thuc.* 6, 34; especially as the most experienced of their generals takes the command against his will, and might, or would, gladly catch at a pretext —). (Χρώμεθα τῷ νόμῳ τότερι εἰδότες καὶ ὑμᾶς ἀν καὶ ἄλλους, ἐν τῷ αὐτῷ δυνάμει ἥμεν γενομένους, δρῶντας ἄν αντρό. *Thuc.* 5, 105; double ἄν as with the infinitive, see § 173, R. 1).¹

REM. The participle of the future with ἄν rests (in the Attic style) on passages in which the reading is corrupt (λάντησαν or λυπήσας ἄν, not λυπήσων ἄν).²

CHAPTER VII.

Peculiarities in the connexion of Co-ordinate Sentences, and of Principal and Accessory Sentences. Interrogative Sentences.

a) CO-ORDINATE sentences (in prose) are connected copulatively § 185.

¹ Οὐδὲ ταῦτα Τιμοκράτης ἀπλῶς καὶ ἀδόλως φανήσεται γεγραφώς, ἀλλ' ὡς ἄν μάλιστά τις ὑμᾶς ἔξαπατῆσαι βουλόμενος (*Dem.* 24, 79. Elliptical ἄν, as § 139 c). (Εἶναι τῶν δυνατῶν ἄν κρίναται, *Pl. Rep.* 9, 577, one of those who might be able; ἄν belonging to the omitted δυντων.)

² Krüger defends this construction.—ED.]

[§ 185.] by *καὶ*, *and* (*τέ*, *and*), *τέ* — *καί*, *or*, *καί* — *καί*, *both* — *and*, *and* (with negation) by *οὐδέ*, *and also not*, *οὔτε* — *οὔτε*, *neither* — *nor*. (*Τέ* after the connected word or the first word of the second clause = *que*.)

REM. 1. A single *τέ* for *καί*, by which the second member is joined to the first as an addition, is poetical, and very rarely occurs in prose: *Τισίαν δὲ Γοργίαν τε ἐάσουεν εῦδεν* (*Pl. Phæd.* 267). Thucydides uses *τέ* to connect a new sentence which serves to corroborate, continue, or enlarge upon the preceding one (almost in the manner of *καὶ* — *δέ*): *Καὶ μέχρι τοῦδε πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται, περὶ τε Δοκροὺς τὸν οὐδέλας καὶ Αἰγαλοὺς καὶ Ἀκαρνανὰς καὶ τὴν ταῦτην ἡπειρον.* Τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἡπειρώταις ἀπὸ τῆς παλαιᾶς λγυστείας ἐμμεμένηκεν (*Thuc.* 1, 5). (On *τέ* — *οὔτε*, *οὔτε* — *τέ*, see *Negations*.)

REM. 2. By annexing a *δέ* to *καί* (*καί* — *δέ*), the new member acquires prominence as a special corroboration and enlargement of the preceding (*and* — *too*, *and also*): *Τὰ παρατιθέμενα ἀεὶ ἵστα αὐτῷ τε τῷ Κύρῳ καὶ τοῖς καλούμενοις ἐπὶ δεῖπνον ἥντι καὶ τοὺς ἄμφι τὸ στράτευμα δὲ ὑπῆρχεν ισομοίρους πάντων ἀεὶ ἐποιεῖ* (*Xen. Cyr.* 2, 1, 31). *Ηδεὶς Κύρος Ἀρταξέρξην, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος.* *Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες ἥγοῦνται* (*Xen. An.* 1, 8, 22).

REM. 3. By *καὶ* — *καὶ* the two connected members are marked each by itself, as several and co-ordinate members, more strongly than by the usual *τέ* — *καί*, by which they are rather connected so as to form a whole: *Καὶ ζῶν καὶ τελευτήσας* (*Pl. Rep.* 3, 414). *Καὶ πρῶτον καὶ μάλιστα* (*Pl. Rep.* 3, 415). *Καὶ αὐτοὶ ἔμάχοντο καὶ τοῖς ἄλλοις παρεκελεύοντο* (*Xen. Cyr.* 3, 3, 68). *Κάλλιστόν τε καὶ ἄριστον* (*Xen. An.* 2, 1, 9). *Κεραυνός τε ὅτι μὲν ἀννθεν ἀφίεται, δῆλον, δράται δὲ οὐτ' ἐπιών οὔτε κατασκήψας οὔτε ἀπίών, καὶ ἀνεμοὶ αὐτοὶ μὲν οὐχ ὁρῶνται, ἀ δὲ ποιοῦσι, φανερά ἡμῖν ἔστιν* (*Xen. Mem.* 4, 3, 14). *Τέ — τέ* (= *καὶ* — *καὶ*) is frequent in the poets, rare in prose: *'Ελείποντο τῶν στρατιωτῶν οἵ τε διεφθαρμένοι ὑπὸ τῆς χιόνου τοὺς ὄφθαλμοὺς οἵ τε ὑπὸ τοῦ ψύχοντος τοὺς δακτύλους τῶν ποδῶν ἀποσεηπότες* (*Xen. An.* 4, 5, 12). *Μετὰ τὰ Τρωϊκὰ ἡ Ἑλλὰς ἔτι μετανιστάτο τε καὶ κατηκίζετο.* *Βουστοί τε γάρ οἱ νῦν ἔξηκοστῷ ἔτει μετὰ Ἰλίου ἄλλων ἔξ "Αρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν Καδμῆδα γῆν καλούμενην φύσισαν, Δωρεῖς τε δύδοκοστῷ ἔτει ἔννυν Ἡρακλεῖδας Πελοπόννησον ἔσχον* (*Thuc.* 1, 12). *Καὶ — τέ* (*et* — *que*) is a poetical licence: *"Ισθι γὰρ δοκῶν ἔμοι καὶ ξυμφυτεῦσαι τοῦργον εἰργάσθαι θ', θσον μὴ χερσὶ καίνων* (*Soph. CÆd. R.* 347).

REM. 4. Where *τέ* — *καὶ* connects two single notions which have a common article, the *τέ* is sometimes attached to the article instead of following the first of the connected terms: *τούς τε εὐπολοτάτους ἔχων καὶ εὐειδεστάτους* (*Xen. An.* 2, 3, 3; *having those who were both the best-armed and the best-looking*); and so usually with a common preposition: *ἐν τε τῷ θερμοτέρῳ καὶ ψυχροτέρῳ* (*Pl. Phil.* 24). (*Ἐν τοσαύτῃ τε ἀγρυπνίᾳ καὶ λύπῃ.* *Pl. Crit.* 43.)

REM. 5. Sometimes *τέ* is followed, not by *καί*, but by *δέ*, alone or with another particle (*ἴπειτα δέ*, *ἄμα δέ*, *ἄμα δὲ καί*, *ἔτι δὲ καί*, *ώραντως δέ*, *πολὺν μᾶλλον δέ*), the copulative connexion being abandoned, and an adversative put instead of it, either because the latter member is intended to be made specially prominent, or because it has become remote from *τέ*: *"Ἐπεμψεν ἡμᾶς ἡ τῶν Σινωπέων πόλις ἐπανίσταντάς τε ὑμᾶς, ὅτι ἐνικάτε" Ἑλληνες ὄντες βαρβάρους,* *ἴπειτα δὲ καὶ ἔνησθησομένους, ὅτι διὰ πολλῶν τε καὶ δεινῶν πραγμάτων σεσωμένοι πάρεστε* (*Xen. An.* 5, 5, 8). *Τιμαῖδος τε ὅδε, εὐνομωτάτης ὧν πόλεως τῆς ἐν Ἰταλίᾳ Δοκρίδος, οὐσίᾳ καὶ γένει οὐδενὸς ὕστερος*

δῶν τῶν ἔκει, τὰς μεγίστας μὲν ἀρχάς τε καὶ τιμᾶς ἐν τῷ πόλει μετακεχείρισται, φιλο-
σοφίας δ' αὖ κατ' ἡμῖν δύξαν ἐπ' ἄκρους ἀπάντης ἐλήλυθε. Κριτίαν δέ πον πάντες οἱ
τῷδε ἴσμεν οὐδενὸς ἰδώτην ὄντα ὅν λέγομεν (*Pl. Tim. 20*). "Ἐν τε τῷ τῶν ἐπῶν
ποιήσει πολλαχοῦ δὲ καὶ ἄλλοθι (*Pl. Rep. 3, 394*). (On the irregularity where
two members denoted by *τέ* — *καὶ*, as co-ordinate, are not accurately connected,
see *Anacoluthia*, § 216, R. 1.)

REM. 6. The copulative particle is omitted in oratorical recital, of several (short) members. (Between two members the omission is rare, and poetical, e.g. *Toῦ τὸν κρατῆρα πλήσας θῶ*; "Ὕδατος, μελίσσης" μηδὲ προσφέρειν μέθην. *Soph. Cœd. C. 481*; in prose, in certain particular set phrases of two contrasted words, e.g. ἀνω κάτω = ἀνω καὶ κάτω.) *Kai* is omitted before *εἴτα*, *ἔπειτα*, in the sense *and then*, marking continuation and further consequence (especially in conditional and object-sentences): Εἰ προσημέθα, ὡς ἀνδρες Ἀθηναῖοι, καὶ τούτοις τοὺς ἀνθρώπους, εἴτ' Οὐλυπον Φίλιππος καταστρέψεται, φρασάτω τις ἡμοί, τί τὸ κωλῦν ἐτ' αὐτὸν ἔσται βαδίζειν, ὅποι βούλεται; (*Dem. 1, 12*.) Φοβοῦμαι, μὴ πάντες περὶ τῶν ἰδίων ἔκαστος δργιζόμενος κοινὸν ἐφ' ἡμᾶς ἀγάγωσι τὸν πόλεμον, τὰ τῶν Ἀμφικτυόνων δόγματα προστησάμενοι, εἴτ' ἐπισπασθῶσιν ἔκαστοι πέρα τοῦ συμφέροντος ἑαυτοῖς ἡμῖν πολεμῆσαι (*Dem. 5, 19*).

b) A copulative connexion with *καὶ* (sometimes *τέ* — *καὶ*) is used in Greek, where in a narration it is stated at what point the matter stood, what had taken place, *when* a change or new event occurred: Οὗτω δύ' ἡ τρεῖς δρόμους περιεληνθότε ἡστην (Εὐθύδημος καὶ Διονυσόδωρος) καὶ εἰςέρχεται Κλεινίας (*Pl. Euthyd. 273*). Ἐκταῖος ἡκων ἐτύγχανον καὶ ἡ μήτηρ ἴδούσα με καὶ προείπασα τὴν ψυχὴν ἀφῆκεν (*Dem. 50, 60*). Οἱ Λακεδαιμόνιοι οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἥκον ἡμῖν ἀμυνοῦντες (*Isocr. Paneg. 86*. So often οὐκ ἔφθην ποιήσας — καὶ, *I had not got the start in doing it, when = I had not done it, before* —).

c) *Kai* also introduces the second term of a comparison with adjectives and adverbs denoting likeness: Οἱ ἄλλοι ποιηται οὐχ ὁμοίως πετοίκαστος καὶ Ὀμηρος (*Pl. Ion, 531*; *have not composed*). "Ομοίως γ', ὡς ἀνδρες Ἀθηναῖοι, Σόλων νομοθέτης καὶ Τιμοκράτης (*Dem. 24, 106*. Ironical exclamation). Παραπλήσια ἐπεπόνθεσαν οἱ Ἀθηναῖοι ἐν Συρακούσαις, καὶ ἔδρασαν αὐτοὶ ἐν Πύλῳ (*Thuc. 7, 71*; also οἴάπερ ἔδρασαν). Cf. § 37, R. 2.¹

A disjunctive connexion is denoted by *ἢ*, *or*, *ἢ — ἢ*, *either — or* (§ 37, R. 2 — *ἢ*). (*Εἴτε — εἴτε, be it that — or that; εἴτε — εἴτε καὶ*.)

REM. "H, or else, is often used to connect a sentence which assigns what is to be assumed and will be the consequence, in case a certain condition is not realized, or a certain command is transgressed: Τί γάρ δήποτε τῷ μὲν Φιλίππῳ πάντα τάλλα ποιῶν ἔξουσίαν δώσομεν, ἀν τῆς Ἀττικῆς ἀπέχηται, τῷ Διοπείθει δ' οὐδὲ βοηθεῖν τοῖς Θρᾳξιν ἔξισται, ἢ πόλεμον ποιεῖν αὐτὸν φήσομεν; (*Dem. 8, 8*; or else we shall say that he is commencing a war.) When *ἢ* in this manner is attached to an impersonal expression

¹ On *καὶ* in the signification *also, even*, and its various applications, see the Appendix.

[§ 186.] denoting necessity or duty with the infinitive, it is also followed by the infinitive (in English we should use the future indicative: *or else will*), although the same governing term cannot be repeated without alteration: Ξένοντς προσήκει τοι πολλοὺς δέχεσθαι καὶ τούτους μεγαλοπρεπῶς, ἔπειτα δὲ πολίτας δειπνίζειν καὶ εὗ ποιεῖν, ή ἔρημον συμμάχων εἶναι (*Xen. Econ.* 2, 5).

§ 187. An adversative connexion of two members contradicting each other is denoted by ἀλλά, so that either (by way of correction) an affirmative clause is joined to a negative (οὐχ ἄπαξ, ἀλλὰ πολλάκις, οὐ μόνον — ἀλλὰ καί, or merely ἀλλά, οὐχ ὅπως — ἀλλά, μὴ ὅτι — ἀλλά, see *Negations*), or that which is negatived is joined to the affirmative (in English, *and not, only not, in questions and irony: and not rather*): Πρὸς τὴν τῶν προγόνων ἀρετὴν ἀλλ' οὐ πρὸς τὴν τῶν τριάκοντα πονηρίαν ἀμπληγέον ήμεν ἐστιν (*Isocr. Areop.* 73). Ἐκ δὴ πάντων τῶν εἰδημένων τίς μηχανῆ, ὡς Σώκρατες, δικαιοσύνην τιμᾶν ἐθέλειν, φῆ τις δύναμις ὑπάρχει ψυχῆς η̄ χρημάτων η̄ σώματος η̄ γένους, ἀλλὰ μὴ γελᾶν ἐπαινούμενης ἀκούοντα; (*Pl. Rep.* 2, 366; *and not rather laugh when one hears it praised.*)¹ Ἀλλὰ γάρ ἵσως μετὰ μικρᾶς διαβολῆς η̄ φαιδῶν κατηγόρων ἐκινδύνευον, ἀλλ' οὐ διὰ τῶν ἐφρωμενεστάτων καὶ λέγειν καὶ πράττειν (*Andoc.* 4, 37).

REM. 1. Sometimes ἀλλά merely adds something that does not correspond with what goes before, but without setting it aside: Καὶ οὐ 'Αβραδάτας ἐλπεν' 'Αλλὰ τὰ μὲν καθ' ήμας ἔμαιγε δοκεῖ, ὡς Κῦρος, καλῶς ἔχειν ἀλλὰ τὰ πλάγια λυπεῖ με (*Xen. Cyr.* 7, 1, 16). The use of ἀλλά (alone or with other particles), further than as serving for the grammatical connexion of the sentence, must be learnt from the Lexicon: in part the ἀλλά elliptically intimates a thought not expressed.

REM. 2. With the adversative conjunctions may be reckoned the exceptive particle πλήν: Πάντες τὴν πόλιν εἴξελιπον πλήν οἱ τὰ καπηλεῖα ἔχοντες, *Xen. An.* 1, 2, 24, *except, only not —;* πλήν εἰ, πλήν ὅτι, πλήν ὅσον. (§ 91, R. 2.)

§ 188. By δέ is denoted something which is distinguished from what goes before, but does not set it aside nor contradict it: Ξυμπονήσετε ἐν τῇ πόλει ἔκαστοι ἐν μέρει, τὸν δὲ πυλὸν χρόνον μετ' ἀλλήλων οἰκήσετε ἐν τῷ καθαρῷ (*in freedom and rest, Pl. Rep.* 7, 520). Δέητι βοηθείας; η̄ μάτην ἐφοβήθης, οἱ δὲ πολέμοι οὐκ ἔρχονται (*Xen. Cyr.* 2, 1, 3; *and the enemy are not coming?*).² Hence δέ serves as a particle of transition (adverb), to annex each successive term of the discourse which is not connected with the preceding by another adverb (e. g. a conclusive, οὖν, a causal, γάρ), and does not commence a new series of thoughts. Answering to a preceding μέν, it forms a partitive con-

¹ But sometimes also καὶ οὐ (μή) and simply οὐ (μή), e. g. ἀν δὲ ποιῆ, μὴ λέγγ (*Dem.* 21, 183).

² Occasionally, especially in poets, for ἀλλά: Οὐκ ἐπραξαν, δὴ βούλοντο, ἀπῆλθον δὲ διὰ τάχονς (*Thuc.* 6, 79). (But never οὐ μόνον — δέ, or the like.)

nexion, by which two terms or clauses (or, with δέ repeated, several) are made to stand out in opposition to each other. (‘Ο μὲν βασιλεὺς —, οἱ δὲ στρατιῶται —. Λέγεις μὲν εὖ, πράττεις δὲ οὐδέν. Νῦν μὲν — τότε δέ —. Πολλὰ μὲν καὶ ἄλλα δύο δὲ μέγιστα. Εἰ μὲν νικήσεις, — εἰ δὲ οἱ θεοὶ ἄλλως βουλεύονται, —. Opposed or contrasted accessory definitions, denoted in two independent sentences by μὲν and δέ, by which particles, at the same time the two sentences are connected, have often a different grammatical form: τῷ μὲν πρώτῳ ἔτει —, ἐπεὶ δέ —. Πρὸν μὲν τὴν μάχην γενέσθαι —, νικήσας δέ —. In English, the relation is denoted sometimes more strongly by *but*, *however*, *but then*, sometimes more weakly by *and*, or by the mere position of the words and the accent.) Where μὲν and δέ connect principal sentences, they are often separated to a distance from each other by a number of clauses attaching themselves to the first clause, in consequence of which the connexion becomes less apparent. See e. g. *Xen. Anab.* ii. 4, 2—5 (*τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἥρεσκον — Κλέαρχος δέ, Cyr. viii. 2, 2—7*).¹

REM. 1. Μέν and δέ are placed after the word in which the opposition lies (which word with δέ is always at the beginning of the sentence), or, where the opposition lies in an entire dependent sentence or a relative periphrasis, after the conjunction or the relative (ἐπεὶ δέ, ὃς μέν, ὡς μέν). With a noun with the article μέν and δέ come after the article, δέ also (more rarely) after the noun: τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες (*Xen. Mem.* 1, 1, 12. Usually τὰ δὲ δέ.). With prepositions, μέν and δέ are apt to come immediately after the preposition (*πρὸς μεσημβρίαν*, also with ὃ μέν — δέ), e. g. ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οἴ. (*Pl. Phæd.* 263.) (In the poets some anomalous positions occur.) (‘Ἡν δὲ ἦγώ, ή δὲ ὁσιος, after an entire sentence.)

REM. 2. Especially note the use of μέν and δέ with the article (as demonstrative pronoun ὃ μέν — δέ, in later writers also ὃς μέν — ὃς δέ) and demonstrative adverbs of time and place (τότε μέν — τότε δέ, ἐνθα μέν — ἐνθα δέ) to denote an indefinite and general antithesis: *the one — the other; this — that* (also ὃ μέν τις — δέ τις), *now — now, here — there*. (‘Ο μέν — οἱ δὲ Ἀθηναῖοι, with definite term in the second member. ‘Αλγεῖ, τότε δὲ χαίρει, *Pl. Phil.* 35 = Τότε μὲν ἀλγεῖ, τότε δὲ χαίρει.) In Herodotus, when the opposition with μέν and δέ is between two predicates of the same subject, in the second member an ὃ referred to the subject is inserted and the δέ attached to this: Γέλων ταῦτην μὲν τῇν ὃ δὲ ν ἡμέλησε, ὃ δὲ ἄλλης εἴχετο (7, 163, = ἄλλης δὲ εἴχετο).

¹ Rare constructions are: μεμνημένος, δρῶν δὲ οὐ (*Pl. Theat.* 164. The first member put absolutely). (‘Ω παῖ Πηλέως, πατήρ δὲ ἴμος. *Eur. Hec.* 534.) (Καὶ σὲ μέν γ' ηδη ἔλασ, τὸν δὲ λόγον τὸν περὶ τοῦ Ἐρωτος πειράσσομαι ὑμῖν διελθεῖν. *Pl. Conv.* 201; μέν made more prominent by γέ. Εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα αἰρήσομαι δὲ οὖν ὑμᾶς καὶ σὺν ὑμῖν, δέ, τι ἀν δέγ, πείσομαι. *Xen. An.* 1, 3, 5. See likewise the Lexicon for μὲν οὖν, μέντοι, &c.) [They are given in the Appendix of this Translation.]

REM. 3. [Anaphora.] Often in the opposition of several members, the term (especially the verb) which is common to all is emphatically repeated with *μέν* and *δέ*, instead of a copulative connexion : Πολλὴ ἀθυμία ἦν τοῖς Ἑλλησιν, ὅρῶσι μὲν τοῦ ποταμοῦ τὴν δύσποριαν, ὅρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὅρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὅπισθεν (*Xen. An.* 4, 3, 7). Σὺν μὲν σοὶ πᾶσα μὲν ἡμῖν δόδες εὑπορος, πᾶς δὲ ποταμὸς διαβατός, ἀνει δὲ σοῦ πᾶσα μὲν διὰ σκότους η δόδες, πᾶς δὲ ποταμὸς δύξπορος, πᾶς δὲ ὅχλος φοβερός (*Xen. An.* 2, 5, 9).¹

REM. 4. When the opposition denoted by *μέν* and *δέ* lies in a relative sentence, and to this a demonstrative reference is annexed (*οἱ —, οὗτοι, ὅπου —, ἵνταῦθα*), often *μέν* and *δέ*, or one of them, is put twice, first with the relative, then with the demonstrative : Πρωταγόρας λέγει, ως, οὐλα μὲν ἔκστα ἐμοὶ φάίνεται, τοιαῦτα μέν ἔστιν ἐμοὶ, οὐλα δὲ σοὶ, τοιαῦτα δὲ αὖ σοὶ (*Pl. Theat.* 152). Οὐ μὲν ἀν τῶν σατραπῶν τὸν ἀρεθμὸν τὸν τεταγμένουν τῶν μισθοφόρων ἔκπλεων ἔχοντες φάινωνται καὶ τούτους δοκίμους ἵπποις καὶ ὄπλοις παρεκενασμένους παρέχωσι, τούτους μὲν τοὺς ἀρχοντας ὁ βασιλεὺς καὶ τιμαῖς αἴξει καὶ δώροις μεγάλοις καταπλοντίζει, οὐδὲ δὲ ἀν εὗρη τῶν ἀρχόντων καταμελοῦντας, τούτους χαλεπῶς κολάζει (*Xen. Econ.* 4, 7; only *μέν* repeated). The same takes place, when to a participle with the nominative a demonstrative is afterwards annexed (by § 100 e). *Isocr. Paneg.* § 60.

REM. 5. Sometimes *μέν* is put to denote the opposition to something following, without a corresponding *δέ* to follow it, when either (a) this is considered superfluous because certain adverbs are used which themselves express an opposition to what goes before (*ἔπειτα, εἶτα* after *πρῶτον μέν, τέως μέν*), or (b) the opposition is more strongly marked by *μήν, yet* (*γέ μήν*), or *μέντοι, however*, or (c) the second member, by a less accurate formation of the sentence, follows in a different construction, and is not expressly drawn out as opposition (*Anacoluthia*), or (d) *μέν* refers to an opposition which is understood without being expressly mentioned (*ἴσως μέν, εἰκὸς μέν, οἷμα μέν, ως μέν λέγοντοι, ἐγὼ μέν*, in opposition to some different view or statement which is possible) : (a) "Ἐγωγε μάλιστα θαύμασα τοῦ Σωκράτους πρῶτον μὲν τοῦτο, ως ἡδεῶς καὶ εὐμενῶς τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα ημῶν ως δέξεως γῆσθετο δὲ ἐπεπόνθεμεν ὑπὸ τῶν λόγων (*Pl. Phaed.* 89; *marked what impression the discourse had made upon us*). (b) Οἱ μὲν παθόντες, ἀδηλον ἦν, εἰ δίδικας ἐτετιμώρωντο μέντοι ἀλλὰ πόλις ἐν τῷ παρόντι περιφωνᾶς ὀφέλητο (*Thuc.* 6, 60). (c. *Xen. Anab.* 1, 10, 16.) (d) Εἰκὸς μέν, ἐφη, οὐδὲ ἀν τις ἡγῆται χρηστούς, φιλεῖν, οὐδὲ δὲ ἀν πονηρούς, μισεῖν (*Pl. Rep.* 1, 334). "Ἄρα ἀν διλέγα τοιαῦτα Εὔανδρον ἐν τῷ ἀρχῇ διαπράξασθαι προσδοκάτε ; ἐγὼ γάρ μὲν οὐκ ἀν οἷμα (*Lys.* 26, 7).² (Other irregularities in the construction of the members denoted by *μέν* and *δέ*, see under *Anacoluthia*, § 216, R. 1.)

REM. 6. The particle *δέ* in the more ancient poetical language (Homer) is frequently used with a certain emphasis (akin to *δή*) in the apodosis after relative sentences or conjunctions. In Attic this is rare (especially in prose), and occurs only where the apodosis after a conjunction or a relative adverb of comparison (*ὡς, ὡςπερ*) is made to stand out with special emphasis by a demonstrative word or a personal pronoun denoting an opposition to some other term, and in the same manner after a participial construction containing an opposition to the leading

¹ Βίᾳ μίν, ὅμως δὲ ἀπέχονται (*Pl. Rep.* 10, 607; *they refrain perforce, but still they do refrain*).

² Τούτους οὖν πάντας φιλοσόφους φήσομεν ; Οὐδαμῶς, εἶπον, ἀλλ' ὅμοίοντς μὲν φιλοσόφους (*Pl. Rep.* 5, 475; the antithesis φιλοσόφους δὲ οὐ lies in what precedes).

[§ 188.]

sentence : Εἰ οὖν ἐγώ μὴ γιγνώσκω μήτε τὰ δύο μήτε τὰ δίκαια, ὑμεῖς δὲ διδάξατε με (*Xen. Hell.* 4, 1, 33). Ἐπεὶ δὲ γῆ ἔκειτο τλήμων (Ιοκάστη), δεινά δὲ ἦν τάνθενδ' ὄραν (*Soph. Ed. R.* 1267; cf. *Thuc.* 5, 16). Ἐπιτιμῶ ταῖς μοναρχίαις, ὅτι, δέ ον τοὺς μονάρχους τὴν φρόνησιν ἀσκεῖν μᾶλλον τῶν ἀλλων, οἱ δὲ κατέφορον παιδεύονται τῶν ιδιωτῶν (*Ioscr. Paneg.* 71).

REM. 7. Especially note the use of *τὸ δέ* (the article as pronoun) to attach a sentence which, in opposition to some less correct statement which has just been made, says what is the true state of the case (*but in truth; whereas really*) : Οἰονται με ἔκαστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφὸν, δὲ μὴν ἀλλον ἔξελέγξω τὸ δέ κινδυνεύει, ὡς ἄνδρες Ἀθηναῖοι, τῷ δέ τοι δὲ θεὸς σοφὸς εἶναι καὶ ἐν τῷ χρησμῷ τούτῳ λεγεῖν, ὅτι ἡ ἀνθρωπίνη σοφία δίλιγον τινὸς ἀξία ἔστιν (*Pl. Apol.* 23). The expression originates in the omission of a sentence merely intimated by *τό* (*τὸ δέ ὡς ἔχει· κινδυνεύει κ.τ.λ.*, *Pl. Theat.* 166).

a) The Greeks not unfrequently use two sentences connected by § μέν and δέ, when the scope of the discourse does not refer to each 189. sentence by itself, but to the connexion of the two and their con- (320,) joint matter; which relation would be more distinctly expressed by R.) making the sentence with μέν a subordinate sentence, appended by a conjunction to that with δέ. Two sentences connected in this manner are put either interrogatively (enquiring whether both can subsist together; whether the one beside the other is probable), or negatively (so that the negation of both precedes), or they are joined in the infinitive, accusative with infinitive, or by εἰ (ώς, ὅτι) to a statement denoting something absurd or wrong. Sometimes in this manner a clause which asserts something actual, and a hypothetical clause with ἀν are connected, it being asked whether the actual state of the case and the supposition accord and can be conceived to subsist together : Τί οὖν ; οἱ μὲν ἄρα νίκης ἔνεκα πάλης· καὶ δρόμου ἐτόλμησαν ἀπέχεσθαι λεγομένου πράγματος ὑπὸ τῶν πολλῶν εὐδαίμονος, οἱ δὲ ἡμέτεροι παῖδες ἀδυνατήσουσι καρτερεῖν πολὺ καλλίσσους ἔνεκα νίκης ; (*Pl. Legg.* 8, 840.) "Αρ' ἔξ ίσου οἵτινες εἴναι σοὶ τὸ δίκαιον καὶ ἡμῖν (τοῖς νόμοις), καὶ ἄττ' ἀν ἡμεῖς σε ἐπιχειρῶμεν ποιεῖν, καὶ σὸν ταῦτα ἀντιποιεῖν οἵτινες δίκαιον εἴναι ; ἢ πρὸς μὲν ἄρα σοὶ τὸν πατέρα οὐκ ἔξ ίσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, εἰ σοὶ ὧν ἐτύγχανεν, ᾔτε, ἀπέρ πάσχοις, ταῦτα καὶ ἀντιποιεῖν, πρὸς δὲ τὴν πατρίδα ἄρα καὶ τοὺς νόμους ἔξεσται σοι ; (*Pl. Crit.* 50.) (By ἄρα, then, the thing enquired about is denoted as the result of a reasoning and a consideration, sometimes in one clause, sometimes in both.) "Εδει Αἰσχίνην, εἰ ἀδικοῦντά με ἐώρα τὴν πόλιν, ταῖς ἐκ τῶν νόμων τιμωρίαις παρ' αὐτὰ τὰδικήματα χρῆσθαι, εἰ μὲν εἰςαγγελίας ἄξια πράττοντά μ' ἐώρα, εἰςαγγέλλοντα, εἰ δὲ γράφοντα παράνομα, παρανόμων γραφόμενον' οὐ γάρ δῆπου Κτησιφῶντα μὲν δύναται διώκειν δὶ' ἐμέ, ἐμὲ δέ, εἴπερ ἔξελέγξειν ἐνόμιζεν, αὐτὸν οὐκ ἀν ἐγράψατο (*Dem.* 18, 14. For it cannot be supposed (οὐ) that he can indeed prosecute Ctesiphon, but would not have impeached me, if — ; or, that if he can prosecute Cts., he would not also have im-

[§ 189.] *peached me.* In this way the connexion of an affirmative and a negative clause is often negatived.)¹ Οὐ δεινόν, ἄλλοις μέν τισι θεῶν ὑμουνις καὶ παιᾶνας εἶναι ὑπὸ τῶν ποιητῶν πεποιημένους, τῷ δὲ "Ερωτι, τηλικούτῳ ὅντι καὶ τοσούτῳ θεῷ, μηδὲ ἔνα πώποτε πεποιηκέναι μηδὲν ἐγκάμιον; (*Pl. Conv.* 177.) Πάνυ θαυμαστὸν Κύρῳ ἐδόκει εἶναι, εἰ οἱ μὲν βάνανσι ἵσασι τῆς ἑαυτοῦ τέχνης ἔκαστος τῶν ἐργαλείων τὸ ὄνομα, δὲ στρατηγὸς οὗτως ἡλίθιος ἔσυιτο, ὥστε οὐκ εἴσεται τῶν ὑφ' ἑαυτῷ ἡγεμόνων τὰ ὄνόματα (*Xen. Cyr.* 5, 3, 47). In the first member after the *præteritum*, the indicative retained, in the second the optative put; see § 132 *a* and *b*). Δεινὰ ἀντί εἴην εἰργασμένος, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταπτον, τότε μέν, οὖν ἐκεῖνοι ἔταπτον, ἔμενον (fact), τοῦ δὲ θεοῦ τάπτοντος, ἐνταῦθα δὲ φοβηθεὶς θάνατον λίποιμι τὴν τάξιν (*should now desert, Pl. Apol.* 28). On the double *mén* and *dé*, see § 188, R. 4.

REM. 1. In the same manner is denoted the prohibition of acting in two cases so that the actions do not accord: Μή τοίνυν, ἀντί μὲν εἰπε τις (*brings forward, proposes*) παράνομα, δρυζόμενοι φάνεσθε, ἀντί δὲ ποιῆι, μηδέ λέγη, πράως διάκεισθε (*Dem.* 21, 183).

REM. 2. Sometimes some inaccuracy appears in the construction of the two members when they ought to be dependent (e.g. *οὐ δεινόν, εἰ —*), in case the first is somewhat long, and the connexion is become less perspicuous, so that e.g. the second member is added as an independent question or statement, or changed in some other way (*anacoluthia*). See e.g. *Lysias* xii. § 36. *Xen. Cyrop.* iv. 2, 46.

b) Sometimes, partly in an apodosis, partly (especially with *ώστε*) before that which is the main thing to be affirmed or denied, a co-ordinate member with *μέν* (and *δέ* following) is inserted, containing a remark by the bye of something which obtains at the same time, which should more accurately have been attached by a conjunction (*while, whereas, although, as*) or in a participial construction: Ἐπεὶ εἶδον οἱ "Ἐλληνες τό τε Φαρναβάζον ἵππικὸν ἐπὶ συνεστηκός καὶ τοὺς Βιθυνοὺς ἵππας πρὸς τούτους ἀθροιζόμενους, ἀπειρίκεσαν μέν, ὅμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἵππον εἶναι οὕτως, ὅπως δύναντο" (*Xen. An.* 6, 8, 30; *they thought, although they were weary, yet —*). Οὕτω μοι δοκεῖς καλῶς λέγειν, ὡς Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμην δανείσασθαι, εἰδὼς, ὅτι, ἀναλώσας, ὅ, τι ἀν λάβω, οὐχ ἔξω ἀποδοῦναι, νῦν δέ μοι δοκῶ εἰς ἔργων ἀφορμὴν ὑπομενεῖν αὐτὸν ποιῆσαι (*Xen. Mem.* 2, 7, 11; *that although hitherto I never took to borrowing, nevertheless I think that I —*).

§ 190. When the nature or quality of an action or a relation is first denoted in a merely general way by a demonstrative pronoun in the neuter (*τοῦτο, τόδε, τοιόνδε, τοιούτον, ταῦτόν*, as object or as subject to *γίγνομαι*), by a demonstrative adverb, by an adjective of reference (*τούναντίον, τὰ ἀντίστροφα*), or a similar expression, in order to be then more precisely assigned in a new sentence, the latter in Greek is attached without any connecting particle, in the same mood, even in the infinitive. (Apposition of an entire sentence.) Τί δέ; οἱ κόσμιοι

¹ Οὐχ ὁ μέν, ὁ δὲ οὐ (ἄλλ' ἀπαντει). Denial of a partitive representation, because the truth demands a universal statement.

αὐτῶν οὐ ταῦτὸν τοῦτο πεπόνθασιν, ἀκολασίᾳ τινὶ σώφρονές εἰσιν ; (Pl. [§ 190.] Phæd. 68.) Δέδοικα, μὴ τούναντίον, οὐ βούλομαι, ποιῶ, σφόδρα ἀκριβῶς δεικνύναι πειρώμενος διοχλῶ πάλαι τοῦτ' αὐτοὺς ὑμᾶς εἰδότας (Dem. 19, 329). 'Ως οἱ τὴν δικαιοσύνην ἐπιτηδεύοντες ἄκοντες ἐπιτηδεύονται, μάλιστ' ἀν αἰσθανομέθα, εἰ τούνδε ποιήσαιμεν τῷ διανοὶ, δόντες ἔξονσίαν ἐκατέρῳ ποεῖν, δι', τι ἀν βούληται, τῷ τε δικαίῳ καὶ τῷ ἀδίκῳ, εἰτ' ἐπακολούθησαιμεν θεώμενοι, ποιῇ ἐπιθυμία ἐκάτερον ἀξεῖ (Pl. Rep. 2, 359). 'Η αὐλητική οὐ δοκεῖ σοι τοιαύτη τις εἶναι, ὡς Καλλίκλεις, τὴν ἥδονιν μόνον διώκειν ; (Pl. Gorg. 501.) 'Ορῶμεν, ὅσοι ἀν μακρότερον τῷ φιλοσοφίᾳ ἐνδιατρίψωσι, τοὺς μὲν πλείστους καὶ πάνυ ἀλλοκότους γιγνομένους, τοὺς δὲ ἐπιεικεστάτους δοκοῦντας ὅμως τοῦτο γε ὑπὸ τοῦ ἐπιτηδεύματος, οὐ σὺ ἐπαινεῖς, πάσχοντας, ἀχρήστους ταῖς πόλεσι γιγνομένους (Pl. Rep. 6, 487).

With declarative object-sentences, denoted by ὅτι or ὡς (see § 159, § R. 3), as also with dependent questions, it should be remarked, that in 191. Greek the subject of the object-sentence is often drawn (by an attraction) as object into the principal sentence, and then the accessory sentence attached, whereby the object, which *till then was incomplete*, is fully and properly represented.¹ This attraction often takes place although the principal verb (a verb of saying, thinking, or knowing) cannot otherwise in itself be constructed with an object-accusative of the kind denoted by the substantive, e. g. not λέγειν τινά for περὶ τινος. Κύρος ἔδει βασιλέα, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος (Xen. An. 1, 8, 21). Γνώσῃ τὸν Ἡσίοδον, ὅτι τῷ ὄντι ἡν σοφὸς λέγων πλέον εἶναι πως ἥμισυ παντός (Pl. Rep. 5, 466). Φίλιππος ἔφη πυνθάνεσθαι τοὺς Ὁρείτας, ὡς νοσοῦσι καὶ στασιάζουσιν ἐν αὐτοῖς (Dem. 9, 12). Οἰσθα Εὐθύδημον ὄπόσους ὁδόντας ἔχει ; (Pl. Euthyd. 294.) Τὰς τῶν πατέρων ἀμαρτίας ἀφίετε διὰ τοὺς παῖδας, οὓς οὐπω ἵστε ἀγαθοὶ εἴτε κακοὶ ἡβῆσαντες γενήσονται (Lys. 20, 34). (Ανεμνήσθην τοῦ Κόννου, ὅτι μοι κάκεῖνος χαλεπαίνει ἐκάστοτε, ὅταν αὐτῷ μὴ ὑπείκω. Pl. Euthyd. 295.)

REM. 1. Sometimes the subject of the accessory sentence is drawn into the principal as the subject to a passive or intransitive verb, which otherwise should stand impersonally : Περὶ τοῦ μήθ' ἐαλωκότος μήτ' ἐγνωσμένον, πότερον δέδρακεν ἡ οὐ καὶ πότερ' ἄκων ἡ ἐκών, πάνδεινον γράφειν, ὡς ἐκδοτέον τοῖς ἐγκαλοῦσιν (Dem. 23, 79; *about a man —, of whom it is not yet known whether —*). (Οἱ Δακεδαιμόνιοι σχηματίζονται ἀμαρτεῖς εἶναι, ἵνα μὴ κατάδηλοι ὢσιν, ὅτι σοφίᾳ τῶν Ἑλλήνων περιεστοι, Pl. Prot. 342 = κατάδηλοι ὢσι σοφίᾳ — περιόντες, by § 177.) As the subject of the accessory sentence becomes the accusative to the principal verb, so it may sometimes become the objective genitive to a substantive : Ἡλθε τοῖς Ἀθηναῖσις εὐθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφεστάσιν (Thuc. 1, 61; *the tidings that the cities have revolted*).

REM. 2. A somewhat similar attraction sometimes takes place in sentences with μὴ and ὥπως after verbs denoting fear and apprehension : Ισχυρῶς ἔδεισαν οἱ Ἑλληνες τὸν Ιάσονα, μὴ τύραννος γένοιτο (Xen. Hell. 6, 4, 32).

[¹ E. g. as in *nosti Marcellum, quam tardus sit*, the proper object is, not *Marcellum* alone, but *Marcellum quam tardus sit*.]

§ a) The particle ὅτι, which denotes a declarative object-sentence, is often also put before a person's own speech, when it is given in *orat. recta* and introduced by a *verbum declarandi*: 'Ηρώτησεν δὲ Κῦρος τὸν Ὀρόντην: 'Ετι οὖν ἀν φίλος καὶ πιστός μοι γένοιο; 'Ο δὲ ἀπεκρίνατο ὅτι· Οὐδὲ εἰ γενούμην, ὦ Κῦρε, σοι γ' ἀν ἔτι ποτὲ δόξαιμι (Xen. An. 1, 6, 8). Τῷ ταῦτα εἰπόντι ἐγὼ ἀν δίκαιον λόγον ἀντείποιμι, ὅτι Οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἵτινες κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἡ τεθνάναι ἄνδρα, ὅτου τι καὶ σμικρὸν ὄφελος (Pl. Apol. 28). ('Απεκρινάμην, ὅτι οὔ, I answered, No.)

b) A report of a person's speech commenced in the *oratio obliqua* (in the infinitive, or with ὅτι or ὡς) often (even in a sentence dependent on the *oratio obliqua*) passes suddenly into the *oratio recta*, so that the words of the speaker are given in their own proper form: Κῦρος ἀπεκρίνατο, ὅτι ἀκούει, Ἀβροκόμαν ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· καν μὲν ἥ ἐκεῖ, τὴν δίκην ἔφη χρῆσιν ἐπιθεῖναι αὐτῷ, ἀν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα (Xen. An. 1, 3, 20). Μετὰ τοῦτον ἀλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἴτειν κελεύοντος, ἐπιδεικνὺς δέ, ὡς εὐηθες εἴη ἡγεμόνα αἴτειν παρὰ τοῦτου, φέλυμα ινόμεθα τὴν πρᾶξιν (Xen. An. 1, 3, 16). Λέγοντος ἐμοῦ ταῦτα ἀποκρίνεται μοι Πολυκλῆς, ὅτι δὲ συντριήραρχος αὐτῷ οὐχ ἦκοι ἐπὶ τὴν ναῦν· οὐκον παραλήψομαι μόνος τὴν τρίηρη (Dem. 50, 37; therefore [said he] I (Polycles) will not undertake the trireme by myself, i. e. therefore he would, &c.).

REM. On the use of ὅτι in the signification, *that, the circumstance that*, see § 170 a. R., and below, § 197. On the sense *because*, see the Lexicon [and Appendix]. Note also the *breviloquentia*, by which ὅτε and ὡς obtain the signification, *for proof that, to show that*: 'Οτι δὲ οὕτω ταῦτα ἔχει, λέγε μοι τὸ τοῦ Καλλισθένους ψήφισμα (Dem. 18, 37). 'Ως δὲ εἰκότα ποιοῦμεν, καὶ τάδε ἐνοήσατε (Xen. Hell. 2, 3, 34; consider also what follows).

§ The verbs δοκῶ, δοκεῖ μοι, οἶμαι are often put before a sentence or are inserted in it, without grammatical connexion, to denote the thing said as opinion or conjecture; in the same manner we have οἴει (οἴεσθε) with a question, and εὖ ισθι (ιστε) with an assurance; also φημί, φασίν, εἰπέ μοι are inserted in the same way. 'Αγαθοὺς ἄρα ἄνδρας οὐκ ἐβούλετο Περικλῆς ποιῆσαι τοὺς νιεῖς; Δοκῶ μέν, ἐβούλετο, ἀλλὰ μὴ οὐ διδακτὸν γέ (Pl. Menon, 94; but I fear it is not, see § 124 a. R. 2). Νεώτερος πρεσβύτερον οὗτος ἀλλο βιάζεσθαι ἐπιχειρήσας ποτὲ οὔτε τύπτειν, ὡς τὸ εἰκός οἶμαι δέ, οὐδὲ ἀλλως ἀτιμάσει (Pl. Rep. 5, 465).¹ 'Ανονήτα δὲ πονῶν δὲ ἀνήρ οὐκ, οἴει, ἀναγκασθήσεται τελευτῶν αὐτὸν τε μετεῖν καὶ τὴν τοιάντην πρᾶξιν; (Pl. Rep. 6, 486.)

REM. The expression δῆλον ὅτι, which originally introduces a declarative object-

¹ 'Ομηρος Ὁκεανόν τε θεῶν γένεσιν φησι καὶ μητέρα Τηθύν οἶμαι δέ καὶ Ἡσίοδος (viz. φοίσι, Pl. Crat. 402), but more frequently where the verb is omitted in this manner: οἶμαι δέ καὶ Ἡσίοδον (viz. φάναι). Ταῦτα ἐγώ σοι οὐ πειθομαι, ὦ Μέλητε, οἶμαι δ' οὐδὲ ἄλλον ἄνθρωπον οὐδένα (Pl. Apol. 25).

sentence, is then also appended after a sentence with the sense of a mere adverb, [§ assuredly : 'Ελάττω ἐκ τῆς πόλεως ἀπεδήμησας η̄ οἱ χωλοὶ τε καὶ τυφλοὶ καὶ οἱ ἄλλοι 193.] δύναπηροι οὔτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων ἡρεσκεν η̄ πόλις καὶ ἡμεῖς οἱ νόμοι δῆλον ὅτι (*Pl. Crit. 58, and, of course, we Laws likewise*). (Δηλονότι.) The expression εὐ οἶδ̄ ὅτι (οἶδ̄ ὅτι, εὐ ισθ̄ ὅτι) is usually inserted in the sentence before the verb, so that the proper signification clearly appears (e. g. Εἴ τις ἔροιτο Εἰπέ μοι, τῆς νῦν οὖσης 'Ελλάδος ταυτοὶ ἔσθ̄ ὁ, τι φκεῖτ̄ ἀν ὑπὸ τῶν νῦν ἔχοντων 'Ελλήνων, εἰ μὴ τὰς ἀρετὰς ὑπὲρ αὐτῶν ἔκεινας οἱ Μαραθώνι καὶ Σαλαμῖνι παρέσχοντο οἱ ημέτεροι πρόγονοι ; οὐδ̄ ἀν εἰς εὐ οἶδ̄ ὅτι φύσειν, *Dem. 19, 312*) ; but it remains with the infinitive and participle (with the signification of an adverb of assurance); e. g. ὥστε πάντας ὑμᾶς εἰδέναι τὰ μετὰ ταῦτα καὶ ἐλεῖεν εὐ οἶδ̄ ὅτι τοὺς ἀτυχεῖς καὶ ταλαιπώρους δύνθραπον, *Dem. 19, 309*. (Μανύτατος γάρ εἰ σὺ πάντων αἰτίος, καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εὐ ισθ̄ ὅτι, *Arist. Pl. 183*.)

a) Conditional propositions are denoted by εἰ, ἐάν (ἢ, ἂν, see § 125, § R. 1); εἰπερ, ἐάνπερ, εἴγε (*if that is: if at least; wenn sonst, falls dann, wenigstens wenn*¹) put the condition with a peculiar prominence. A plurality of cases in which something equally holds good, are denoted by εἴτε — εἴτε [*sive — sive*] (εἴτ̄ οὖν, or be it that), ἐάν τε — ἐάν τε, more strongly by εἴτε (ἐάν τε) καὶ — εἴτε καὶ (e. g. εἴτε καλὸς εἴτε πλούσιος εἴτε καὶ γενναῖός ἐστιν εἴτε καὶ τάναντία τούτων, *Pl. Menon, 71*. 'Εάν τε καὶ ἀντιφιλῆται ἐάν τε καὶ μισῆται, *Pl. Lys. 212*).

REM. 1. More rare combinations are εἴτε — η̄, εἰ — εἴτε (the latter poetical). On εἰ and εἴτε, as interrogative particles, see § 199 b and c.

REM. 2. Especially note the use of εἰ, εἴ πως, ἐάν πως, in the sense, *whether perchance* (= to try whether —). Διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μελήσιππον πρῶτον ἀποστέλλει εἰς τὰς Ἀθήνας, ἀνόρα Σπαριτάην, εἴ τι ἄρα μᾶλλον ἔνδοιν οἱ Ἀθηναῖοι, δρῶντες η̄δη σφᾶς (τοὺς Δακεδαιμονίους) ἐν δόδῳ ὄντας (*Thuc. 2, 12*). Οἱ Δακεδαιμονίοι προθυμιαὶ τε πάσας ἔχρωντο καὶ παρακελευσμῷ, εἴ πως ὠσάμενοι τοὺς Ἀθηναίους ἔλοιπεν τὸ τείχισμα (*Thuc. 4, 11*). Βούλεις οὐν δεώμεθα τοῦ ἀντιλέγοντος ἀκολούθησαι η̄μῖν, ἐάν πως η̄μεῖς ἔκειναφ ἐνδεξώμεθα, ὅτι οὐδέν ἐστιν ἐπιτήδευμα ἴδιον γυναικὶ πρὸς διοίκησιν πόλεως (*Pl. Rep. 5, 455*).

REM. 3. In animated and concise discourse, the condition is sometimes expressed in an independent sentence, as an assumed position or as a question : Παρὰ πᾶσιν ἀνθρώποις δρῶ διωρισμένα καὶ τεταγμένα πως τὰ τοιάτα : 'Αδικεῖ τις ἐκώνδρηγή καὶ τιμωρία κατὰ τούτου. 'Εξήμαρτέ τις ἄκων' συγγνώμη ἀντὶ τῆς τιμωρίας τούτων (*Dem. 18, 274*). Sometimes to one condition there is added another, of a more special and precise character : Εἰ ἐτύχανόν σε ἐρωτῶν, τις ἐστι τῶν ζωγράφων Ζεύκες, εἰ μοὶ εἴπεις, ὅτι δὲ τὰ ζῶα γράφων, αφ̄ οὐκ ἀν δικαίως σε ἡρόμην, δὲ τὰ ποῖα τῶν ζῶων γράφων καὶ ποῦ ; (*Pl. Gorg. 453*; — and then thou shouldest say —).

b) A negative condition is denoted by εἰ μή, which also indicates an exception : *if not, except if, unless* (εἰ μὴ ἄρα, *unless after all, unless perchance*, sometimes ironically ; of a case which is possibly to be excepted also εἰ μή εἰ, *nisi si*, εἰ μὴ ἄρα εἰ : 'Ο χρηματιστικὸς τὴν τοῦ

[¹ M. therefore rejects (I think correctly) Hermann's 'wide difference' between εἴγε (as assuming the *truth* of the condition), and εἰπερ (as leaving it *doubtful*).]

[§ 194.] τιμᾶσθαι ἥδονὴν ἡ τὴν τοῦ μανθάνειν οὐδενὸς ἀξίαν φῆσει εἶναι, εἰ μὴ εἴ τι αὐτῶν ἀργύριον ποιεῖ. *Pl. Rep.* 9, 581). Εἰ δὲ μή, without a verb, denotes, not only the opposite to an affirmative condition preceding (*if not*), but to the preceding condition and discourse generally, even if that be negative (*in the opposite case*) otherwise : "Ισος οὐδέποτε οὐδένν σε κακὸν ἔρει, ἀν μή τινα λυπῆς· εἰ δὲ μή, ἀκούστε πολλὰ καὶ ἀνάξια σαντοῦ" (*Pl. Crit.* 53, = ἀν δὲ τινα λυπῆς). Πρὸς τῶν θεῶν, ὡς Κῦρος, μή οὗτον λέγει· εἰ δὲ μή, οὐθὲν θαρροῦντά μ' ἔξεις (*Xen. Cyr.* 3, 1, 35). Conversely, εἰ δέ especially after εἰ μὲν βούλει (βούλεσθε) for εἰ δὲ μή : Λέων πάλιν, ἀπερ τότε, εἰ μὲν βούλεσθε, ὡς παῖδων, εἰ δέ, ὡς σπουδάζων (*Pl. Legg.* 3, 688). (Εἰ μὴ διὰ τὴν Ἀρχιδάμον μέλλησιν, *Thuc.* 2, 18, *if it had not been for A.'s delaying; but for that.*)

REM. When what seems to be the natural and desirable condition, what one must expect and assume, and upon which the consequence follows as matter of course, has first been put with εἰ μὲν ; and then, by εἰ δὲ μή, its opposite, and what would then follow, the apodosis to the first condition is often entirely omitted (e. g. εὖ ἔχει, *then is it well*, or generally, *well and good*) : Εἰ μὲν τοίνυν, ἐφη δὲ Σωκράτης, καὶ διαγνωσκειν σε τοὺς ἄγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν· εἰ δὲ μή, τί σοι δό felος ὡν ἔμαθες ; (*Xen. Mem.* 3, 1, 9.) 'Ελθόντων τῶν Δακώνων ἐλεξει Χαρρίνος· Εἰ μὲν σύ τι ἔχεις, ὡς Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μή, ημεῖς πρὸς σὲ ἔχομεν (*Xen. An.* 7, 7, 15).

c) With verbs which express a feeling of approbation and joy (pride), or of disapprobation and surprise (shame), the Greeks often use a sentence with εἰ, instead of an object-sentence with ὅτι (*that, for that, because*), even when an actual fact is denoted, this being considered as condition on which the feeling depends : Μὴ τοῦτο μεῖον δόξῃτε ἔχειν, εἰ οἱ Κυρεῖοι, πρόσθειν σὺν ἡμῖν ταπτόμενοι, ιῦν ἀφεστήκασιν· ἔτι γάρ οὗτοι κακίονες εἰσὶ τῶν ὑφ' ἡμῶν ἡττημένων (*Xen. An.* 3, 2, 17). Τηλικούτων κακῶν αἵτιος γεγενημένος Δημοσθένης οὐκ ἀγαπᾷ, εἰ μὴ δίκην δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθήσεται, ἀγανακτεῖ (*Aesch.* 3, 147; *D. does not think himself well off to have escaped the punishment; is not satisfied with having —.*). Οἱ ἐπίτροποι οὐκ ἔσχενθησαν οὐδὲ ἡλέκσαν τὴν ἐμήν ἀδελφήν, εἰ δνοῖν ταλάντων ὑπὸ τοῦ πατρὸς ἀξιωθεῖσα (*accounted worthy of a dowry of two talents*) μηδενὸς τεύξεται τῶν πραγκονῶν (*Dem.* 27, 65; *nothing of what she has a right to.*) [So often after θαυμάζω, &c.]

d) Καὶ εἰ, *even if, even in the case that* : 'Εὰν τοῦτο ποιήσῃς ἄπαξ ἡ δίς, ἡ λύγξ, καὶ εἰ πάνυ ἰσχυρά ἔστι, παύσεται (*Pl. Conv.* 185), εἰ καὶ (*if even, wenn gleich*) sometimes more inclining to the affirmation of the condition, almost = *although*, but often only distinguished from καὶ εἰ by its less emphatic character : Εἰ τις ἦν ἡδικημένος, εἰ καὶ τὸν ἀλλον χρόνον ἡσυχίαν εἶχεν, οὐκ ἀν ἡμέλησε τοῦ καιροῦ τοῦ παρόντος (*Ioscr. de permut.* 33). (Εἰ τὰ μάλιστα, *if after all —.*) (The concession of an opposite fact is (properly speaking) expressed by καίπερ with the participle, see § 175 e.)¹

¹ About sentences with conjunctions of time, there is nothing particular to be remarked; nor, again, about sentences with causal conjunctions, ὅτι, *because*, ἐπει, *ἐπειδή, as, since*; (*ἐπει* also with the ground or reason following, in the sense, *for*;) ὅτε, *then, ὅπου, ὅπον γε, when that is* (ὡς, *in that, for, with the reason annexed*). [Καίπερ (= quanquam) a verb. fin. *Pl. Conv.* 219 (*καίπερ . . . φύην*) and *Theophr. Char.* 2.]

Relative sentences are sometimes less accurately joined to the principal sentence. On this point it should be remarked :

§
195.

a) A preceding relative sentence with a relative in the neuter, occasionally assigns merely the action, opinion, or utterance, upon occasion of which something is remarked in the principal sentence, so that the relative obtains the signification, *as regards this, that* — : "Ο δὲ ὑμεῖς ἐννοεῖτε, ὅτι ἡττον ἀν στάσις εἰη ἐνὸς ἀρχοντος η πολλῶν, εὐ ἰστε, ὅτι ἄλλον μὲν ἐλόμενον οὐχ εἰρήσετε ἐμὲ στασιάζοντα, ἐὰν δὲ ἐμὲ ἔλησθε, οὐκ ἀν θαυμάσαιμι, εἴ τινα εἴροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον" (*Xen. An.* 5, 9, 29). "Ο δὲ ἡπειλησας, ως, ἦν ὑπὸ δοκῆ, Κορύλαν καὶ Παφλαγίας ξυρμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δέ, ἦν μὲν ἀνάγκη ἢ, πολεμήσομεν ἀμφοτέροις, ἦν δὲ δοκῆ ἡμίν, καὶ φλογοποιήσομεν τὸν Παφλαγόνα" (*Xen. An.* 5, 5, 22). On δέ after ἡμεῖς, see § 188, R. 6. (Cf. ὅτι, § 170 a. R.)

b) "Οετις, δε ἀν sometimes stands, (not only without an expressly corresponding demonstrative, but also without its being possible for such a one to be understood agreeably with the form of the principal sentence,) in the sense of εἰ τις, in general expressions of opinion about a certain manner of acting (where also an infinitive or acc. with inf. might be used) : Παντάπασιν ἀπόρων ἐστὶ καὶ ἀνάγκη ἔχομένων καὶ τούτων πονηρῶν, οἵτινες ἰθέλοντι δὲ ἐπιορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι" (*Xen. An.* 2, 5, 21). Νόμιζε τὸ καλῶς ἄρξαι τοῦτ' εἶναι, δε ἀν τὴν πατρίδα ὠφελήση ως πλεῖστα η ἐκών εἶναι οὐδὲν βλάψῃ (*Thuc.* 6, 14). Ἐγὼ καὶ τοῦτο ἤγοῦμαι μέγα τεκμήριον ἀρχοντος ἀρετῆς εἶναι, φ' ἀν ἐκόντες οἱ στρατιῶται ἔπωνται καὶ ἐν τοῖς δεινοῖς παραμένειν ἰθέλωνται" (*Xen. Econ.* 4, 19). ("O, τι put first, whatever, so often as any thing: Εἰ ταῦτα ἔγαλ λέγα περὶ ὑμῶν ἄλλως γιγνώσκω, ἴμαντὸν ἔξαπατῶ ὅ, τι γάρ μη τοιοῦτον ἀποβῆσται παρ' ὑμῶν, εἰς ἐμὲ τὸ ἐλεῖπον ἥξει, *Xen. Cyr.* 1, 5, 13.)

c) Sometimes a relative sentence which calls attention to a particular circumstance, is annexed to a person who, though thought of during the speech, and given in the context, is not expressly named : Πῶς οὖν ἄν τις μᾶλλον ἐλεγχθεὶς παράνομα εἰρηκὼς η τοῦτο τὸν τρόπον; δε (thou who) τὴν τιμωρίαν, ην οὐδὲ κατὰ τῶν ἔξεληλεγμένων διδόσαν οἱ νόμοι, ταύτην κατὰ τῶν ἀκρίτων ἔγραψας (*Dem.* 23, 36). Καλοῦμαι σε (I sue thee for) τῶν δώδεκα μυῶν, δε ἔλαβες ὑνομένως τὸν φαρὸν ἵππον. "Ιππον; οὐκ ἀκούετε; οὐ πάντες ὑμεῖς ἴστε μισοῦντα ἵππικήν (*Arist. Nub.* 1224; me, who, as ye all know — ; I to buy a horse, I, who — ?).

d) To a relative pronoun pointing in a general way to what goes before, a more particular statement of the thing meant is sometimes appended by an infinitive, or acc. with inf., as apposition to the relative, or by a conjunctival accessory sentence : "Ο καὶ δεινότατον ἀν εἴη συμβαῖνον, τοὺς μὲν πολλὰ καὶ μεγάλα ποιήσαντας ὑμᾶς ἀγαθὰ μη τυχεῖν ταύτης τῆς συνθέται, τὸν δὲ ἵπερτλήθη ἔξημαρτηκότα φαίνεσθαι ἔξοντας παρ' ὑμῶν τοῦ παρανομένην εἰλιφότα" (*Dem.* 26, 7). Οὕτω ἔξηπτήμεθα τῶν ἐλπίδων, ὡς' οὐδὲ οἱ κεκτημένοι τοὺς μεγίστους πλούτους μένειν ἐπι τούτοις ἰθέλονται, ἀλλ' δε τοῦ πλέονος δρεγμένοι περὶ τῶν ὑπαρχόντων κινδυνεύοντας ὅπερ ἀξιόν ἔστι δεδιέναι, μη καὶ ἡμεῖς ἔνοχοι γεννώμεθα ταῦτας ταῖς ἀνοίαις (*Isocr. de Pac.* 7).

REM. In consequence of this, and by a *breviloquentia*, the relative pronoun in the neuter (ἢ, ὅπερ) occasionally comes to have merely the signification of a connecting particle (*while, whereas*) : Διαφερόντως τόδε ἔχομεν (we possess in a pre-eminent degree the characteristic property), ωςτε τολμᾶν τε οἱ αὐτοὶ μάλιστα καὶ, περὶ ὧν ἐπιχειρήσομεν, ἐκλογίζεσθαι δ τοῖς ἄλλοις ἀμαθίᾳ μὲν θράσος, λογισμὸς δὲ δύκον φέρει (*Thuc.* 2, 40; *which in others is otherwise, since — , or simply, whereas, on the contrary*). (In the poets δ καὶ, δ καὶ, *wherefore also*.)

[§ 195.] e) The sentence annexed by the relative, has sometimes itself an accessory sentence, or an accessory definition in the participle, to which the relative also belongs, (237) and to which it often attaches itself in point of case : Βούλου καὶ τοὺς ἄλλους μὴ τὰς εἰθισμένας ἀγειν σοι δωρέας, ἀλλὰ τοιαύτας, αἱς κάν τοφόδρα χρῆ καὶ μηδεμίαν ἡμέραν διαλείπεις, οὐ κατατρίψεις ἀλλὰ καὶ πλείονος ἀξίας ποιήσεις (*Ioscr. ad Nic.* 54 = ἄς, κάν τοφόδρα αὐταῖς χρῆ, οὐ —). Ἐπεπληξὲ τις, ὅτι τοὺς φύλακας οὐνεὶ εὐδαιμονας ποιῶμεν, οἵς εἴδον πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοντεν (*Pl. Rep.* 5, 466, = οἵ, εἴδον αὐτοῖς π. ἐ. τ. τ. πολιτῶν, οὐδὲν ἔχοντεν). Sometimes the relative alone belongs to the accessory sentence or participle : Οἱ Ἀλεῖς, οὐδὲς ἵνα διαλλάγτωσι, κατασχεῖν τοὺς πρέσβεις Φιλιππάς φησι, τοιαύτης τετυχήσασι διαλλαγῆς, ὥστ' ἐξελήλανται καὶ ἀνάστατος ἡ πόλις αὐτῶν γέγονεν (*Dem.* 19, 39). Ἄρα νῦν οὕτω τῷδε τῷ ἡμέρᾳ εἰδήφαμεν, διπλαῖς καὶ πολλοῖς τῶν σοφῶν ζητοῦντες πρὸν εὑρεῖν κατεγγόρασαν ; (*Pl. Theat.* 202.)

REM. On relative sentences as expression of the purpose and definition or cause, see § 105 a, c, d, and § 115 a, R.

§ 196. a) The particle *γάρ* in an independent sentence often assigns a relation or a circumstance which has been pointed at by a preceding demonstrative pronoun (*ὅδε, the following, τοσοῦτος*, more rarely *οὗτος*) or adverb (*ἐνθένδε, hence = from this; from the following circumstance, ἐκεῖθεν*), and which might equally well have been annexed in an accessory sentence with *ὅτι* (or *ὅσῳ* after *τοσοῦτον*) : Δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἡκιστα· πρὸ γάρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς (*Thuc.* 1, 3). Ως οἱ περὶ τὸν Κλεόμβροτον τὸ πρώτον ἐπεκράτουν τῇ μάχῃ, σαφεῖ τούτῳ τεκμηρίω γνοίη τις ἄν· οὐ γάρ ἄν ἡδύναντο αὐτὸν ζῶντα ἀπενεγκεῖν, εἰ μὴ οἱ πρὸ αὐτοῦ μαχόμενοι ἐπεκράτουν ἐν ἐκείνῳ τῷ χρόνῳ (*Xen. Hell.* 6, 4, 13). "Οτι ἐγώ τυγχάνω ὧν τοιοῦτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι, ἐνθένδε ἄν κατανοήσαιτε· οὐ γάρ ἀνθρωπίνῳ ἔσικε τὸ ἐμὲ τῶν μὲν ἐμαυτοῦ ἀπάντων ἡμεληκέναι, τὸ δὲ ὑμέτερον πράττειν ἀεὶ ίδιᾳ ἐκάστῳ προσιόντα ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον (*Pl. Apol.* 31). (In English, *namely*, or omitted [or that substituted for it].)

Such a sentence is often added to the elliptical expressions *τεκμήριον δέ*, * *σημεῖον δέ*, *μαρτύριον δέ* (*viz. τόδε ἐστίν*), *δῆλον δέ* (*viz. ἐτοῦτό ἐστιν*), sometimes also to *κεφάλαιον δέ* (*the main thing is*), *τὸ δέ ἀιτιον* (*the reason is*) : Κἀρες καὶ Φοίνικες τὰς πλείστας τῶν νήσων φύσαν. Μαρτύριον δέ· Δήλους γάρ καθαυρομένης ὑπὸ τῶν Ἀθηναίων καὶ τῶν θηκῶν ἀναιρεθειών, θσαι ἡσαν τῶν τεθνεώτων ἐν τῷ νήσῳ, ὑπὲρ ἡμισυ Κἀρες ἐφάνησαν (*Thuc.* 1, 8). Μέγιστον δέ τεκμήριον τοῦ τρόπου τοῦ Ἐναγόρου¹ τῶν γάρ Ἑλλήνων πολλοὶ καὶ καλοὶ κάγαθοι τὰς ἑαυτῶν πατρίδας ἀποιτῶντες ἥλθον εἰς Κύπρον οἰκήσοντες (*Ioscr. Euag.* 51). Sometimes γάρ is omitted : Κατὰ τοὺς προτέρους νόμους πολλὰ καὶ δεινὰ περὶ τοὺς τριηραρχοῦντας ἐγίγνετο· τὸ δέ ἀιτιον ἐν τοῖς πένησιν ἦν τὸ λειτουργεῖν (*Dem.* 18, 108).

b) With γάρ a remark is sometimes inserted parenthetically, which introduces the principal sentence *following*, and serves to explain what is said in it : Καρτερᾶς γενομένης ναυμαχίας, οὐκ ἔλασσον ἔχοντες ἐν τῷ ἔργῳ οἱ Χῖοι καὶ οἱ ἔνημαχοι (ἥδη γάρ καὶ ὁφε ἡν) ἀνεχώρησαν ἐξ τὴν πόλιν (*Thuc.* 8, 61). Sometimes (especially in Herod. and Thucydid.) the principal sentence attaches itself very closely to the parenthesis, something in the parenthesis being necessary to be understood in the

principal sentence : Καὶ — ἦν γάρ τι καὶ ἐν Συρακούσαις βουλόμενον τοῖς Ἀθηναῖς [§ τὰ πράγματα ἐνδοῦνται — ἐπεκηρυκεύετο (viz. τὸ βουλόμενον τ. Ἀ. τ. π. ἐνδ., *the party which* —) ὡς τὸν Νικίαν καὶ οὐκ εἴς ἀφίστασθαι (*Thuc. 7, 48*). (Hence ἀλλὰ γάρ, ἀλλ' οὐ γάρ, *but then, but then — not*, as a transition to something new.) 196.]

A peculiar interchange and partial intermixture of different constructions takes place, where a circumstance appended to a preceding statement, is marked as the greatest, the utmost that is to be said about it, or as being, in some other respects, the most remarkable feature of the case. This may happen (1) so that the circumstance is alleged in a sentence with ὅτι as a matter of judgement or reflection upon the case : Τὸ δὲ μέγιστον (viz. ἔστιν), ὅτι (the verb almost always omitted); or (2) so that the characterizing adjective is put foremost, as apposition to the sentence which states the circumstance : Τὸ δὲ μέγιστον, οὐδὲ ἑώρακα πώποτε τὸν ἄνδρα. (Cf. § 19; R. 3.) Instead of the adjective in the apposition, there might, further, be a relative sentence as a premised remark : "Ο δὲ μέγιστον (viz. ἔστιν), οὐδὲ ἑώρακα πώποτε τὸν ἄνδρα¹; but, by an interchange between this form and the first, we have (3) : "Ο δὲ μέγιστον, ὅτι οὐδὲ ἑώρακα πώποτε τὸν ἄνδρα, where, therefore, both sentences have the form of accessory sentences and a principal sentence is wanting. Lastly, we have either (4) the adjective alone (which is rare), or (5) the relative sentence quite detached, as an intimation of that which is to follow, and then follows an explanatory sentence with γάρ (as in § 196, a) : Τὸ δὲ μέγιστον οὐδὲ γάρ ἑώρακα πώποτε τὸν ἄνδρα, or "Ο δὲ μέγιστον οὐδὲ γάρ κ. τ. λ. (1) Τὸ δὲ πάντων ὑπερφύεστατον, ὅτι ἐν μὲν τοῖς ἴδιοις οἱ ἀδικούμενοι δακρύουσι καὶ ἐλεεινοὶ εἰσιν, ἐν δὲ τοῖς δημοσίοις οἱ μὲν ἀδικοῦντες ἐλεεινοί, ύμεις δὲ οἱ ἀδικούμενοι ἐλεεῖτε (*Lys. 27, 12*). (2) Τὸ δὲ πάντων δεινότατον, ύμεις μὲν Δημοσθένην οὐ προῦδοτε οὐδὲ εἰάσατε κριθῆναι ἐν τῷ τῶν Ἑλλήνων συνεδρίψ, οὗτος δὲ ύμᾶς νῦν προδέδωκεν (*Aesch. 3, 161*). (3) "Ο δὲ πάντων καταγελαστότατον, ὅτι τῶν γεγραμμένων ἐν ταῖς ὁμολογίαις τὰ χείριστα τυγχάνουμεν φυλάττουτες (*Isochr. Paneg. 176*). (4) Τὸ δὲ μέγιστον καὶ περιφανέστατον πάντων ὁ γάρ ἀδικηθεὶς καὶ ἐπιβουλευθεὶς ὑπ' ἔμοῦ, ὡς φησιν, οὐκ ἐτόλμησε τεττάρων ἐτῶν ἐπισκῆψασθαι εἰς ύμᾶς (*Lys. 3, 39*; *to make complaint to you*). (5) "Ο δὲ πάντων σχετλιώτατον οὓς γάρ ὁμολογήσαμεν ἀν πονηροτάτους εἶναι τῶν πολιτῶν, τούτους πιστοτάτους φύλακας ἥγούμεθα τῆς πολιτείας εἶναι (*Isochr. de Pac. 53*). ("Ο δὲ πάντων μάλιστα ἀγανακτῆσαι ἔφη συντυχεῖν γάρ ἀπιῶν Ἀτρεστίδᾳ παρὰ Φιλίππου πορευομένῳ καὶ μετ' αὐτοῦ γύναια καὶ

¹ Ωι δὲ μάλιστα ἡμῶν προέχονσιν, ἵπκους τε πολλοὺς κέκτηνται καὶ σίτῳ οἰκείῳ καὶ οὐκ ἐπακτῷ χρῶνται (*Thuc. 6, 20*).

[§ παιδάρια ὡς τριάκοντα βαδίζειν. *Dem.* 19, 305. The character of the circumstance
197.] not expressed by a single adjective.)

REM. As a sentence with *ὅτι* (in the third form), so a sentence with *εἰ* or with a temporal particle may be connected with a characterizing relative sentence : "Ο δὲ πάντων δεινότατον, ὅταν τις ἵδη τοὺς τὴν ἡγεμονίαν τῆς Ἑλλάδος ἔχειν ἀκούντας ἐπὶ τοῦς "Ἑλλήνας καθ' ἑκάστην ἡμέραν στρατευομένους (*Ioscr. Plat.* 45; *but the worst of all is, when —.*)

§ a) Of interrogative sentences, it is to be remarked, that in Greek a ^(424, R. 3) nominal interrogative may be referred to a participle, so that the question relates to the circumstance expressed by the participle, see *Participle*, § 176 a, and § 181 a. In the same way an interrogative pronoun may stand in an accessory sentence with a conjunction; or with the word which *characterizes* a substantive notion with the article (an adjective, a participle, or a preposition with a case), — to enquire with what accessory definitions, or for what more precisely assigned descriptions of persons or things something holds good. (In English the accessory sentence or characterizing notion must be expressed as an interrogative principal sentence.) Πότ’ οὖν, ὃ ἄνδρες Ἀθηναῖοι, πότε, ἢ χρή, πράξετε; ἐπειδὰν τί γένηται; (*Dem.* 4, 10; literally, *when what takes place? = what must take place, in order that you —?* [before you will — ?]) Βοηθούντων ἡμῶν εἰς "Αργος, οὐχ ἔτοιμον μάχεσθαι Δακεδαιμονίοις; ἵνα τί γένηται; (*And.* 3, 26; *with a view to what result?*) Οἵσθα τίνας ἀνθρώπους ἀχαρίστους καλούμενους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ δόνομα τοῦτο ἀποκαλοῦσιν; (*Xen. Mem.* 2, 2, 1.) Τοὺς πᾶς διακειμένους λάβοιεν ἀν οἱ τοιοῦτοι μαθητάς; (*Ioscr. Antid.* 222.)¹

REM. 1. Two interrogative pronouns may be connected in one sentence: Τίνας ὑπὸ τίνων εὑροιμεν ἀν μείζονα εὐεργετημένους ἡ παῖδας ὑπὸ γονέων; (*Xen. Mem.* 2, 2, 3.) Εἰς τρόπος ὁρθὸς παντὸς ἐπαίνου, λόγῳ διελθεῖν, οἷος οἵων αἴτιος ὁν τυγχάνει περὶ οὐ ἀν ὁ λόγος ἡ (*Pl. Conv.* 195).

REM. 2. On the construction of a demonstrative pronoun with the interrogative, see § 100 b.

REM. 3. A sentence with *οἶος*, *ὡς* is added to expressions of praise, blame, or wonder, to assign the reference to a certain quality of the person or thing mentioned, in the sense: *upon the reflection*, or, *considering, how, &c.* (almost = *ὅτι τοιοῦτος*, *ὅτι οὕτως*): Κῦρος ἀπέγει κατοικτέιρων τὴν τε γυναικα, οἷον ἀνδρὸς στέροισο, καὶ τὸν ἄνδρα, οἷαν γυναικα καταλιπὼν οὐκέτ' ὄψοιτο (*Xen. Cyr.* 7, 3, 18). Εἰδαίμων μοι Σωκράτης ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναιῶς ἐτελεῖτα (*Pl. Phæd.* 58).

¹ Hence *ἵνα τι*; (viz. γένηται) *wherefore? to what end?* *ὅτι τι*; *ὅτι τι;* for *what reason?* (lit. because what?)

REM. 4. Note particularly the originally elliptic use of *οἶος*, and especially οἵσος, [§ 198.] with adjectives which denote a surprising, or, generally, a strikingly and uncommonly high degree, θαυμαστὸς οἵσος (*marvellous how great, surprisingly great*; originally, ἐφ' ὃ θαυμάζειν δεῖ, οἵσος ἔστιν ορ ὅτι τοσοῦτός ἔστιν), ἄφθονος, ἀμήχανος, ὑπερφυῆς οἵσος, ἀμήχανος οἶος, ἀφόρητος οἶος. Μόγις καὶ μετὰ ἰδρῶτος θαυμαστοῦ οἵσον (*Pl. Rep. 1, 350*). (*Ὑπερφυής τις ὡς μεγάλη βλάβη, Pl. Gorg. 477.*) In the same manner adverbs of the same kind take ὡς after them: θαυμαστῶς (*ὑπερφυῶς*) ὡς χαίρω.

b) For the indirectly interrogative pronoun οἵτις (also οἷς: Θεμιστοκλῆς φράζει τῷ ναυκλήρῳ οἵτις ἔστιν καὶ δί ἀ φεύγει, *Thuc. 1, 137*. Δι' ἣς αἰτίας τὰ περὶ τὴν ἀκοὴν ξυμβαίνει παθήματα, λεκτέον, *Pl. Tim. 67*) not unfrequently the direct interrogative τίς is put in a more animated way: Αἱ γυναῖκες ἡρώτων αὐτούς, τίνες εἴεν (*Xen. An. 4, 5, 10*). Οὐ πάνυ ἡμῖν φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' οὐ, τι ὁ ἐπαίῶν περὶ τῶν δικαιών καὶ ἀδίκων (*Pl. Crit. 48*), and in the same manner ποῖος, πόσος, πῶς, for ὅποιος, ὅπόσος, ὅπως. Οὐκ οἶδα, ὅποιᾳ τόλμῃ ἡ ποίοις λόγοις χρώμενος ἐφῶ (*Pl. Rep. 3, 414*).

REM. "Οσος and οἶος, in exclamations of wonder, occur in the form of direct interrogation: 'Ω πάππε, οἵσα πράγματα ἔχεις ἐν τῷ δείπνῳ! (*Xen. Cyr. 1, 3, 4*)

a) A direct question without any interrogative pronoun, or pronominal adverb, may stand in concise and animated expression, without a particle to denote the question (e. g. with a single verb in the second person), especially with an expression of doubt or wonder, or after λέγε, εἰπέ μοι. Οὐκ οἶσθα, οἵτι ταῦτα λέγουσι μὲν πάντες, ποιεῖ δὲ οὐδείς; —Μὴ ἀποκρίνωμαι; (*Pl. Rep. 1, 337; am I not to answer?*) 'Εμὲ μόνον οὐ γιγνώσκεις, ὡς Κῦρος, τῶν συγγενῶν; (*Xen. Cyr. 1, 4, 27*.) Εἶτα (*and then*) τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα οὐκ οἴει δεῖν θεραπεύειν; (*Xen. Mem. 2, 2, 13*.) Τί οὖν; ἐν ταῖς ὀλιγαρχούμεναις πόλεσι πτωχοὺς οὐχ ὁρᾶς ἐνόντας; (*Pl. Rep. 8, 552*.) Often such a question is attached by ἢ, or, sometimes as an expression of the conjecture and opinion of the person asking: Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, οἵτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἀν ποιήσαιτο; (*Xen. An. 2, 4, 3*.) Σὺ δέ, ἔφη ὁ Χαρμίδης, ὡς Συνρακόσιε, ἐπὶ τῷ μέγα φρονεῖς; ἢ δῆλον, οἵτι ἐπὶ τῷ παιδί; (*Xen. Conv. 4, 52*.) (Οὐ δή, οὐ δῆποτε, οὐ δή που, οὐ τι που, *surely not?* see in Lexicon [Appendix].) An indirect simple interrogative sentence must always be denoted as such.

b) 1. A *simple direct question* is denoted by the particles ἢ (with emphasis, sometimes doubt), ἄρα (*ἄρα γε*), ἄρ' οὐ (also ἄρα alone of a conjecture, especially ἄρ' οὖν: *perchance — ?*), μή (mostly expressive of doubt, or at least uncertainty), ἄρα μή (stronger), μῶν (from μὴ οὖν), μῶν οὐ, μῶν μή (strongly inclining to denial), and the elliptical expression ἄλλο τι ἢ (*is it any thing else than —, is the case otherwise*

[§ 199.] *than —, ought not —*), or, with *ἢ* omitted, *ἄλλο τι* (*ἄλλο τι ή οὐ —*, *ἄλλο τι οὐ*, *should perhaps?*), and lastly *οὐκον* (*not then?*). (See the Rem.) — 2. A simple dependent question is most generally denoted by *εἰ*, *if, whether* (*εἰ ἄρα, whether then, whether after all; whether perchance*), and more emphatically by *ἄρα, whether then, rarely by μή, viz. after verbs denoting *look to*, and *consider* (§ 124, R. 1); with the same verbs also *ἔν* (*whether, perchance*, cf. § 194 a, R. 2). (For the particulars of the special meanings of these particles, see the Lexicon [and Appendix].) “*Ἡ καὶ σχολὴ ἔσται, ὡς πάτερ, σωματοῖς τοὺς στρατιώτας*; (*Xen. Cyr. 1, 6, 17.*) “*Ἄρ,* ὡς *Ἀντίσθενες, εἰσὶ τινὲς ἀξένι φίλοιν ὥσπερ οἰκετῶν*; (*Xen. Mem. 2, 5, 2.*) “*Ἄρα γε, ὡς πᾶς, ἐν τοῖς στρατηγικοῖς καὶ οἰκονομίαις τί σοὶ ἐπεμνύσθη ὁ διδάσκαλος*; (*Xen. Cyr. 1, 6, 12.*) “*Ἄρ οὐδὲ (ἄρ οὖν οὐ) πάντα, ὅσα ὑπὸ μυθολόγων ἡ ποιητῶν λέγεται, δημηγορικοῖς οὖσα τυγχάνει ἡ γεγονότων ἡ ὄντων ἡ μελλόντων*; (*Pl. Rep. 3, 392.*) *Εἰτέ μοι, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἀπὸ ἐπιχειρούμεν σκοπεῖν;* *ἄρα (ought not — ?)* *πρῶτον μὲν ζητητέον, ὅστις ἄρχει γαστρός τε καὶ φιλοποιίας*; (*Xen. Mem. 2, 6, 1.*) “*Ἄρ οὖν συμβαίνει μέγιστον κακὸν ἡ ἀδεκία καὶ τὸ ἀδεκεῖν*; (*Pl. Gorg. 479.* On *συμβαίνει*, see § 177 b, R. 3.) *Μή τὸν Ἀχιλλέα οἷει φροντίσαι θανάτου καὶ κινδύνου*; (*Pl. Apol. 28.*) *Μή ἀρχιτέκτων βούλει γενέσθαι*; (*Xen. Mem. 4, 2, 10.*) “*Ἄρα μὴ ἄλλο τι τὸν θανάτον εἴλαντι ἡγούμεθα ἡ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγήν*; (*Pl. Phæd. 64.*) “*Ἄρ οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντώσεται ὁ ἀνήρ περὶ τῆς τῶν στρατιωτῶν ἀπαγωγῆς*; (*Xen. An. 7, 6, 5.*) “*Αλλὰ μῶν καὶ πρὸς ἡμᾶς τοῦτο τίνει ἐν τῷ παρόντι;* *Παντάπασι μὲν οὖν, ἦν δὲ ἐγώ* (*Pl. Rep. 5, 454.*) *Τί δέ; οἱ τὴν ἡδονὴν ἀγαθὸν ὄριζομενοι μῶν μὴ ἐλάττονος πλάνης ἐμπλεοι τῶν ἑτέρων*; (*Pl. Rep. 6, 505.*) *Νῦν οὖν, ἐπειδὴ σοι ἡ σοφία μόνη εὑδαίμονα καὶ εὐτυχῆ ποιεῖν τὸν ἀνθρώπου δοκεῖ, ἄλλο τι ἡ φαίης ἀνάγκαιον εἶναι φιλοσοφεῖν καὶ αὐτὸς ἐν νῷ ἔχεις αὐτὸν ποιεῖν*; (*Pl. Euthyd. 282.*) “*Άλλο τι οὖν, ἦν δὲ ἐγώ, μάθημα ἀναγκαῖον πολεμεῖν ἀνδρὶ θήσομεν λογιζεσθαί τε καὶ ἀριθμεῖν δύνασθαι*; (*Pl. Rep. 7, 522.*) *Φέρε γάρ, ὃ ἀγαθὸς ἀνήρ καὶ ἐπὶ τὸ βέλτιστον λέγων, ἀν λέγη, ἄλλο τι οὐκ εἰκῇ ἕρετ ἄλλ’ ἀποβλέπων πρός τι*; (*Pl. Gorg. 503.*) A. *Οὐκον καὶ λῦπαι ὠςάτως αἱ μὲν χρησταὶ εἰσιν, αἱ δὲ πονηραὶ*; B. *Πῶς γάρ οὐ*; (*Pl. Gorg. 499.*) — *Οὐκ οἶδα, εἰ συγχωρήσετε.* *Ἡρώτησα, εἰ συνεξελθεῖν βούλοιτο.* *Σκοποῦμαι τοῦτο, εἰ ἄρα, ὡς περ τῶν οἰκετῶν, οὐτω καὶ τῶν φιλων εἰσὶν ἀξίαι* (*Xen. Mem. 2, 5, 2.*) *Ἡ ψυχὴ μου, διὰ τὸ ὑβρίσθαι καὶ ὀργίζεσθαι, ἀεὶ τοῦτο κοῦσσα δηγην (brooding over the thought), ἄρα ποτε ἔσταις ἀποτίσθαι τὸν καὶ θεοῖς ἔχθρὸν καὶ ἀνθρώπους* (*Xen. Cyr. 5, 4, 35.*) *Ορῶμεν, μὴ Νικίας οὔεται τι λέγειν καὶ οὐ λόγον ἐνεκα ταῦτα λέγει* (*Pl. Lach. 196.*) *Εἰ τοῦτο μὴ ικανὸν δικαιοσύνης ἐπίδεκτα εἶναι σοι δοκεῖ, σκέψαι, ἐάν τόδε μᾶλλον ἀρέσκῃ φημι γάρ ἐγώ τὸ νόμιμον δίκαιον εἶναι* (*Xen. Mem. 4, 4, 12.*) *(Ἡ γάρ; Is it not so?)¹**

REM. From *οὐκ οὖν* comes *οὐκον* as one word, denoting literally, *not then*, or, therefore *not*, whence *at least not*, in which sense the word is not unfrequently used (in answers: *no*) (*οὐκον—γε*), and then the orthography is by most supposed to be *οὐκον* (*οὐκον εἰκός γε*). This orthography ought then to be retained in the interrogative signification likewise, which in many editions is not the case. The interrogative signification often passes almost into that of a simple affirmative inference (*therefore*), and then most commonly the note of interrogation is omitted, and the particle is assumed = *οὖν*. In this case it is always written *οὐκον*. ‘*Αλλ’, ὡς Χειρίσοφε, ἔφη ὡς Ξενοφῶν, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καιστρας τὴν γῆν ὡς ὑπὲρ τῆς ἡμετέρας.* ‘*Ο δὲ Χειρίσοφος εἶπεν*’ *Οὐκον ἔμοιγε δοκεῖ: ἀλλὰ καὶ ἡμεῖς, ἔφη,*

¹ Πῶς οὐ (δεινόν, πολλὴ ἀφροσύνη, κ.τ.λ.): *Is it not — ? Can one deny that it is — ?*

καίωμεν, καὶ οὕτω θάττον παύσονται (*Xen. An.* 3, 5, 6).—Α. Ἀλλὰ πρὸς τῷ μαθεῖν [§ 199.] καὶ ἀπότισον ἀργύριον. Β. Οὐκοῦν ἐπειδάν μοι γένηται, εἴπον (*Pl. Rep.* 1, 337; *yes, when I have got any money : then shall it not be when — ? but surely not till I have — ?*).

c) 1. A *disjunctive direct question* is denoted by *πότερον* (*πότερα*) — *ἢ*, or, in concise and pointed discourse, without any particle in the first member. 2. A *disjunctive dependent question* is denoted in the same way or by *εἰ — ἢ, εἴτε — εἴτε*. "Ἡν ἄρχων τις τύχῃ σοι καὶ ἀμάρτη, πότερον ἔτις ἄρχειν ἢ ἀλλον καθίστης ἀντ' αὐτοῦ ; (*Xen. Cyr.* 3, 1, 12.) Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἶδωλα ἄφονα τε καὶ ἀσίνητα ἀξιοθαυμαστότερος εἶναι ἢ οἱ ζῶα ἐμφρονά τε καὶ ἐνεργά ; (*Xen. Mem.* 1, 4, 4.) Οὐδὲν τρόπῳ φαμὲν ἐκόντας ἀδικητέον εἶναι ἢ τινι μὲν ἀδικητέον τρόπῳ, τινὶ δὲ οὐ ; (*Pl. Crito,* 49.) "Ἄρτι, ὁ Τερψίων, η πάλαι εἴς ἀγροῦ ; (*Pl. Theat.* 142.) Πανσανίας ἐβουλεύετο, πότερον μάχην ξυνάπτοι ἢ ὑπόσπουδον τὸν τε Λύσανδρον καὶ τοὺς μερ' αὐτοῦ πεσόντας ἀναιρούτο (*Xen. Hell.* 3, 5, 22). Δοκεῖ μοι χρῆναι παρὰ τῶν πρεσβυτῶν πυνθάνεσθαι, ὥσπερ τινὰ ὅδον προεληυθέτων, ἦν καὶ ημᾶς ἵσως δεήσει πορεύεσθαι, ποιά τίς ἔστι, τραχεῖα καὶ χαλεπὴ ἡ ῥάδια καὶ εὐπορος (*Pl. Rep.* 1, 328). 'Ο Κλέαρχος ἐβουλεύετο, Πρότερον καλέσας, εἰ πέμποιέν τινας ἢ πάντες ιοὺς ἐπὶ τὸ στρατόπεδον ἀρήξοντες (*Xen. An.* 1, 10, 5). Νῦν ἐμαθον, δέ λέγεις εἰ δὲ ἀλλητὲς ἢ μῆ, πειράσομαι μαθεῖν (*Pl. Rep.* 1, 339). Διδώμει ὑμῖν σὺν τοῖς ἄλλοις Χαλδαίοις βουλεύεσσαθαι, εἴτε βούλεσθε πολεμεῖν ημῖν εἴτε φίλοι εἶναι (*Xen. Cyr.* 3, 2, 13).

REM. 1. Sometimes *ἀρα — ἢ* is put where the question in the first member is not yet denoted as disjunctive : Σκεψώμεθα τὸ διδόναι δίκην ἀρα μέγιστον τῶν κακῶν ἐστιν, ὡς σὺ φῶν, ἢ μεῖζον τὸ μὴ διδόναι, ὡς αὖ ἐγὼ φημην (*Pl. Gorg.* 476). ("H — ἢ for εἰ — ἢ in the Epic poets.)

REM. 2. An affirmative answer is most simply expressed by *ναί, yes*, more strongly by *πάνυ γε* (*yes, certainly ; to be sure*), *πάνυ μὲν οὖν* [*παντάπασι μὲν οὖν*] (*of course ; unquestionably*), *πάντως δή, πάντως δή που, μάλιστα, καὶ μάλα, σφόδρα γε, ἐστι ταῦτα* (*it is so*), *φημί* (*I say 'yes' ; so say I*), or by repetition of the verb or another emphatic word, with the predicate (*Ομολογεῖς ; Ομολογῶ*), often with the addition of *μέντοι* (*Οὐ πολλὶ ἀν εἴη ἀλογία φοβεῖσθαι ; Πολλὴ μέντοι*) or *γάρ* (*"Ελεγεις ; Ελεγον γάρ*) or *ἄλλα* (which gives emphasis to the affirmation : *Ομολογοῦμεν ταῦτα ; Άλλ' ὑπερφυῆς ὡς ὡμολογῶ*) or by *ἔγωγε* with the verb understood from the question (*Δέγεις ; Εγωγε. Δοκεῖ σοι ; Εμοιγε.*). Sometimes the affirmation is expressed in the form of a question by *Tί γάρ ; ἄλλα τί ; τι μήν ; (what else ? doubtless it is, must, &c.) πῶς γάρ οὐ ; (how should it be otherwise ? necessarily) πῶς (τι) οὐ μέλλω ; (μέλλει ; with verb understood from the question : how (what) else should I (he), than — ?) τι γάρ οὐ μέλλει ; (καὶ πολλά, yes, and much so ; έώρω γάρ, yes, for I saw it.)* An answer in the negative is denoted by *οὐ, πο, οὐ δῆτα, οὐδαμῶς* (as answer to a demand, *μή, μη γάρ, μηδαμῶς*), *ηκιστα, ηκιστά γε, πῶς* ; *πόθεν* ; (*whence should that come ?*).

CHAPTER VIII.

The Negations.

a) The simple negative particles in Greek are *οὐ* (*οὐκ*) and *μή*. § The difference between them, expressed generally, is, that with *οὐ* it 200.

[§ 200.] is stated absolutely, that something *is not*, or *does not* (reality is denied objectively), while by *μή* is denoted merely a *subjective representation* (a *conception* of the mind) in a negative form, without its being said that something is or is not, the representation being put as a *wish*, *will*, *purpose*, *condition*, or as a merely general representation of persons, things, or actions of a certain kind. This distinction, however, is not always accurately and precisely carried out, so that more special rules must be given. (In some cases the usage is not fixed.) Whatever holds of *οὐ* and *μή*, applies also to all negative words formed by composition with them, as *οὐδέ*, *οὐτε*, *οὐδείς*, *οὐδαμῶς*, &c., and *μηδέ*, *μήτε*, *μηδεῖς*, *μηδαμῶς*, &c.

b) *Oὐ* is used in all principal sentences (affirmative or interrogative) in the indicative (with or without *ἄν*), and in the optative with *ἄν*. In general *οὐ* is to be regarded as the simple mode of denial; which is also used in accessory sentences, whenever the following rules do not assign that *μή* can or should be used (e. g. *οὐ* stands in declarative object-sentences with *ὅτι* or *ὅτε*, without regard to the nature of the principal sentence: Μηδεῖς ὑπολαμβανέτω με λέγειν, *ώς* *οὐ* *χρῆν* *εἰς πράττειν τοὺς ὄφελοντας*, *Dem.* 22, 51).

REM. *Mή*, however, is used in a peculiar manner with the indicative of the future in the prohibitive question with *οὐ μή*, see § 124 a, R. 4. In some quite occasional passages, where *μή* is otherwise put in a principal sentence with the indicative or optative with *ἄν*, this irregularity rests in part on some peculiarity of the sentence. Σχολὴ γὰρ ἀν τι ἀλλο φθορὰν μὴ δέχοιτο, εἰ τό γ' ἀθάνατον καὶ ἀδιὸν φθορὰν δέξεται, *Pl. Phaed.* 106, where *μὴ δέχοιτο* is put as one notion = *escape*, which is then virtually negated by *σχολὴ*, *scarcely*. (In the declarative object-sentences *οὐ* is retained from the *oratio recta*.)

§ 201. a) In principal sentences, *μή* is used only with the imperative, with the subjunctive in *demands* or *requirements*, and *prohibitions*, together with questions about what one *is to do* [*deliberative subj.*], and with the optative (or indicative) in *wishes*: Μὴ ὁργίζου, *μὴ ὁργίζωμεθα*, *μὴ ὁργισθῆς*. Μὴ ἀποκρίνωμαι; Μὴ γένοιτο ταῦτα. Δειξάτω "Αφοβος, *μὴ διπλάσια μηδὲ τριπλάσια* *μοι γεγενημένα*, ἀλλ' αὐτὰ τὰ ἀρχαῖα *μοι πάντα ἀποδεδομένα* (*Dem.* 27, 59. Μή το δειξάτω). Μήποτε ὠφελον λιπεῖν τὴν Σκύρον (*Soph. Phil.* 969). (Μή, *μηδαμῶς*, in prohibition: no. See § 199, R. 2.)

b) *Mή* is used in all sentences of intention [*final sentences*], and in object-sentences after verbs which denote a *working*, an *endeavour*, *fear*, and *apprehension* (object-sentences of the action), with the subjunctive, the optative, and, in some cases, the future indicative. See the examples to § 122, 123, and 124 with the *Rems.*, together with § 131. When

the object of a *fear* or *apprehension* (*φοβοῦμαι*, *μή —*, *όρα*, *μή*) is [§ itself negatively expressed, this last negative is usually *οὐ* (*vereor*, *ne — non*). Οὐ δέδοικα, μὴ οὐκ ἔχω, ὅτι δῶ ἐκάστῳ τῶν φίλων, ἀν εὗ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἵκανούς, οἷς δῶ (*Xen. An.* 1, 7, 7). Ἀλλὰ μὴ οὐ τοῦτ' ἥ χαλεπόν, ὃ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν (*Pl. Apol.* 39. See § 124 a, R. 2)¹.

a) *Mή* is used in all *conditional* sentences with *εἰ*, *ἴαν*, *εἴτε*, *ἴαν τε*. δ Εἰ μὲν σοι δοκεῖ, ποίησον, εἰ δὲ μή (εἰ δὲ μὴ δοκεῖ), *ἴασον*. Ποιητέον 202. ταῦτα, εἴτε βούλει εἴτε μή. Ταῦτα διανοθεὶς Κλεώνυμος, εἴτ' ὁρθῶς εἴτε μή, τὰς διαθήκας ταύτας διέθετο (*Isae.* 1, 11).

REM. Sometimes, however, *οὐ* is found in a sentence with *εἰ* (*ἴαν*). This happens now and then where the negative, taken in close connexion with the verb, forms a negative notion, which is emphatically opposed to the affirmative; or where the emphasis in the condition lies in some single word other than the verb: Πάντως οὔτως ἔχει, ὃ Μέλητε, *ἴαν τε σὺ καὶ* Ἀνυτος οὐ φῆτε *ἴαν τε φῆτε* (*Pl. Apol.* 25). Εἰ μὲν οὖν οὐ πολλοὶ ἡσαν, καθ' ἔκαστον ἀν περὶ αὐτῶν ἡκούετε, νῦν δὲ συλλήβδην περὶ πάντων (*Lys.* 13, 72; the emphasis on πολλοῖ). Μὰ Δία, τούτων μὲν οὐδὲν ἴσον ἔστιν, εἴγε ἀφ' ἡμῶν τῶν ἐν μέσῳ οὐδὲντος ἀρξεται (*Xen. Cyr.* 2, 2, 3)². But especially *οὐ* is frequently put in one or other of two sentences connected (§ 189) by *μέν* and *δέ*, which are governed by *εἰ*, where this does not so much concern each sentence by itself, or even in both of them: Δεινὸν ἀν εἴη, εἰ οἱ μὲν Ἀθηναῖοι ἔνμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν χρήματα φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δὲ ἐπὶ τῷ αὐτοὶ σώζεσθαι οὐκ ἀρα δαπανήσουμεν (*Thuc.* 1, 121). Εἰτ' οὐν αἰσχρόν, ὃ ἄνδρες Ἀθηναῖοι, εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχὴν ἐν ἑκανοῖς τοῖς καιροῖς, ὑμεῖς δ' ὅντες Ἀθηναῖοι βάρβαρον ἄνθρωπον φοβηθήσεσθε; (*Dem.* 15, 23.) (Here *μή* is more rare.)

b) After conjunctions of *time* with *ἄν* (*ὅταν*, &c.), *μή* is always used; where the conjunctions have not *ἄν*, it is used where a past instant which has several times occurred [*indefinite frequency*] is denoted (*each time, so often as, when*), otherwise *οὐ*. Likewise usually (but not always) *μή* is put with *ὅτε*, *ὅποτε*, and *ὅπου*, in the sense *when, seeing that, because*: Τότε κάλλιστα λογίζεται ἡ ψυχή, ὅταν μηδὲν τούτων αὐτὴν παραλυπῇ, μήτ' ἀκοή μήτε ὄψις μήτε ἀλγηδῶν μήτε τις ἡδονή (*Pl. Phæd.* 65). Ἀεί, ὅποτε μὴ ἄλλο τι σπουδαιότερον πράττοιεν, ταύτη τῇ παιδιᾶ ἔχρωντο (*Xen. Cyr.* 2, 3, 20). Ἡ που χαλεπῶς ἀν τοὺς ἄλλους πεισαὶμι ἀνθρώπους, ὡς οὐ ξυμφορὰν ἥγοῦμαι τὴν παροῦσαν τύχην, ὅτε γε

¹ Rarely φοβοῦμαι, *μή — μή*: Ἐθαύμαζε Σωκράτης, εἴ τις φοβοῖτο, μὴ ὁ γενόμενος καλὸς κάγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι (*Xen. Mem.* 1, 2, 7).

² εἰ μὴ Πρόδενον οὐχ ὑπεδίξαντο (*Dem.* 19, 74; if they had not omitted to receive *P.*).

[§ 202.] **μηδὲ** ὑμᾶς δύναμαι πείθειν (*Pl. Phæd. 84*).¹ (On the contrary: Ἡν ποτε χρόνος, ὅτε θεοὶ μὲν ἡσαν, θυητὰ δὲ γένη οὐκ ἦν. *Pl. Prot. 320*. "Εως μὲν οἱ σύμμαχοι οὐκ ἔλχον, ὅποι ἀποσταῖεν, ἔκρυπτον τὴν πρὸς ὑμᾶς ἔχθραν. *Xen. Hell. 9, 5, 10*. Ἐπεὶ μαχόμενοι οὐκ ἐδύναντο λαμβάνειν τὸ χωρίον, ἀπίεναι ἥδη ἐπεχείρουν. *Xen. An. 5, 2, 5*.)

REM. Causal sentences with ὅτι, διότι, because, εἰπεῖ, ἐπειδή, ὡς, then, have oὐ.

§ 203. In relative sentences, **μή** stands (a) where the relative (pronoun or adverb) has **ἄν** with it, and (b) where a certain kind and class is denoted generally by a circumlocution (*he that —, those who —, such — as, if one —*, not merely indefinitely: *people who —, things which —*), and therefore also with exceptions (**οἵσοι μή**). In relative sentences to an indefinite and not general notion (*any one, people, things, who or which —*) **μή** is commonly used where the relative-sentence expresses (c) an effect or purpose (*τοιοῦτος δὲ μή*) or (d) serves to complete a condition (*εἴ τις, δὲ μή*) or a representation expressed in the *infinitive*, which is put by the speaker as merely thought, not as actual. In relative sentences to definite singular subjects, **μή** is put only sometimes (e), when a quality is expressly put prominently forward in relation to the principal sentence as cause and *ground* or *antithesis*. But this prominence is often wanting. In all other relative sentences the particle is **οὐ**. (a) *Mία κλίνη (one bier) κενὴ φέρεται ἐστρωμένη τῶν ἄφανῶν, οἱ ἀν μὴ εὑρεθῶσιν εἰς ἀναίρεσιν (Thuc. 2, 34)*. (b) "Α μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι (*Pl. Apol. 21*). Τοὺς νεκρούς, ἔνθαπερ ἐπεσον, ἔκάστους ἔθαψαν" οὓς δὲ μὴ εὑρισκον, κενοτάφιον αὐτοῖς ἐποίησαν μέγα (*Xen. An. 6, 2, 9*). Τί γάρ; ὅςτις δαπανηδός ὁν μὴ αὐτάρκης ἐστίν, ἀλλ' ἀεὶ τῶν πλησίον δεῖται καὶ λαμβάνων μὴ δύναται ἀποδιδόναι, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; (*Xen. Mem. 2, 6, 2*). Εἰς τὰ πλοῖα τούς τε ἀσθενοῦντας ἐνεβίβασαν καὶ παῖδας καὶ γυναικας καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν (*Xen. An. 5, 3, 1*). "Ἡ θάλασσα ἐπῆλθε τῇς πόλεως μέρος τι καὶ ἀνθρώπους διέφθειρεν, ὅσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες (*Thuc. 3, 89*). ("Οσον μή, ὅσα μή, καθ' ὅσον μή, δ.τι μή, so far as — not).² — (c) Ψηφίσασθε τοιαῦτα, ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει (*Andoc. 3, 41*). Κατοικίσαι τὴν πόλιν εἰς τοιοῦτον τόπον, οὐ ἐπεισαγωγίμων μὴ δεῖσται, σχεδόν τι ἀδύνατον (*Pl.*

¹ Τό γε δυστυχέστατος εἶναι ἀνθρώπων οὐδαμῆ ἐκφεύγω, ὅτε δὴ προαγομένης μὲν τῆς πόλεως ἐπὶ ταύτας τὰς συμφορὰς οὐδεὶς ἴμοῦ δυσδιάμοντερος ἦν, μεθισταμένης ἐπὶ πάλιν εἰς τὸ ἀσφαλές, ἀπάντων ἐγὼ ἀθλιώτατος (*And. 2, 9*).

² But: Ἐπειδάν τις ἔγγὺς ὃ τοῦ οἰεσθαι τελευτήσειν, εἰσέρχεται αὐτῷ δίος καὶ φροντὶς περὶ ὧν ἐμπροσθεν οὐκ εἰσήγει (*Pl. Rep. 1, 330*, about things: not; about the, or, those (definite) things, about all the things). Rare: Οἱ πολλοὶ τῶν ἱερῶν, ὅσοι οὐκ ἐπειθησαν, ὡς ἐώρων τὰ γιγνόμενα, διέφθειραν αὐτοῦ ἐν τῷ ιερῷ ἀλλήλους (*Thuc. 3, 81*).

Rep. 2, 370). Τοσοῦτον μέρος τοῦ λόγου διελθεῖν χρή, δσον μὴ λυπήσει [§ τοὺς παρόντας (*Isocr. Antid.* 12). Ἡ καλῶς οὖν οὗτος ὁ ἐπαινος ἔχει, 203.] τὸ ὄρῶντα τοιοῦτον ἄνδρα, οἶον ἑαυτόν τις μὴ ἀξιοὶ εἶναι ἀλλ' αἰσχύνοντο ἄν, χαίροιν τε καὶ ἐπαινεῖν; (*Pl. Rep.* 10, 605).¹ (d) "Αξιοὶ οὐτοὶ εἰσι φθονεῖσθαι, εἰ λήψονται, ἢ μὴ προσήκει αὐτοῖς (*Isae.* 6, 61). Οὐχ ὄρας, ως σφαλερόν ἐστι τό, ἢ μὴ οἴδε τις, ταῦτα λέγειν καὶ πράτειν; (*Xen. Mem.* 3, 7, 16).² (e) Ταλαίπωρός τις σύ γε ἄνθρωπος εἴ τις καὶ οὐδὲ Ἀθηναῖος, ϕ μήτε θεοὶ πατρῷοι εἰσι μήτε ιερὰ μήτ' ἄλλο μηδὲν καλὸν καὶ ἀγαθόν (*Pl. Euthyd.* 302). Πῶς ἄν ὄρθως ἐμοῦ καταγιγνώσκοιτε, ϕ τὸ παράπαν πρὸς τὸν ἄνθρωπον τουτονὶ μηδὲν συμβόλαιόν ἔστιν; (*Dem.* 33, 34.) Τῇ πόλει, ὑπὲρ ἡς τὰ ὅπλα μὴ τίθεσαι, μηδὲ συμβουλεύειν ἀξίου (*Aesch.* 1, 29).³

a) In simple dependent questions the negation is commonly expressed by οὐ: Ἡρώτησα, διὰ τί οὐκ ἔλθοι. Πρωταγόρας ἐρωτᾷ, εἰ 204. οὐκ αἰσχύνομαι τάγαθὰ δεινὰ καλῶν (*Pl. Prot.* 341). But in questions with εἰ it is also μή: Τηρητέον τοὺς ἄνδρας ἐν ἀπάσαις ταῖς ἡλικίαις, εἰ φυλακικοὶ εἰσι τούτου τοῦ δόγματος καὶ μήτε γοητευόμενοι μήτε βιαζόμενοι ἐκβάλλοντιν (*Pl. Rep.* 3, 412). Also μή stands in dependent questions denoting a purpose (how something can take place), especially with ὅπως, see § 123, R. 1. Τῷ τῶν Περσῶν βασιλεῖ οὐδὲν προυργιαίτερόν ἔστιν ἡ σκοπεῖν, εἰς ὃν μηδέποτε πανσόμεθα πρὸς ἄλληλους πολεμοῦντες (*Isocr. Paneg.* 134). Οὐ σκοπεῖς, ὅτι μὴ λυπήσεις τοὺς ἄλλους ποιῶν (*Dem.* 21, 135).

b) In the second member of a dependent disjunctive question (*whether — or not*) the negative may be either οὐ or μή. In a dependent question denoting a distinction and separation (*what — and what not*) μή is used when the verb is understood, but either οὐ or μή when it is repeated: Σκοπῶμεν, εἰ πρέπει η οὐ (*Pl. Rep.* 5, 451). Σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι ἔξιέναι, μὴ ἀφίέντων

¹ Also *τοιοῦτος*, δς οὐ, where the representation of a consequence and purpose is not made, or not prominent: Τοιούτων δεησόμενοι πάρεσμεν, ἐν οἷς κίνδυνος οὐδεὶς ἔνεστος (*Isocr. Plat.* 2). With negative preceding it is always οὐδεὶς (μηδεῖς) *τοιοῦτος ὅστις* (δς) οὐ —, οὐδεὶς οὕτως —, ὅστις (δς) οὐ. Νόμον τίθεμεν, οίκους καὶ ταμεῖον μηδὲν εἶναι μηδὲν τοιοῦτον, εἰς δοὺς πᾶς διαβούλημενος εἰσεστιν (*Pl. Rep.* 8, 416). Μηδὲν τῶν σωμάτων οὕτως ἀν φαίην εἶναι φαῦλον, δ, τε γυμνασθὲν οὐκ ἀν εἴη βέλτιον (*Isocr. Antid.* 210).

² Οἱ Κερκυραῖοι καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν, Κορινθίων βιαζομένων, φίλους ποιεῖσθαι, οὓς οὐ βούλονται (*Thuc.* 1, 28. Οὐ retained from the *oratio recta*).

³ But also: Θαυμαστὸν ποιεῖς, δς ἡμῖν (ταῖς οἰσι) ταῖς καὶ ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσας οὐδὲν δίδως (*Xen. Mem.* 2, 7, 13). Οὔκουν δικαίως (γυναῖκα καλῶ Αμνιάν), ἥτις οὐ στρατεύεται; *Arist. Nub.* 692.)

[§ 204.] **Αθηναίων, ἦ οὐ δίκαιον** (*Pl. Crito*, 48). Νῦν ἔμαθοι, ὃ λέγεις· εἰ δὲ ἀληθὲς ἡ μή, πειράσομαι μαθεῖν (*Pl. Rep.* 1, 339). Τοῦτ' αὐτό, εἰ χαίρεις ἡ μή χαίρεις, ἀνάγκη δή πού σε ἀγνοεῖν, κενόν γ' ὅντα πάσης φρονήσεως (*Pl. Phil.* 21). Οὐ δεῖ ὑμᾶς ἐκ τῶν τοῦ κατηγόρου λόγων τοὺς νόμους καταμανθάνειν, εἰ καλῶς ὑμῖν κείνται ἡ μή, ἀλλ' ἐκ τῶν νόμων τοῦ κατηγόρου λόγους, εἰ ὁρθῶς καὶ νομίμως ὑμᾶς διδάσκουσι τὸ πράγμα ἡ οὗ (*Antiph.* 5, 14). — Οἱ εἰδότες ἑαυτοὺς τά τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ διαγιγνώσκουσιν, ἢ τε δύνανται καὶ ἡ μή (*Xen. Mem.* 4, 2, 26). 'Αλλά τοι περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι ἥδη μεμέληκεν καὶ οἴσθα, ὄπόσαι τε φυλακαὶ ἐπίκαιροι εἰσὶ καὶ ὄπόσαι μή, καὶ ὄπόσοι τε φρονροὶ ἰκανοὶ εἰσὶ καὶ ὄπόσοι μή εἰσιν (*Xen. Mem.* 3, 6, 10). 'Ο νομοθέτης διαρρήθη ἀπέδειξεν, οὓς χρὴ δημηγορεῖν καὶ οὓς οὐ δεῖ λέγειν ἐν τῷ δήμῳ (*Æsch.* 1, 27).

§ An infinitive (both simply, with and without article, and also an accusative with inf.) is negated by μή (a). But in the accusative (nominative) with the infinitive (b) the particle is usually οὐ after φημί and the verbs which absolutely and without any special accessory meaning denote to think (*οἶμαι*, *ἡγοῦμαι*, *νομίζω*, *ὑπολαμβάνω*, also *δοκῶ*, *ἀκούω*), and sometimes with other *verba declarandi et sentiendi* (e. g. *λέγω*, *ὑπισχνοῦμαι*, *ἐλπίζω*, *εἰκός ἐστιν*, *ὅμολογῶ*), but only when the governing verb is not itself in a form (imperative) or construction (εἰ, &c.) which requires μή for its negation; for then the infinitive thereby governed is negated by μή (c): (a) *Αἰσχρὸν μὴ βοηθεῖν*. *Παρεσκεύασμα μηδένι ὑπέκειν*. Δέομα σοῦ μὴ πειροῦν ἐμὲ ἀπολλύμενον. Ταῦτα ὑμᾶς μὴ ἀγονεῖν ἡβουλόμην. Διεπράξαμην μηδένα ἱμνὸν ἐναντιωθῆναι. Δέοκται τὰς νῦν μήπω ἐκπλεῖν. Οὕτως ἀναίσχυντοι εἰσὶν ὡςτε μηδενὸς ἀπέχεσθαι τῶν κέρδος φέροντων (but ὡςτε οὐδενὸς ἀπέχονται). Πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦναι δίκειν. Τὸ μηδεμίαν τῶν πόλεων ἀλῶνται πολιορκίᾳ, μίγστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκέας ἀπολωλέναι (*Dem.* 19, 61). 'Ο ὑπὲρ τοῦ ταῦτα μὴ γενέσθαι ἀγών (*Dem.* 18, 201). Σειρῆνες τοὺς ἀνθρώπους ἐπάδουσαι κατεῖχον ὡςτε μὴ ἀπίεναι ἀπ' αὐτῶν (*Xen. Mem.* 2, 6, 11). (b) *Πολλούς φασι γιγνώσκοντας τὰ βέλτιστα οὐκ ἐθέλειν πράττειν* (*Pl. Prot.* 352). 'Εγὼ οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τάγαθά σε οὐ δύνασθαι φέρειν (*Xen. Mem.* 2, 2, 10). Εὐθύδημος ὑπέλαβεν οὐκ ἀν ἄλλως ἀνήρ ἀξιόλογος γενέσθαι, εἰ μὴ τῇ μάλιστα Σωκράτει συνείη (*Xen. Mem.* 4, 2, 40). Ξενοφῶν ἔδειτο τῶν στρατιωτῶν πάσῃ μηχανῇ μὴ ἀπολείπεσθαι (*to strive with all their might not to be left behind*). Οἱ δὲ σφάττειν ἐκέλευον οὐδὲ γὰρ ἀν δύνασθαι πορευθῆναι (*Xen. An.* 4, 5, 16; supply ἔφασαν, contained in ἐκέλευον). *Κινδυνεύω* (= *δοκῶ*) ἀπλῶς οὐδὲν εἰδέναι (*Xen. Mem.* 4, 2, 39). Φορμίων ἥλπιζεν οὐ μενεῖν τῶν Πελοποννησίων τὴν τάξιν (*Thuc.* 2, 84). 'Ομολογῶ οὐ κατὰ Μέλητον καὶ 'Ανντον εἶναι ῥήτωρ (*Pl. Apol.* 17). Καὶ ταῦτα εἰκός οὐχ ἡττον οὕτως ἔχειν (*Pl. Soph.* 254).¹ — (c) *Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων*

¹ After verbs more specially denoting an assertion or concession (e. g. *συγχωρῶ*), an assurance (*μαρτυρῶ*, *δμνυμι*), a conviction (*πειθομαι*, *γιγνώσκω*, *πιστεύω*), οὐ is a

βέβαιον (*Ioscr. Dem.* 42). Περικλῆς οὐτως ἐκδόμησε τὴν πόλιν, ὥστ' ἔτι καὶ νῦν τοὺς εἰσαφικούμενους εἰς αὐτὴν νομίζειν μὴ μόνον ἀρχεῖν ἀξιαν εἶναι τῶν Ἑλλήνων ἀλλὰ καὶ τῶν ἄλλων ἀπάντων (*Ioscr. Antid.* 234, because νομίζειν as infinitive after ὡστε would have μή).¹

[§ 205.]

REM. 1. From the *oὐ* belonging to the infinitive treated of in the paragraph, we must distinguish an *oὐ* which, though it stands with the infinitive, belongs, strictly speaking, to the governing verb: Όνκι ἐπὶ τούτῳ κάθηται ὁ δικαστης, ἐπὶ τῷ καταχαριζεσθαι τὰ δίκαια, ἀλλ᾽ ἐπὶ τῷ κρίνειν ταῦτα, καὶ δύμωσκεν οὐχ χαριεῖσθαι, οἷς ἀνδοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους (*Pl. Apol.* 35; *he has sworn, not that he will —, but that —; δύμωσκε μήχανος, he has sworn not to —*). (Χρή — *oὐ* — ἀλλά —, and χρή — μή — ἀλλά with slight difference.) (Οὐ φημὶ ἔναι = φημὶ οὐκ ἔναι, and οὐκ ἀξιῶ = ἀξιῶ μή, e. g. Οἱ Σάμιοι οὐκ ἡξίοντι περιεδεῖν Θρασύβουλον σφᾶς διαφθαρέντας, *Thuc.* 8, 78.)

REM. 2. When, agreeably with the Greek idiom (see § 209, b), the negation of the preceding verb is repeated with the infinitive, *oὐ* is retained from the principal verb: Ό νόμος οὐκ ἐξ εἰρίσαι, οὐ ἀν γρέει τετελευτηκώς, οὐ δεμίαν γυναικα ἀλλην ἡ τὰς προεγκούσας μέχρι ἀνεψιότητος (*Dem.* 43, 68).

REM. 3. Even with an infinitive after ὡστε, the negative is *oὐ*, when ὡστε follows after an acc. with inf. governed by φημί, οἶμαι, &c.: Οὕτω καταφρονεῖς τῶν δικαστῶν καὶ οἵτις αὐτὸς ἀπείρος γραμμάτων εἶναι ὥστε οὐκ εἰδέναι, ὅτι τὰ Ἀνακαγόρου βιβλία γέμει τούτων τῶν λόγων; (*Pl. Apol.* 26).²

REM. 4. Οὐ with the infinitive after other verbs than those mentioned, or after those in a form and construction in which they ought themselves to have μή, is a rare anomaly, for the most part occasioned by the circumstance, that the negation is more strongly urged in reference to a single notion: Όνκοιν τιθῶμεν ἀπὸ Ὁμήρου ἀρέαμένους πάντας τὸν ποιητικὸς μιμητὰς εἰδώλων ἀρετῆς εἶναι, τῆς δὲ ἀληθείας οὐχ ἀπτεσθαι; (*Pl. Rep.* 10, 600.)

a) An adjective or participle without article as attributive or apposition (therefore also in the double-genitive or double-accusative) is 206. negatived by μή when the substantive notion to which it is attached belongs, in this negative form, to a sentence or a single notion (e. g. an infinitive) which should itself be negatived by μή; otherwise *oὐ* is used. After ὡς, ὡςπερ, as though, when the principal verb is an imperative, μή is always used with the participle, but otherwise usually

rare exception. Examples of μή with infinitive after φημί, οἶμαι, &c.: Φαίην ἀν ἔγωγε, μηδενὶ μηδεμίαν εἶναι παίδενσιν παρὰ τοῦ μὴ ἀρέσκοντος (*Xen. Mem.* 1, 2, 39). Ἐμοὶ τε ἔδοξε καὶ τοῖς ἄλλοις πᾶσι τοῖς ἰδοῦσι, μήποτε φῦναι μηδὲ γενέσθαι γυναικα ἀπὸ θυητῶν τουατην ἐν τῷ Ασιᾳ (*Xen. Cyt.* 5, 1, 7). Mixed: Ὅθεν δὲ αὐτὸς (τὴν πολιτικὴν τέχνην) ἥγομαι οὐν διδακτὸν εἶναι μηδὲ ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώπους, δίκαιος εἰμι εἰπεῖν (*Pl. Prot.* 315).

¹ Οἶμαι δεῖν οὐ — φημὶ χρῆναι οὐ (as after οἶμαι and φημί) and οἶμαι χρῆναι μή.

² Otherwise a very rare exception: Ἡδη γάρ ἡπται καὶ κατειργασται πυρὶ ('Ιλιος); Ωστ' οὐδὲ ἵχνος γε τειχέων εἶναι (*Eur. Hell.* 108 = ἴστιν).

[§ 206.] οὐ, although the principal sentence would require μή: "Αθλιον μὴ ὑγιεῖ ψυχῆ συνοικεῖν (*Pl. Gorg.* 479). Ἀπάγου τὴν τε γυναικα καὶ τοὺς παιδας μηδὲν αὐτῶν καταθείς (*Xen. Cyr.* 3, 1, 37. Μή because of the imperative). Οἶμαί σε, έάν τι αἰσθη σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους (*Xen. Mem.* 3, 5, 23. Because of έάν). Οὐχ οἱ μὴ δόντες, ἀ μὴ δοκεῖ, δεινόν εἰσιν οὐδὲν εἰργασμένοι, ἀλλ' οἱ δόντες μέν, πάλιν δὲ ὑστερον, μηδὲν ἐγκαλοῦντες, ἀφαιρούμενοι (*Dem.* 20, 117. Because it would be οἱ μὴ ἀφαιρούμενοι, as οἱ μὴ δόντες. See the following §). Δόξω τὴν πόλιν ἐλαττοῦν, εἰ Θηβαῖοι μὲν ἔξουσι Θεσπιὰς καὶ Πλαταιάς, ήμεις δὲ ἔξιμεν μηδεμιᾶς ἀνάγκης οὕστης ἐξ ὧν τυγχάνομεν ἔχοντες (*Isoctr. de Pac.* 17). — Ως οὖν μὴ ἀκουσμένων ήμῶν, οὕτως διανοεῖσθε (*Pl. Rep.* 1, 327). — Εἰ ὡς οὐ τὰ βέλτιστα ἐμοῦ πολιτευσαμένου Κτησιφῶντος καταψηφιεῖσθε, ήμαρτηκέναι αὐτοὶ δόξετε (*Dem.* 18, 207).

R.E.M. Sometimes, however, a participle or adjective stands with οὐ, although the principal verb requires μή, the representation being less closely attached to the verb, but put more independently by itself, e. g. "Ατοπόν ἐστι περὶ τῶν δικαιῶν ὥμας διδάσκειν αὐτὸν οὐ τὰ δίκαια ποιοῦντα (*Dem.* 15, 25; without oneself doing what is just, where αὐτὸν οὐ τὰ δίκαια ποιοῦντα might be expressed otherwise without a negative), especially where the participle contains an independent actual fact: Εἴ ἄρα καὶ ἰδοκοῦμέν τι ἀνεπιεκέστερον πρᾶξαι οὐ μετὰ τοῦ πλήθους ὥμων εἰσελθόντες (in coming into the city against the will of your people), τὰ δμοια οὐκ ἀνταπέδοτε ήμῖν (*Thuc.* 3, 66).

b) Μή stands with the participle when this assigns a condition with the principal verb (= εἰ μή with a *verbum finitum*): Οὐδεὶς ἀν τοῖς σοφισταῖς διελέγετο μὴ ὑπισχνούμενοις εἰς τὰ πολιτικὰ δεινοτέρους ποιεῖν τοὺς συνόντας (*Pl. Soph.* 232). Τίς ἀν πόλις ὑπὸ μὴ πειθομένων ἀλοίη; (*Xen. Cyr.* 8, 1, 2; by men not obeying, i. e. by men if they do not obey. Otherwise: Λέγω ἐν οὐκ εἰδόσιν, among people who are ignorant of it.) Μή δηλωθεισῶν τῶν αἰτιῶν πολλοῖς ἀν ἵσως ἀποτος ὁ λόγος εἶναι δόξειν (*Isoctr. Antid.* 1). (Τί χρήσαιτ' ἀν τις ἴσχυρῷ η ἀνδρείῳ, μὴ σώφρονι; *Xen. Cyr.* 3, 1, 16 = μὴ οὗτι σώφρονι.)

R.E.M. 1. In other constructions, an adjective or participle without article is regularly negated by οὐ. (Γλάκων ἐπεχείρει δημηγορεῖν, οὐδέπω εἰκοσιν ἔτη γεγονώς. *Xen. Mem.* 3, 6, 1. Οἱ σοφισταὶ κατηγοροῦσι τῶν μαθητῶν, ὡς ἀδικούσι σφᾶς αὐτοὺς τοὺς τε μασθοὺς ἀποστεροῦντες καὶ ἄλλην χάριν οὐκ ἀποδιδόντες. *Pl. Gorg.* 519, by depriving them, and not —. Οἶδα, ὅτι οὐ γράφαντος Ἀθηναίων οὐδενὸς πόλεμον Φίλιππος πολλὰ ἔχει τῆς πόλεως. *Dem.* 8, 58; without any one of the Athenians having —. "Βγνων τῶν πολιτῶν τινας οὐκ εἴνοικῶς πρὸς ἐμὲ διακεμένους. *Isoctr. Antid.* 4. Αἰσθάνομας οὐδὲν διαπεπραγμένος, ὃν ηθονλόμην.) Now and then, however, μή occurs exceptionally with a participle of the circumstance, or a participle which, by §§ 177 and 178, stands with the subject or object: Οὐχ ὅρᾶς, ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς ἥδη μηδὲν ἀδικοῦντας ἀπέκτειναν; (*Xen. Mem.* 4, 8, 5.)

"Εξειδα, παῖ, φύσει σε μὴ πεφυκότα Τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά (*Soph. Phil.* [§ 79]. (*Aίσχυνομαι μὴ ποιῶ = εἰ μὴ ποιῶ.*) *206.*])

REM. 2. Δέξα δρθή δεινῶν πέρι καὶ μή (*Pl. Rep.* 4, 430; = περὶ τοῦ, τι δεινὸν καὶ τί μή, by § 204 b).

An adjective or participle with the article denoting generally a certain kind and class is usually negated by *μή* (a), yet sometimes by *οὐ* (b). But if it means some persons or things indefinitely of a certain class (*persons who —, things which —*; see § 180 b, R. 1), or individual definite persons or things which are characterized, then *οὐ* is used (c). (a) Αἱ μὴ καλὰ ἐπιθυμίαι. Μένων τὸν μὴ πανούργον τῶν ἀπαιδεύτων ἐνόμιζεν εἶναι (*Xen. An.* 2, 6, 26). Τῶν στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὄδον ἐνυκτέρευσαν ἀστοι καὶ ἄνευ πυρός (*Xen. An.* 4, 5, 11). Τὰ δρατὰ καὶ τὰ μή (viz. δρατά. *Pl. Phæd.* 79). Τῇ πόλει πολλάκις μετεμέλησε τῶν μετ' ὄργης καὶ μὴ μετ' ἐλέγχου γενομένων (*Isochr. Antid.* 19). (Τὸ μηδέν = τὸ μηδὲ οὐ, ποτὲ οὐδέν.) — (b) Νούτιζετε δημοτικωτέρους εἶναι τοὺς μεθύοντας τῶν υηφόντων καὶ τοὺς νοῦν οὐκ ἔχοντας τῶν εὗ φρονούντων (*Isochr. de Pac.* 13). Τὸν οὐκ δρθῶς χρώμενον τῇ ῥητορικῇ μισεῖν δίκαιον, ἀλλ’ οὐ τὸν διδάξαντα (*Pl. Gorg.* 457). But shortly before: Οὐχ ἡ τέχνη αἵτια τούτον, ἀλλ’ οἱ μὴ χρώμενοι, οἷμαι, δρθῶσι. (c) Οἶδα ἡδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτε βουλομένους τοιούτου οὐδέν (Xen. *An.* 2, 5, 5; *to persons neither going nor wishing —, indefinitely*). Οὐκ' ἥστχύνοντο οἱ τότε πολιτευόμενοι ἐπὶ τοὺς οὐδέν τῷ πάποτ' εἰς ήμας ἔξαμαρτόντας στρατιὰν ἐκπέμποντες (*Isochr. de Pac.* 84; meaning the Sicilians). Βοιωτοί, οἱ πρόσθεν οὐδὲ εἰς τὴν ἑαυτῶν τολμῶντες Ἀθηναῖοις ἀντιτάτεσθαι, νῦν ἀπειλοῦσιν ἐμβαλεῖν εἰς τὴν Ἀττικήν (*Xen. Mem.* 3, 5, 4). Αἱ οὐκ δρθαὶ πολιτεῖαι αὖται (*Pl. Pol.* 302).¹

REM. 1. (To §§ 201—207.) It is not uncommon for *οὐ* to stand in sentences which would require *μή*, when the negation concerns only a single part of the predicate, e. g. the object or an adverb, whereby a negative antithesis is annexed to the affirmative form, to make it more forcible (*οὐκ — ἀλλά, ἀλλ’ οὐ, καὶ οὐ, or simply οὐ, οὐχ ὅπως — ἀλλά, οὐ μήν, yet not, sometimes also οὐ μόνον*). But we also find *μή*. Ἀνάγκη τὸν τοιοῦτον ζῆν οὐκ ἀνθρώπου βίον ἀλλά τινος πλεύμονος (*Pl. Phil.* 21; *of a mollusc*). Χρὴ τὴν σώφρονα πόλιν τὸν ἐν τῷ συμβουλεύειν μὴ τυχόντα τῆς δρθῆς γνώμης οὐχ ὅπως ζημιῶν ἀλλὰ μηδὲ ἀτιμάζειν (*Thuc.* 3, 42). Ἐπαιδέύθην οὕτως ὑπὸ τῆς δέος τῆς ἡμῆς τε καὶ ὑμετέρας πατρίδος τοῖς πρεσβυτέροις οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πολίταις καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπείκειν (*Xen. Cyr.* 8, 7, 10). Διαφέρει η ἐμὴ τέχνη τῷ καὶ τὰς ψυχὰς τῶν ἀνδρῶν ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα (*Pl. Theat.* 150). (Δέομαι οὐδῶν, έταν ἐπιδείξω Μειδίαν τοιούτοις μὴ μόνον εἰς

¹ Hence in Thucydides (3, 95): διὰ τῆς Δευκάδος τὴν οὐ περιτείχισιν, their not having drawn a wall round L.

[§ 207.] ἐμὲ ἀλλὰ καὶ εἰς ὑμᾶς καὶ εἰς τοὺς νόμους ὑβρικότα, βοηθῆσαι καὶ ἐμοὶ καὶ ὑμῖν αὐτοῖς.
Dem. 21, 7. Here μὴ μόνον εἰς ἐμὲ is an essential part of the condition.)

REM. 2. Later writers (e. g. Plutarch, Lucian, Arrian) often use μὴ in different kinds of accessory sentences where the older writers have οὐ, as in object-sentences with ὅτι (διότι) or ως, and in causal-sentences with ὅτι, because, and ἵπει. Also they, much more frequently than the older writers, use μὴ with participles which merely denote a circumstance, without having an occasion in the form of the sentence (see § 206 b, R. 1).

§ By οὐδέ or μηδέ (*and — not, and — even not*) a negative continuation is added, often with intensive force (*not even*). (*Ασωπὸς ποταμὸς ἡρόν μέγας καὶ οὐ δράσις διαβατὸς ἦν. Thuc. 2, 5.*) The connexion of two or more members into a whole is effected by οὔτε — οὔτε, μήτε — μήτε. (*Ἐγώ θρασὺς οὗτ' εἰμὶ μήτε γενοίμην. Dem. 8, 68.*) A negative and an affirmative clause are coupled by οὔτε — τέ, μήτε — τέ, more rarely by τέ — οὔτε : *"Ωμοσαν οἴ τε" Ελληνες καὶ ὁ Ἀριδαίος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους σύμμαχοι τε ἔσεσθαι (Xen. An. 2, 2, 8).*

REM. Where the negative closely coalesces with the verb into one notion, we also find τέ — οὐ (μή) for οὔτε : *'Ἄλλὰ μήν καὶ τοῦ σώματος αὐτός τε οὐκ ἥμελει τοὺς τ' ἀμελοῦντας οὐκ ἐπέγνει (Xen. Mem. 1, 2, 4).* Οὔτε — οὔτε — οὐδέ (οὐδὲ γε, οὐδὲ αὖ), *neither — nor — no, nor yet (and also not)*. Instead of the regular distributive connexion by οὔτε — οὔτε (μήτε — μήτε), the second member has occasionally οὐδὲ αὖ (μηδὲ αὖ), and *on the other hand also not*, or δὲ for τέ : *Οὗτ' ἄρα ἀνθρώπους ἀξίους λόγουν κρατουμένους ὑπὸ γέλωτος ίάν τις ποτῷ (represents), ἀποδεκτέον, πολὺ δὲ ἥττον, έάν θεούς (Pl. Rep. 3, 388).* Rare (poetical) connexions are οὐ — οὐ, οὐτ' — οὐ, or (where the verb is the same) the omission of the first οὔτε. (*Τροφήν τε οὐδεὶς ἔδιδον καὶ αἱ Φοίνισσας νῆσες οὐδὲ Τισαφέρηνς ἤκον. Thuc. 8, 99.*)

§ a) A simple negative (οὐ or μή), combined with a predicate into a negative expression, is cancelled by a foregoing negative : Οὐκ ἐμοὶ μόνῳ οὐ διεδέξατο Πολυκλῆς τὴν ναῦν (*Dem. 50, 68; succeeded to me in the ship*). Οὐδὲ τὸν Φορμίωνα Ἀντίμαχος οὐχ ὁρᾷ (*Dem. 36, 46; and A. sees Ph. very well*). Μὴ οὕν, ὅτι καὶ Λακεδαιμονίους καὶ Φωκέας ἔξηπάτησε Φίλιππος, διὰ ταῦθ' ὡν ὑμᾶς Αἰσχίνης ἔξηπάτησε, μὴ δότω δίκην (*Dem. 19, 77; let not Aesch. escape the punishment*).

REM. 1. There are, however, some passages in which (by a kind of anacoluthia) an οὐ is inserted after an interposed sentence, merely to repeat the negative which stands immediately before the interposed sentence : *'Οράς, ὅτι ή σωφροσύνη οὐχ ωςπερ ή ἀνδρεία καὶ ή σοφία ἐν μέρει τινὶ ἐκατέρᾳ εἰνοῦσα ή μὲν σοφήν, ή δὲ ἀνδρείαν τὴν πόλιν παρείχετο, οὐχ οὕτω ποιεῖ αὕτη, ἀλλὰ δι' ὅλης ἀτεχνῶς τέταται (Pl. Rep. 4, 482).* Οὐδὲ ἀς προεδόκων κάλογιζόμην ἐγώ πρώτας παρέστηθαι δεῦρο, τὰς Ἀχαρνέων γυναικας, οὐχ ἥκουσιν (*Arist. Lys. 61*).

REM. 2. Οὐ μὰ τὸν Δι', οὐ — (in answers) : *No, by Zeus, not —.* (Also, without further addition, merely : Οὐ μὰ τὸν Δι', οὐ μὲν δή.)

b) A composite negation, which follows after another, simple or [§ composite, with the same predicate, does not cancel the former, but ^{209.} continues it, either heightening and confirming it (e. g. οὐ — οὐδέ, *non* — *ne* — *quidem*, οὐδέ — οὐδέ, *neque* — *ne* — *quidem*, οὐ μέντοι οὐδέ, οὐ μὴν οὐδέ, *yet also not*), or distributively (e. g. οὐδεῖς — οὗτε — οὗτε) or repeating it with the indefinite pronominal notion (pronoun or adverb), often several times (e. g. οὐδέ — οὐδεῖς οὐδέν, οὐδεῖς οὐδενὶ οὐδέν) : Μή λανθανέτω σε μηδὲ τοῦτο (*Xen. Cyr.* 5, 2, 36). Τί δὲ σύ; πῶς ποιῆσεις; οὐδὲ γὰρ οὐδὲ τὸν σὸν ἔταιρον δεῖ παρελθεῖν (*Pl. Phæd.* 278). Κλέαρχος ἐπὶ μὲν τοὺς πολεμίους οὐκ ἡγεν· ἥδει γὰρ ἀπειροκότας τοὺς στρατώτας οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος, μὴ δοκοίη φεύγειν (*Xen. An.* 2, 2, 16). Ἐξ οὗ τὴν πόλιν οἰκοῦμεν, οὐδεῖς οὗτε κίνδυνος οὗτε πόλεμος περὶ τηλικούτων τὸ μέγεθος ήμεν γέγονε, περὶ δοσῶν νυνὶ βουλευσόμενοι συνεληλύθαμεν (*Isoctr. Archid.* 7). Ἀνευ τούτου οὐδεῖς εἰς οὐδὲν οὐδενὸς ἀν ὑμῶν οὐδέποτε γένοιτο ἄξιος (*Pl. Phil.* 19).

REM. This last repetition of the negative with the several pronominal words is only used where the negative is emphatically urged as universal; otherwise it is said: Οὐδεῖς πώποτε κάλλιον θάνατον ἡγεγένετο η Σωκράτης (*Xen. Mem.* 4, 8, 2). Οὕτε τῶν πολιτῶν τῶν Φιλιασίων οὐδεῖς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε οὕτε τις ξένος ἀφίκεται χρόνου συχνοῦ ἐκείθεν (*Pl. Phæd.* 57).

With sundry verbs which contain a negative notion, and are constructed with the infinitive or acc. with inf., μή is attached to the ^{210.} infinitive, to give prominence to the negation (only the affirmative part of the verb being in the speaker's thoughts). (Μή with τίς becomes μηδεῖς.) Such verbs are those which denote a denial and a contradiction (ἀρνοῦμαι, ἔξαρνοῦμαι, ἔξαρνός είμι, ἀντιλέγω), a prohibition (ἀπαγορεύω, ἀπεῖπον, ἀποψήφιζομαι, ἀποχειροτονῶ), a desisting from or a retracting of an opinion or resolution (ἀπογιγνώσκω, ἀποδοκεῖ, μεταγιγνώσκω, ἀνατίθεμαι, also ἀπενχωμαι), an acquittal (ἀπολύω, ἀφίημι), a shunning or hindering and holding back or freeing from something (εὐλαβοῦμαι, φυλάττομαι, κωλύω, διακωλύω, ἐμποδών είμι, ἐναντιοῦμαι, εἴργω, ἀπέχω, ἀφαιροῦμαι, ἀποστεφῶ, σώζω, &c.), lastly, a doubting of something (ἀπιστῶ, ἀπροσδόκητός είμι). Τῶν ἀποκτεινάντων Εὔφρονα οἱ μὲν ἄλλοι ήρνοῦντο μὴ αὐτόχειρες γενέσθαι, εἰς δὲ ὡμολογήκει (*Xen. Hell.* 7, 3, 7). Ἀστυάγης ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθείη θηρῶν (*Xen. Cyr.* 1, 4, 14). Μαντινεῖς ἀπεψηφίσαντο τοῖς ἵεροῖς χρῆμασι μὴ χρῆσθαι (*Xen. Hell.* 7, 4, 33). Τιμόθεος Ἀριοβαρζάνει ἀπέγνω μὴ βοηθεῖν (*Dem.* 15, 9). Πανσανίας κριθεὶς ὑπὸ τῶν Σπαρτιατῶν ἀπελύθη μὴ ἀδικεῖν (*Thuc.* 1, 128). Εὐλαβεῖσθε ταῦτα μὴ πολλῶν ἐναντίον λέγειν (*Pl. Euthyd.* 304). Οἱ διακωλύσαντες

[§ 210.] **ταῦτα μὴ γενέσθαι τίνες ἥσαν**; (*Andoc. 3, 21.*) Οἱ Ἀθηναῖοι οὐ παρ-
ἥσαν ταῖς ναυσίν, ἀπιστοῦντες τὸν Σιτάλκην μὴ ἔχειν (*Thuc. 2, 101.*)

REM. 1. *Mή*, however, is sometimes omitted (e.g. Ὁκνήσουσι, *μὴ ἀποδέξῃ* *ἡμῖν* *τὰς σπονδὰς ποιῆσασθαι*, *Xen. An. 2, 3, 9*: εὐλαβοῦμαι ἐμπεσεῖν, *Pl. Rep. 10, 608*), especially with verbs denoting a *holding back*, &c., and with *κωλύω* and its compounds, this is the most usual. On the genitive of the infinitive of the verbs which denote *holding back*, &c., with or without *μή*, see § 156, R. 3. With *ἀντιλέγω*, *μεταγιγνώσκω*, *ἀνατίθεμαι* the omission of *μή* gives a different sense: *μεταγιγνώσκω ποιεῖν*, *resolve, with abandonment of my former purpose, to do.*¹

REM. 2. Verbs which denote denial, contradiction, and doubt, may also be followed by an *οὐ* in a sentence with *ώς*, which *οὐ* belongs to the affirmative part of the principal verb (*ἀρνοῦμαι ὡς οὐ = ἀρνοῦμαι μή*, *λέγω, ὅτι οὐ*): Οἱ Ἀθηναῖοι οὐδαμοῦ ἀντεῖπον, *ώς οὐκ ἀδικοῦσι τοὺς ἡμετέρους* (*τῶν Δακεδαιμονίων*) *ξυμάχονς* (*Thuc. 1, 86.*)

§ 211. a) After a principal verb, either directly negative or denying in the form of interrogation, the negative (both the usual one and the superfluous one mentioned in the preceding paragraph) is usually put twice by *μὴ οὐ*, the principal negative being repeated: Οὐδεὶς οἶστιν ἔστιν ἄλλως λέγων *μὴ οὐ καταγέλαστος εἴναι* (*Pl. Gorg. 509*; *can help being ridiculous*). *Άδύνατα ἦν* (= *οὐ δυνατόν*), *Άθηναίων Ωρωπὸν ἔχόντων, μὴ οὐ μεγάλα βλάπτειν τὸ χωρίον τὴν Εὔβοιαν* (*Thuc. 8, 60.*). Εἰ *ἀληθῆ ταῦτα, τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι*; (*Pl. Phaed. 72 = οὐδεμία μηχανή*). Τίνα οίει *ἀπαρνήσεσθαι* (= *οὐδεὶς ἀπαρνήσεται*) *μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια*; (*Pl. Gorg. 461.*) ("Ἔττων εἰμὶ καὶ τοῦ ἑτέρου ὑμῶν, ὥστε πολλοῦ δὲν μὴ οὐ δύο γε φεύγειν. *Pl. Euthyd. 297.* Πολλοῦ δέν ας denial.) Οὐδὲ τὸ χρηματίζεσθαι Εὐθύδημος καὶ Διονυσόδωρός φυτὸν διακωλύειν οὐδὲν *μὴ οὐ παραλαβεῖν τὴν σφετέραν σοφίαν* (*Pl. Euthyd. 304, hinder not the receiving*). Εἰ γενησόμεθα ἐπὶ βασιλεῖ, τί *ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ὑβριζομένους ἀποθανεῖν*; (*Xen. An. 3, I, 13.*) Οὐδεὶς ἐδύνατο κρύπτειν τὸ *μὴ οὐχ ἡδεως ἀν καὶ ὡμῶν ἐσθίειν τῶν Σπαρτιατῶν* (*Xen. Hell. 3, 3, 7.*)

REM. Rarely *μή* alone (Οὐ δυνήσονται *μὴ πείθεσθαι τοῖς Θηβαίοις*, *Xen. Hell. 6, 1, 1*), except with article prefixed (*τὸ μή*, see § 156, R. 4); for here, after a denial, both *τὸ μή* and *τὸ μὴ οὐ* are used. With the genitive of the infinitive (*τοῦ οὐ*) *οὐ* is not added. ("Ωστε *μὴ οὐ* after a principal verb negated.)

b) In the same manner *μὴ οὐ* stands with the infinitive after expressions denoting a disapprobation of an action thought of (therefore a demand that it should be forborne), e. g. *δεινόν, αἰσχρόν, αἰσχύνη ἐστιν, ἀνόητον, πολλὴ ἄνοια ἐστιν*, also *αἰσχύνομαι*: *Πᾶσιν*

¹ *Άμφιεβητῶ, maintain* (in controversy with a different opinion), e. g. *ἀμφ. τὴν ἐμὴν τέχνην μείζονος ἀγαθοῦ αἰτίαν εἴναι, ἀμφ. μὴ ἀληθῆ σε λέγειν.*

αἰσχύνη ἡν μὴ οὐ συσπουδάζειν (*Xen. An.* 2, 3, 11). Πολλὴ ἄνοια μὴ [§]
οὐχὶ ἐν τε καὶ ταῦτὸν ἡγεῖσθαι τὸ ἐπὶ πᾶσι τοῖς σώμασι κάλλος (*Pl. 211.*
Conv. 210). (More rarely simple μὴ : Σοῦ προθύμου δντος αἰσχρὸν γίγνεται ἐμέ
γε μὴ ἔθελεν, *Pl. Gorg.* 45B.)

c) Μὴ οὐ is also sometimes put (but in Attic prose rarely) with participles, or other accessory definitions denoting an exception from the negative or quasi-negative statement of the principal sentence : *Ai πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν ai τῶν Φωκέων μὴ οὐ χρόνῳ καὶ πολιορκίᾳ* (*Dem.* 19, 123). More usually : Οὐ γάρ ἡν πρᾶξαι μηδὲν μὴ διδόντα δῶρα (*Thuc.* 2, 97). (In the poets here and there with the participle merely in the sense *without* (doing, &c.) where the preceding principal verb is negated : [Οὐ γάρ ἀν μακρὰν ἵχνεν αὐτός, μὴ οὐκ ἔχων τι σύμβολον (*Soph. Ed.* T. 221).¹ "Ηκεις γάρ οὐ κενή γε . . . μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι, *Ced. C.* 361].)

Of special negative expressions, which at the same time denote relations of connected sentences and clauses, the following are to be remarked : (1) οὐ μόνον, *not only* § 212. (ἀλλά), (2) μὴ ὅτι, *not to say ; not merely* (μὴ ὅτι ἴδιωτης τις ἀλλ᾽ οὐ μέγας βασιλεὺς); when a negative follows in the predicate common to both members, μὴ ὅτι denotes (*not to say not*, i. e.) *not only not* (non modo) : 'Απατούριος μὴ ὅτι δικάσσασθαι ἀλλ᾽ οὐδὲ ἔγκαλέσσαι μοι ἐτόλμησεν (*Ias.* 10, 1); the common negative may also be put first (οὐ — μὴ ὅτι, ἀλλ᾽ οὐδὲ) : Τὸ ἴμάτιον η ἀλλο τι, ὃν κέκτησαι, οὐδενὶ ἀν μὴ ὅτι πράκτικα δοίης ἀλλ᾽ οὐδὲ ἐλαττον τῆς ἀξίας λαβών (*Xen. Mem.* I, 6, 11). After a negative clause μὴ ὅτι is (*not to say, i. e.*) *much less* (non modo) : Οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνησόμεθα (*Xen. Conv.* 2, 26).² (3) For μὴ ὅτι, in the sense *not only and not only not* sometimes, but more rarely, οὐχ ὅτι is used : Τῇ τῶν Σκυθῶν βασιλείᾳ ἀδύνατα ἔξιστοῦσαι οὐκ ὅτι τὰ ἐν τῷ Εὐρώπῃ, ἀλλ᾽ οὐδὲ ἐν Ἀσίᾳ ἔννοις ἐν πρόδει οὐκ ἔστιν (see § 209 a, R. 1), δι, τι δυνατὸν Σκύθας ὁμογνωμονοῦσι πάσιν ἀντιστῆναι (*Thuc.* 2, 97). Οὐχ ὅτι στρατηγὸς ἀλλ᾽ οὐδὲ ὁ τυχῶν ἀνθρώπος (*Dem.* 23, 155). (4) In the sense *not only not*, we have also οὐχ ὅπως : Οὐχ ὅπως εἴν ποιήσας, ἀνθ' ὃν εἴν ἔπαθες, ἀξιοὶς ἡμᾶς ἀποτέλμαψαθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδὲ κατανλισθῆναι, ὅσον δύνασαι, ἐπιτρέπεις (*Xen. An.* 7, 7, 8).

REM. For particular constructions of the negative particles with adverbs of time or of place (e. g. οὐποτε, οὐπω, οὐκέτι, &c.), or with words which serve for transition, or to give a certain emphasis to the denial (e. g. οὐ γάρ, οὐ γάρ ἀλλά, οὐ μήν, οὐμενοῦν, οὐδήπον, οὐ δῆτα, οὐτι), see the Lexicon [and Appendix]. (So for μόνον οὐ, θσον οὐ, *only not*, i. e. *nearly, almost*.)

The word οὐδείς (*μηδείς*) and some verbs and phrases of denial (e. g. ἀπανδῶ) are sometimes by a less accurate turn of the sentence so put that in a subsequent 213. adversative member the affirmative notion contained in them (πάντες, ἔκαστος, κελεύω, &c.) is understood. Λέγουσί τινες, ὅτι οὐδείς ἐκὼν δίκαιος, ἀλλ' ὑπὸ ἀνα- b)
δρίας η γήρως η τινος ἀλλης ἀσθετείας ψέγει τὸ ἀδικεῖν (*Pl. Rep.* 2, 366).³

[1] But see Schneiderwin in l. and on v. 13.]

[2] Also (with a single noun) : μὴ τι γε ('Ακροι πεπτευταὶ τοσοῦτοι οὐκ ἀν γένοιντο, μὴ τι δὴ βάσιλεῖς γε, *Pl. Pol.* 292).

[3] 'Αμελήσας, ἀνπερ οἱ πολλοὶ (viz. ἐπιμελοῦνται), χρηματισμοῦ τε καὶ οἰκοδομίας καὶ στρατηγιῶν (*Pl. Apol.* 36).

CHAPTER IX.

Certain particular Irregularities of Construction.

(APPENDIX TO THE FIRST AND SECOND PARTS.)

- § (The Verb understood.) In co-ordinate connected sentences, or in
214. accessory sentences of the same kind which mutually correspond, the verb is often understood, to be supplied in one sentence from the other : Σὺ μὲν τιμῆς, ἡμεῖς δὲ ἡσυχίας ἐπιθυμοῦμεν. Οὐδὲ ταῦτα οἱ παραγενόμενοι πάντα, πλὴν τὸ καθ' ἑαυτὸν ἔκαστος οἶδεν (*Thuc.* 7, 44). Ἰκανὸν τοῦτο μοι τεκμήριον, ὅτι ὡς ἀληθῶς μοι εἴνους εἰ, καὶ μήν, ὅτι γε οἵος παρρήσιαζεσθαι, αὐτός τε φύς καὶ ὁ λόγος, ὃν ὀλίγον πρότερον ἔλεγες, δομολογεῖ σοι (*Pl. Gorg.* 487).

REM. 1. Sometimes merely the infinitive of the preceding verb is understood after a new verb : Τῷ αὐτῷ ἴδῃ ἐκεῖνα τε ἔλχον οἱ Ἀθηναῖοι καὶ τὰ ἐνθάδε νῦν πειθῶνται (*Thuc.* 6, 76). Οὗτε πάσχοντες κακὸν οὐδὲν οὔτε μέλλοντες (*Isocr. Panath.* 103).

REM. 2. In some constructions, especially where the opposition between the other clauses of the sentence makes it plain how the words must be connected, the principal verb may be understood from the leading sentence in the accessory sentence (even the infinitive or participle, as in §§ 177, 178, may be thus understood from the verb finite in the principal sentence), rarely *vice versa*, i. e. from the accessory in the principal sentence : Ἄρχετοι πολεμοῦσι μέν, ἐξ οὗπερ τὴν πόλιν οἰκοῦσι, πρὸς τοὺς ὁμόρους, ὡςπερ Λακεδαιμόνιοι τοσοῦτον δὲ διαφέρουσιν, ὅσον ἐκεῖνοι μὲν πρὸς ἡγετοὺς αὐτῶν, οὐτοὶ δὲ πρὸς κρείτους (*Isocr. Phil.* 51). Φιλέεν οἰσθε δεῖν, οὕτεπερ ἀν καὶ ὁ βασιλένδες (viz. φιλῆς. *Isocr. Nic.* 60). Ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον (viz. ἀναχωροῦντας, *Thuc.* 3, 16). Εἰ δή τῷ σοφώτερῷ τον φάινεν εἶναι, τούτῳ ἄν (viz. σοφ. εἶναι φάιην), ὅτι οὐκ εἰδὼς ικανῶς περὶ τῶν ἐν "Ἄιδους οὕτω καὶ οἴομαι οὐκ εἰδέναι (*Pl. Apol.* 29).¹

REM. 3. Sometimes the verb is understood, from the preceding sentence, in a sentence which is not grammatically connected with it, as in an appended remark in hypothetical form with *ἄν* (§ 139 c), or in an explanation and statement of the reason with *γάρ*. Τοθναντίον ὑπομνήσω ὑμᾶς ἢ οἱ πολέμοι σφισιν αὐτοῖς παρακελεύονται οἱ μὲν γάρ, ὅτι περὶ πατρίδος ἔσται ὁ ἀγών, ἐγώ δέ, ὅτι οὐκ ἐν πατρίδι (*Thuc.* 6, 68).

REM. 4. Sometimes in two connected (or opposed) sentences, the verb of the first member supplies to the second a verb of kindred meaning capable of being comprehended under the same general notion (*zeugma*) : Πλάτων ὅδε, ὡς ἄνδρες

¹ Σύ νῦν μ', ἀδελφέ, μή τις Ἀργείων κτάνῃ, *Eur. Or.* 1037 ; κτάνε from κτάνῃ.

'Αθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος κελεύονται με τριάκοντα μνῶν τιμήσασθαι, αὐτοὶ δὲ ἐγγυᾶσθαι (viz. βούλονται, *Pl. Apol.* 38).

(*Ellipsis of the Verb.*) a) The verb ἔστιν or εἰσίν (third person in the indicative) is often omitted in short and pithy sayings, not only in the principal sentence, but also in simple and concise accessory sentences, e. g. declarative object-sentences, interrogative sentences, relative sentences (especially with ὅσος). Note in particular the frequent omission of ἔστιν with the gerundive (see § 84 a), and with adjectives in the neuter, and certain substantives with which it forms an impersonal expression to which an infinitive is attached, e. g. ὥρα, ἀνάγκη, ἐλπίς, οὐ σχολή. Οὐκ ἀσφαλεῖς αἱ μεγάλαι εὐτυχίαι. Ορα, εἴ σοι βουλομένῳ ἀ λέγω (*Pl. Rep.* 2, 358). Ον βουλομένῳ σοι ἔστιν, see § 38 d). "Ενιοι τῶν πρεσβυτῶν τὸ γῆρας ὑμνοῦσιν, ὅσων κακῶν σφισιν αἵτιον (*Pl. Rep.* 1, 329). 'Απὸ τῶν ἡρώων ἀρξάμενοι, ὅσων λόγοι λελειμμένοι, μέχοι τῶν νῦν ἀνθρώπων (*Pl. Rep.* 2, 366). "Αξιον καὶ τῶν προγόνων τῆς ἀρετῆς μεμνῆσθαι. Οὐ σχολὴ κάμνειν (*Pl. Rep.* 2, 406). (Ιωνία, Πελοπόννησος, νῆσοι, ὅσαι ἐντὸς Πελοποννήσου καὶ Κρήτης, *Thuc.* 2, 9. 'Αλκιβιάδης ἡρώτα, ὅπου 'Αγάθων, *Pl. Conv.* 212. Omission of ἔστι in the sense *is* in respect of place, *is to be found, lies, &c.*) (On οὐδεὶς ὄστις οὐ, see 105 b, R.)

REM. 1. In the first or second person εἰμί is rarely omitted, viz. in quite simple principal sentences: Σοι οὐκ ὀλίγοι τῶν νέων πλησιάζουσι, καὶ δικαίως ἀξιος γάρ τά τ' ἄλλα καὶ γεωμετρίας ἔνεκα (*Pl. Theat.* 143, *for thou art worthy*). (With the adjective ἔτοιμος it occurs more frequently: Δεκτέον, ἐπειδὴ καὶ σὺ ἔτοιμος ἀκολουθεῖν, *Pl. Pol.* 277.)

REM. 2. The subjunctive third person singular γέ is now and then omitted after the relative with ἀν: Παρὰ τούτων κομίζονται, ὃν ἀν αὐτοῖς χρεία (*Pl. Rep.* 2, 370).

b) Other verbs are omitted only in proverbs and similar expressions, where the object or some other accompanying definition points to the verb to be supplied: γλαύκ' εἰς Ἀθήνας (ἄγειν). "Ανω οἱ ποταροί. Also a verb denoting *to do, or to be done, to happen*, is omitted in certain frequent forms of interrogation with τί, e. g. 'Αλλὰ τί; (*Βούλευ ποιῶ*), and especially Τί δέ, εἰ —; as also an imperative which denotes in general an action or speech, with μή οὔτω, μή μοι οὔτω, and with μή μοι with an accusative (§ 32). (Μή, πρὸς σὲ γονάτων, § 77, 3 d.)

REM. 1. Especially note the omission of the notions of doing, or being done, with οὐδὲν ἄλλο ἢ (Οὐδὲ φαμεν μανθάνειν, οὐδὲν ἄλλο ἢ ἀναμηνήσκονται, *Pl. Phæd.* 76), whence this expression is sometimes used quite adverbially in the sense *only, merely*. (Τί ἄλλο ἢ —, *what else than —?* *Αλλο τι ἢ — ἄλλο τι —, see § 199 b.)

REM. 2. Quite distinct from the ellipsis of a single word in definite form, in the Greek as in other languages, are the phrases (derived from the language of common life) in which originally an entire clause of the thought present to the mind is omitted, but intimated by a single particle referring to it, or by some

[§ 215.] other word, or by the general form of the speech ; as in Greek by *τὸ δέ* (§ 188, R. 7), by the use of *ἀλλά* in the beginning of a speech, or in certain constructions with other particles (*οὐ γάρ ἀλλά*, &c.), by *ὡς* with the indicative future in replies with assurance ('*Ως οὐτις ἀμφὶ τῷδε*' *ὑγρὰν θήσει κόνιν*, *Eur. Phœn.* 1664; *think, say, do, what thou wilt ; for —*), &c. Of such ellipses the Lexicon must supply the explanation.

§ (Anacoluthia.) Anacolutha, or sentences which deviate from the strict continuation, in regular grammatical connexion, of the form in which they set out, are not rare in the Greek authors, though more frequent and harsh in certain authors who either (as Plato) imitate the freedom of oral discourse, or (as Thucydides) write, on the whole, in an embarrassed and perplexed style. They are caused, partly, by the circumstance, that instead of the form for which the beginning was calculated, in the further progress of the sentence, some other form is chosen as being more convenient and more impressive, or is induced through the use of other expressions ; partly, by the intervention of side-remarks and parentheses, especially when these are carried to a greater length than usual, whereby the connexion of the discourse is obscured, or its continuation in the same form rendered difficult. Where the *anacoluthon* is caused in this last way, i. e. by an interruption through interposed matter, the last part is often attached to what goes before by repetition of some words from the beginning, or by repetition, in a different grammatical form, of what has been already said—often, at the same time, by the particles *οὖν* (*then ; as I was saying*), *δὴ* (*well then*) or *δέ*, sometimes not so. 'Επεὶ δὲ θορύβου τε ἥσθετο Ξενοφῶν καί, σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν, ὅτι τούτου ἔνεκα τὰ πυρὰ κεκαμένα εἴη τῷ Σεύθῃ πρὸ τῶν προφυλάκων, ὅπως οἱ μὲν φύλακες μὴ δρῶντο, ἐν τῷ σκότει ὄντες, οἱ δὲ προσιόντες μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἰεν —, ἐπεὶ δὲ ἥσθετο, προπέμπει τὸν ἑρμηνέα κτλ. (*Xen. An.* 7, 2, 18 sqq. Repetition without change, merely because of the numerous interposed clauses. The *δέ* of the commencement repeated with it.¹) Τὰ δὲ αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετείη, εἰ μὴ πριάμεθα, ὅτου δὲ ὡνησόμεθα, ἥδειν ἔτι ὀλίγους ἔχοντας, ἀλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ή ὀνομένους, δροκους ἥδη κατέχοντας ἡμᾶς,—ταῦτ' οὖν λογιζόμενος ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ή τῦν τὸν πόλεμον (*Xen. An.* 3, 1, 20. Repetition with change, and *οὖν*). Ταῦτά τε εὖ λέγεις, ὡς Σιμωνία, καὶ τὰς πρώτας ὑποθέσεις, καὶ εἰ πισταὶ ὑμῖν εἰσιν, διμῶς ἐπισκεπτέαι

¹ Repetition of a conjunction alone : Δέδοικα, μή, ἀντίπαξ μάθωμεν ἀργοὶ ζῆν καὶ εν ἀφθόνοις βιοτένειν καὶ Μήδων δέ καὶ Περσῶν καλαῖς τε καὶ μεγάλαις γυναιξὶν ὀμιλεῖν, μη ὡςπερ οἱ Λωτοφάγοι ἐπιλαθμεθα τῆς οἰκαδε ὄδοις (*Xen. An.* 3, 2, 25).

σαφέστερον (*Pl. Phæd.* 107). Plato began as if he meant to say ἐπι-^{[§}
σκεπτέον, but then he has been led to say ἐπισκεπτέαι, because of the
clause εἰ καὶ πισταί εἰσιν). Βουλόμενος δὲ Κύρος κατάσκοπόν τινα
πέμψαι ἐπὶ Λυδίας καὶ μαθεῖν δότι πράττοι δ 'Ασσύριος, ἔδοξεν αὐτῷ
ἐπιτήδειος εἶναι Ἀράστας ἐλθεῖν ἐπὶ τοῦτο (*Xen. Cyr.* 6, 1, 31).¹ Κακῶν
δ' αἵτιον φάναι θεόν τινι γίγνεσθαι, ἀγαθὸν δόντα, διαμαχετέον παντὶ^{216.]}
τρόπῳ μή τέ τινα λέγειν ταῦτα ἐν τῇ αὐτῷ πύλει, εἰ μὲλλει εὐνομήσεσθαι,
μή τέ τινα ἀκούειν (*Pl. Rep.* 2, 380; properly φάναι ought to have
been followed merely by οὐκ ἐστέον, or a similar expression, but the
whole is repeated and its sense developed more in detail). Κατανοῶν
δὲ ὁ Κύρος, ὡς εὖ μὲν αὐτῷ εἴχον οἱ στρατιῶται πρὸς τὸ δόνασθαι στρα-
τιωτικοὺς πόνους φέρειν, εὖ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν
πολεμίων, ἐπιστήμονες δ' ἡσαν τὰ προσήκοντα τῇ ἑαυτῶν ἔκαστος ὄπλι-
σει, καὶ πρὸς τὸ εὖ πείθεσθαι δὲ τοῖς ἄρχοντιν ἔώρα πάντας εὖ παρ-
εσκευασμένους, — ἐκ τούτων οὖν ἐπεθύμει τι ἥδη πρὸς τοὺς πολεμίους
πράττειν (*Xen. Cyr.* 3, 3, 9; after κατανοῶν it ought properly to have
gone on in the participle thus: καὶ πρὸς τὸ εὖ π. δέ — ὁρῶν, but this
is detached from the form with which the period commenced, and is
put as a new principal sentence, whence the resumption is made by
the words ἐκ τούτων οὖν). "Ἐπειτα δέ — ἀναμνήσω γάρ οὐμᾶς καὶ τοὺς
τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵν' εἰδῆτε, ὡς ἀγαθοῖς τε οὐμῶν
προσήκει εἶναι σώζονται τε σὸν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοὶ·
Ἐλθόντων μὲν γάρ Περσῶν παμπλήθει στόλῳ ὡς ἀφανισθέντων αὐθις τὰς
'Αθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτοὺς
(*Xen. An.* 3, 2, 11; the sentence commenced by ἐπειτα is quite aban-
doned, and its purport attached by the words γάρ (ἐλθόντων γάρ) to the parenthetic sentence. Cf. *Pl. Rep.* 4, 428 A, where after
ἄςπερ εἰ the corresponding demonstrative clause does not simply
follow).

REM. 1. A particular kind of anacoluthon consists in an inaccurate use of the co-ordinate connexion by τέ — καὶ, οὔτε — οὔτε, μὲν — δέ (besides the lesser deviations assigned in § 185 a, R. 5, § 188, R. 5, and § 208, R. 1). Sometimes, namely, there are attached to the first member such interposed sentences and remarks, that the connexion of the speech is broken, and the second member is then given in a different form: Οὔτε τοὺς πονηροὺς ὄρῳ φίλοις ἀλλήλοις δυναμένους
εἶναι πῶς γάρ ἀνὴρ ἀχάριστος η ἀμελεῖς η πλεονέκται η ἀπιστοι η ἀκρατεῖς ἀνθρωποι
δύναιντο φίλοι γενέσθαι; Οἱ μὲν οὖν πονηροὶ πάντως ἐμοιχε δοκοῦσιν ἀλλήλοις ἔχθροι
μᾶλλον η φίλοι πεφυκέναι. 'Αλλὰ μήν, ὃςπερ σὺ λέγεις, οὐδὲ ἀν τοῖς χρηστοῖς οἱ
πονηροὶ ποτε συναρμόσειαν εἰς φίλιαν πῶς γάρ, κτλ. (*Xen. Mem.* 2, 6, 19; after

¹ So, not unfrequently, a sentence begins with a participle in the nominative referred to the properly acting subject, though afterwards this comes to stand in a different case, especially with δοκεῖ, ἔδοξεν (e. g. *Pl. Apol.* 21).

Oὐτε τοὺς πονηρούς, κτλ., we should expect οὐτε τοῖς χρηστοῖς τὸν πονηρούς or some similar form). In this manner it is not uncommon for the co-ordinate connexion of two members to be broken, which members should belong to a preceding principal sentence, and then the second member enters as a principal sentence (sometimes with no particular inducement in the connexion of the sentence, but with the view of adding something to the second member, or to give it an easier form); especially in this manner after a circumstance denoted by a participle the second member follows as *verbum finitum*: Γενομένης ἐκκλησίας ἐλέχθησαν τοιάδε λόγοι ἀπό τε ἄλλων, τῶν μὲν πιστευόντων τὰ περὶ τῆς στρατείας τῆς τῶν Ἀθηναίων, τῶν δὲ τὰ ἐναντία λεγόντων, καὶ Ἐρμοκράτης ὁ Ἐρμωνος παρελθὼν αὐτοῖς ἐλεγε καὶ παρήγε τοιάδε (Thuc. 6, 32; we should expect ἀπό τε ἄλλων — καὶ ἀφ' Ἐρμοκράτους τοῦ "Ἐρμωνος"). Ἔπει παρεσκευάζετο ἡδη Κύρος ὡς ἀπιών, παρῆν ὁ Γαδάτας ἄλλα τε δῶρα πολλὰ καὶ παντοῖα φέρων καὶ ἄγων καὶ ἵππους δ' ἡγε πολλούς, ἀφελόμενος τῶν ἑαυτοῦ ἵππων (Xen. Cyr. 5, 4, 29). Οἱ Βοιωτοὶ ἐστράτευσαν ἐπὶ τῷ Δήλιον καὶ προσέβαλον τῷ τειχίσματι, ἄλλῳ τε τρόπῳ πειράσαντες καὶ μηχανὴν προεγάγον, ἥπερ εἰλεν αὐτό, τοιάδε (Thuc. 4, 100). Οἱ Ἀθηναῖοι νόσῳ ἐπιέζοντο κατ' ἀμφότερα, τῆς τε ὥρας τοῦ ἑναυτοῦ ταῦτης οὕσης, ἐν ᾧ ἀσθενοῦσιν ἀνθρώπου μάλιστα, καὶ τὸ χωρίον ἄμα, ἐν φέταστεδένοντο, ἐλώδες καὶ χαλεπὸν ἦν (Thuc. 7, 47 = καὶ τοῦ χωρίου — ἐλώδους ὄντος). (Often in poets, e.g. δυσχλαινίᾳ τ' ἄμφος ὅμματων τ' ἀπὸ φόνου σταλαγμοὶ σὴν κατέσταζον γέννυν, Eur. Hec. 240, and in Herodotus.) (Ἐνθρόνιον μίδις ὅδε ἐστίν, ἀνδρός, οἴον καὶ σὺ τούτον διηγεῖ, καὶ ἄλλως εἰδόκιμον καὶ μέντοι καὶ οὐσίαν μάλα πολλήν κατέλιπεν. Pl. Theat. 144 = καταλιπόντος. Transition from an adjective to an independent sentence.)¹ Sometimes, where a leading term common to both members precedes them both, the connexion is disturbed by the insertion of a new leading term instead of this in the second member: Οἱ Λακεδαιμόνιοι ἔκ την Ἄρδον τὴν γνώμην είχον πλεῖν, ἐλπίζοντες νῆσόν τε οὐκ ἀδύνατον καὶ ναυβατῶν πλήθει καὶ πεζῷ προσάξεσθαι, καὶ ἄμα ἥγοντες αὐτοὶ δυνατοὶ ἔσεσθαι, Τισσαφέρην μὴ αἰτοῦντες χρήματα, τρέφειν τὰς ναῦς (Thuc. 8, 44; where it might have been simply said: ἐλπίζοντες νῆσόν τε προσάξεσθαι καὶ αὐτοὶ δυνατοὶ ἔσεσθαι. So frequently in Thucydides. Often the new leading term is necessary, so that the partition by τέ — καὶ or μέν — δέ ought properly to have been applied to the two leading terms, not to the accessory definitions, e.g. here ἐλπίζοντές τε — καὶ ἄμα ἥγοντες. Hence τέ seems to be transposed.) Εν τῇ ὑστεραίᾳ ἐκκλησίᾳ μετέγνωσαν Ἀθηναῖοι (the Athenians changed their mind and determined; § 210, R. 1), Κερκυραῖοι ξυμμαχίαν μὲν μὴ ποιήσασθαι (to make indeed no public offensive and defensive alliance with the C.), ὡς τε τοὺς αὐτοὺς ἐχθρούς καὶ φίλους νομίζειν (εἰ γάρ ἐπὶ Κόρινθον ἐκέλευόν σφιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύνοντ' ἀν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαῖ) ἐπιμαχίαν δὲ ἐποιήσαντο, τῇ ἀλλήλων βοηθεῖν (Thuc. 1, 44).

REM. 2. Sometimes an anacoluthon is caused by the circumstance that the writer, as he proceeds, has in his thoughts an expression, the sense of which is contained in what goes before, though the expression itself is not there used, and continues the passage conformably with this (the construction πρὸς τὸ σημανόμενον, according to the thing signified, not according to the words, especially in poems and in complicated prose): Καὶ περὶ Πύλων ὑπὲρ ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο. Αἱ θηναῖοι μὲν δυοῖν νεοῖν ἐναντίαιν ἀεὶ τὴν νῆσον περιπλέοντες τῆς ἡμέρας (τῆς δὲ

¹ Οἱ ξύμμαχοι Ὁρχόμενον ἐποιέρκουν, βουλόμενοι ἄλλως τε προεγενέσθαι σφίσι καὶ ὅμηρος ἐκ τῆς Ἀρκαδίας ἡσαν αὐτόθι ὑπὸ Λακεδαιμονίων κείμενοι (Thuc. 5, 61, = καὶ ὅτι ἡσαν).

[§ 216.]

νυκτὸς ἄπασαι περιώδουν)· Πελοποννήσιοι δὲ ἐν τῷ ἡπείρῳ στρατοπεδεύμενοι καὶ προσβολὰς ποιούμενοι τῷ τείχει (*Thuc. 4, 23*; as if ἀμφότεροι ἐπολέμουν *preceded*). Καὶ τοῖς Συρακουσίοις κατάπληξις οὐκ ὀδίγη ἁγένετο, εἰ πέρας μηδὲν ἔσται σφίσι τοῦ κινδύνου· ὁρῶντες οὖτε διὰ τὴν Δεκέλειαν τειχίζομένην οὐδὲν ἥσσον στρατὸν ἴσον τῷ προτέρῳ ἐπεληλυθότα τὴν τε τῶν Ἀθηναίων δύναμιν πανταχόσε πολλὴν φαινομένην (*Thuc. 7, 42*). 'Η οἰμωγῇ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν ἐξ ἀστυν διῆκεν, ὁ ἐτερος τῷ ἐτέρῳ παραγγέλλων ὥστ' ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες ἀλλὰ πολὺ ἔτι μᾶλλον ἐαντούς τὰ ἔσχατα πείσονται νομίζοντες (*Xen. Hell. 2, 2, 3* = πάντες διηγρύπνουν). "Οτι γάρ ὁφθην εὗτυχοῦσ", αἰδὼς μ' ἔχει, ἐν τῷδε πότυμ τυγχάνοντα, 'ιν' εἰμι νῦν (*Eur. Hec. 970* = αἰδοῦμαι). Οὐ λειπτέον τὴν τάξιν ἀλλὰ καὶ ἐν πολέμῳ καὶ πανταχοῦ ποιητέον δὲν κελεύγη ἡ πόλις καὶ ἡ πατρίς, ἡ πείθειν αὐτὴν γὰρ δίκαιον πέφυκε (*Pl. Crito, 51*, as if ποιεῖν δεῖ, ποτ ποιητέον, had preceded). 'Ἐννέπω σε ἀφ' ἡμέρας τῆς νῦν προσανθῶν μήτε τούςδε μήτ' ἕμει, ὡς δὲν τι γῆγε τῆςδ' ἀνοσίᾳ μάστορι (*Soph. Cld. R. 350*, as if it had first been said ἐννέπω σοι, *I command thee, not σέ, I command that shou*).

REM. 3. Now and then an interchange takes place between a remark to a leading sentence inserted with ὡς, and a principal sentence with object-sentence annexed: 'Ος ἐγώ, ἀπὸ τοῦ αὐτομάτου χθὲς ἡκουος πλοίου, ἡκουσά τινος, ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν πλοῖα ἔχων καὶ τριήρεις (*Xen. An. 6, 2, 18* = either 'Ος — ἡκουσά τινος, Κλέανδρος μέλλει —, or "Ηκουσά τινος, ὅτι — without ὡς).

PART III.

THE ORDER AND POSITION OF WORDS AND SENTENCES.

§. a) THE position of words in Greek, as in Latin, is, in detail, less 217. tied down to fixed and definite rules than in English and other (431, modern languages, and rests, in great measure, on the emphasis sqq.) which is meant to be laid on the several words according to the sense of the passage, and at the same time on the consideration of euphony. The simplest order is, that the subject, with all that belongs to it, stands first, and then the predicate, viz. either the verb last, with all remaining definitions (object, &c.) between, or the verb first, and then the other definitions: *Τισσαφέρνης διαβάλλει Κύρου πρὸς τὸν ἀδελφόν*. These definitions are arranged among themselves according to their importance and their connexion with the verb. Interrogative sentences begin with the interrogative pronominal word or particle, accessory sentences with the conjunction or the relative word.

b) For the sake of emphasis, a deviation from the simple order of the words takes place, such that the word which expresses the most important notion is advanced to the beginning, or sometimes kept back to the end of the sentence: 'Επηγάγοντο δὲ τὸν Θηβαίους καὶ ἀνέψξαν τὰς πύλας Πλαταιών ἄνδρες, Ναυκλείδης τε καὶ οἱ μετ' αὐτοῦ (*Thuc.* 2, 2). Παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι (*Thuc.* 2, 7). Kindred or opposed terms are made to stand out prominently by juxtaposition.

REM. 1. One or more words conveying a notion on which there is a special emphasis may also stand before the interrogative word, as also before a relative which refers to a demonstrative following, and before a conjunction if the subordinate sentence begins the period: Περὶ δὲ τοῦ πολέμου τί ὑμῖν δοκεῖ; Περὶ δὲ τοῦ πολέμου ἡ ἐλεγεῖς, ὁμολογῶ ἀληθῆ εἶναι. Οἱ δὲ τῶν Ἀργείων ἄνδρες, ἀκούσαντες, ἐπειδὴ ἀνήνεγκαν τοὺς λόγους ἐξ τε τὰς ἀρχὰς καὶ τὸν δῆμον, ἐψηφίσαντο Ἀργεῖοι καὶ ἄνδρας εἶδοντο δώδεκα (*Thuc.* 5, 28). But in prose the *verb* may never stand before the relative or conjunction.

REM. 2. Between two connected words, sometimes a third is inserted which is less prominent, or which belongs at the same time to both : Διὰ τὴν Δαρείον [§ 217.] τελευτὴν καὶ Ἀρταξέρξου.

a) A genitive or an adjective to a substantive without article stands first with some emphasis, and because of the opposition : 218. εὐζωνος ἀνήρ, τῆς πατρίδος σωτῆρ, otherwise usually afterwards : ἀνήρ ἄγαθός. For the order of the adjectives, of the genitive, and other additions to substantives with the article, see the doctrine of the article (Part I. Chap. II.). Sometimes the definitions belonging to a substantive are detached from it by the circumstance, that the substantive itself, or its definitions, are drawn off, with emphasis, to the beginning or end of the sentence, provided no obscurity or ambiguity is thereby occasioned, especially with the verb in the middle place : Ἐρῶ, ἀ παρὰ σφωτάτων ἥκουσά ποτε ἀνδρῶν καὶ ἐμπειροτάτων. Τούτων τῶν ἀνδρῶν οὐδὲ τὰ ὄνόματα οἶδα. (Τῶν βαρβάρων τινὲς ιππίων. Xen. An. 2, 5, 32. Τῶν ἀφ' Ἡρακλέους τινὶ πεφυκότων. Isocr. Phil. 76. Other peculiarities of position in the partitive genitive may be seen in § 50 a, R.)

b) Adverbs belonging to the verb stand either next to it (before it, if it closes the sentence), or, in case of special emphasis, in the beginning or at the end of the sentence ; sometimes they are inserted without emphasis between other accessory definitions which are made prominent. Adverbs belonging to adjectives usually stand before them ; adverbs of degree, and οὕτω, rarely stand after them (πεφυκώς οὕτως, Pl., βελτιών πολύ, ὕστερον οὐ πολλῷ, γενναιος πάντα, καλός λίαν. Pl.) (Μᾶλα γέ τινες δλίγοι, Pl. Rep. 7, 531. Μᾶλα καὶ ἄνδρες ἀλκιμοι, Xen. Hell. 6, 2, 37.)

c) On the placing of prepositions, see § 80.

a) The indefinite pronoun *tíς* and the indefinite correlative adjectives (*ποιός*, *ποσός*) and adverbs (*πώς*, &c.) can never begin a sentence. 219.

b) The particles ἄρα, αὖ, δέ, δί, γάρ, μέν, μήν, νύν, οὖν, τέ, τοί, τοίνυν, which in various ways connect sentences, form transitions, or give prominence to particular notions, never stand at the beginning of a sentence, but always after one or more words, to which, in part, they closely adhere ; so ἄν. See the Lexicon [and Appendix], and on δέ, τέ, μέν, § 185, R. 4, and § 188, R. 1 ; on the position of ἄν, § 139. So γέ always after the word to which it gives prominence (limiting and restrictive), or after the first of several, when it thus belongs to a set of words taken together (κατά γέ τὸν σὸν λόγον, Pl. Gorg. 471 : εἴπερ γε, ὡ φίλε, ἄδικος, Pl. ibid.).

REM. But in the parenthetic insertion of *φημί* (see c) the words mentioned under a and b are sometimes put first, the interposed matter coalescing, so to say, with the rest of the sentence : Τί οὖν, ἄν φαίη ὁ λόγος, ἔτι ἀπιστεῖς ; (Pl. Phæd. 87.) "Εδοξε, πού φησι, τῇ βουλῇ ἢ τῷ δῆμῳ (Pl. Phæd. 258).

[§ 219.] c) The verb *φημί* is put, when a person's own words are reported, by preference after one or more words of the speech reported : Καὶ ὁ Σωκράτης, "Ινα τοῖνυν, ἔφη, μὴ ἀμφίβολον ἢ, δρίσατέ μοι, μέχρι πόσων ἑτῶν δεῖ νομίζειν νέους εἶναι τοὺς ἀνθρώπους (*Xen. Mem.* 1, 2, 35). More rarely : Καὶ ὁ Σωκράτης ἔφη "Ινα —, for εἰπεν· "Ινα —). When to the *φημί* thus used its subject is given, this stands by preference after it : Τί οὖν, ἔφη ὁ Σωκράτης, ποιητέον σοι δοκεῖ ; more rarely ὁ Σωκράτης ἔφη. (Separated : Εἴ δὲ μὴ ταύτῃ γε, ἔφη, πείθη, ὡς Συμμία, ὁ Σωκράτης, σκέψαι, ἐὰν τῆδε πή σοι σκοπουμένῳ συνδόξῃ. *Pl. Phæd.* 73.)

REM. The position of the words in poetry has various freedoms for which no rules can be given in this place.

§ 220. In Greek, as in Latin, accessory sentences of every kind may be inserted into every principal sentence, by which means, as also by (444, the position of the relative clauses before the demonstrative, a manifold and diversified variety is obtained in the structure of the period : 445) in which the main thing to be considered is, that every accessory sentence should be inserted in its proper place, i. e. precisely where the thought or statement contained in it naturally presents itself to one's mind, and, especially in the historical style, that the succession of time and the causal connexion of the several parts of the action and of the circumstances, should be carefully observed.

REM. When a dependent sentence, especially interrogative, is drawn to the beginning, either by a pronoun referring to what goes before, or by the emphasis and an antithesis, either the whole leading sentence, if it be short, or some words of it, may be inserted before the interrogative word or the conjunction : Τὰ τῶν πολεμίων, σαφῶς, ὅπως ἔχει, ἐρῶ.

A P P E N D I X.

ON THE USE AND MEANING OF THE PARTICLES.

THE office of the particles is either (1) adverbial, i. e. as they are used to denote certain modifications, qualifications, or affections of the assertion, or of one or more of its terms (viz. affirmation and denial; absoluteness and conditionality; concession and opposition; confirmation and limitation; parity and disparity, &c.), or (2) conjunctival, as they serve for connexion of sentences or terms of sentences. The two uses at so many points run over into each other, that it will be more convenient, for the purpose of this Appendix, to comprise the subject under one general view. As the principal uses of conjunctions have been already described in Chapter VII., the adverbial, which is also the original, use will here principally come under consideration.

kai, connected by its origin with the form *κο-* of the relative and interrog. pronoun, is therefore cognate with *que* and *τε*, which are forms of the same pronoun, but as indefinite. Hence the primary force of the combination *τε — kai* is *anywhere (some-where), any-how, &c. — where, how (so), &c.*: of *kai — kai, where, how, &c. — where (there), how (so)*. Of *kai*, as conjunction, see § 185. As adverb, *etiam, also, too*, it denotes increase by accession.

The adverbial *kai* corresponds to another *kai* sometimes expressed, but as often left to be understood. *Kai* ὁ Σωκράτης ταῦτα ἔλεξεν, *Socrates, too, said this, i. e. και οι ἄλλοι (or the like) και ὁ Σ., originally where the others, there S.* So in *οὐ μόνον ἀλλὰ και —*, the full construction is *οὐ μόνον, ἀλλὰ [και —,] και —, not only —, but [where —,] there —.*

In *ώσπερ* (or other relatives) *kai —, και — : εἴπερ και — και — :* the original parataxis *kai — κai* is taken into the syntactic form, i. e. *kai ὁ Σ. και οι ἄλλοι, united with ώσπερ οι ἄλλοι, οὗτως ὁ Σ., gives the form και ὁ Σ. ταῦτα ἔλεξεν, ώσπερ και οι ἄλλοι, S. also said this, as did also the others.*

Where both clauses are expressed, the *kai* is often omitted in one or other: the first, when in conceiving the first clause the speaker has not the second clause or its *kai* distinctly present to his thoughts; thus, ὁ Σ. ταῦτ' ἔλεξεν, *ώσπερ και οι ἄλλοι*: the second, when he means to make the first more weighty than the other, *και ὁ Σ. ταῦτ' ἔλεξεν, ώσπερ οι ἄλλοι*. Often, also, the *kai* seems to be drawn over by a kind of attraction from the clause in which the thought would rather seem to demand its presence, to the other: thus, *στρατεύονται μεθ' ὄνπερ και οικοῦσι*, for *with those they live with, they also take the field*; ὁ Σωκράτης, *εἴπερ τις και ἄλλος*, where we should say, *και ὁ Σ., εἴπερ τις ἄλλος*. — In like manner it is often with-

[§ 223.] drawn from the (preceding) temporal or conditional secondary sentence to the (following) primary, to denote immediate sequence : it may then be rendered *immediately, forthwith* : Αὐτάρ ἐπει δείπνησε —, καὶ οἱ πλησάμενος δῶκε σκύφον, Od. 14, 112, after he had supped —, he also (forthwith) filled the cup and presented it to him. So in Hom. εἰ — καὶ, and ὅτε — καὶ τότε. Ως δὲ ἔδεξεν αὐτοῖς, καὶ ἔχωρουν εὐθύς, Thuc. 2, 93, for ὡς καὶ, *simulatque : simulac decretum est ab iis continuo discesserunt*. (In these instances the original relative and demonstrative force of *καὶ* is distinctly perceptible.)

As the relative clause is often omitted, e. g. καὶ ὁ Σ. Ἐλεξεν (viz. ἄπειρ οἱ ἄλλοι), so is often the demonstrative clause : Πῶς οὖν, ἔφη, τῷ ἀρρένθυμῳ σώματι ἀρμόττοντα τὸν θώρακα εὑρυθμον ποιεῖς ; "Ωσπερ καὶ ἀρμόττοντα, ἔφη (sc. οὕτω καὶ εὑρυθμον), Xen. Mem. 3, 10, 11.

§ 224. In the single clause, it depends upon the nature of the unexpressed clause whether the *καὶ* heightens (aggravates) or lowers (extenuates) : *even* = after all, in addition to all the rest, or *even* = but (so much as) independently of all the rest. In rendering this particle it is sometimes necessary to add to, or even substitute for, the literal rendering of the *καὶ*, some other particle or adverb. Thus :

a) *really, indeed* : "Ηνπερ καὶ φρονῶν φαίνγ, δσαπερ λέγεις πρὸς ημᾶς, if you make it good that [besides professing] you also (really) entertain the sentiments you profess (or, that you do' entertain).

b) *even him- (her-, it-) self*: *aye* — : *and that* — : Καὶ ἀν Διὶ πατρὶ μάχοντο. Σο καὶ λίην, καὶ κάρτα, καὶ πάνυ, καὶ πολύς, καὶ πᾶς.

c) *still, yet*, with comparatives and in some other cases : *καὶ μᾶλλον, yet more*, *καὶ ἀμείνονας ἵππους, still better horses*, πολλοῦ γε καὶ δέω, *I still want much of* = far from it : *καὶ ἄλλοτε, καὶ πάλιν, καὶ τρίς, &c., ἔτι καὶ νῦν, καὶ ὅψε (late though it be, yet still), καὶ ἔπειτα, καὶ δή : καὶ ὡς, καὶ οὕτως, still even so, for all this.*

d) *even already* (without going further) : 'Αλλ' ἀρέσει καὶ ταῦτα, *this already (of itself) will suffice*. καὶ αὕτως (Hom.) *even (already) as it is*. To this head may also be reduced : *καὶ πρίν, καὶ χθές, καὶ πάλαι, καὶ πρότερον, καὶ αὐτίκα, καὶ ἄρτι, καὶ ἥδη, καὶ δή*.

e) *only, but (so much as)* : Εἰ πώποτ' ἔκλεψα τῶν σῶν ἄξιόν τι καὶ τριχός, *worth but a hair*. Όκνω καὶ λέγειν, *I fear but (even) to say it*.

f) Often it is best rendered by the emphatic present or past (*do, did*), or emphatic auxiliary : *εἰ δὲ τις καὶ οἶται, but if a man does' think*. Τί γὰρ ἀν τις καὶ ποιοῖ ἄλλο ; *why, what else should' one do?* Especially the *καὶ* following an interrogative : Πῶς καὶ διώλετ, εἰπέ, *how did' he perish?* "Τί χρῆ λέγειν asks, *What is one to say?* not, Whether there is any thing to say : but *τί χρῆ καὶ λέγειν* not only asks *what*, but doubts whether any thing at all is to be said (fully : *quid dicendum est, si omnino aliquid dicendum est?*)¹ Or, more strongly, *at all, on earth* : Τί χρῆ καὶ προσδοκᾶν, *what on earth is one, or, what is one at all, to expect?* "Εστιν ἄρα δικαίου ἀνθρώπουν βλάπτειν καὶ δυνινούν ἀνθρώπουν ; Plat. Rep. 1, 335, B, *any human being at all, be who it may?* "Ινα καὶ ἰδης ὅσα καὶ εἴδη ἔχει ἡ κακία, ib. 4, 445, C, *how' many forms (after all)*. In

¹ Hermann ad Vig. p. 837, 320. But Krüger says, that the *καὶ* emphasizes the term to which it is prefixed, as being the particular point about which one requires to have full information. Similarly Klotz : "si dico τί χρῆ καὶ λέγειν ; proprio hoc quæro, quid sit dicendum etiam si solum de dicendo cogitemus."

like manner, the frequent combination *ἴνα καὶ*, especially with *εἰδῶ, ιδὺς, &c.*, may be [§ explained, that if there is anything (or, as there is something) to know, I may 224.] know it.

In *καὶ γάρ, nam etiam*, the *καὶ* belongs to the next-following word, from which it is separated by the necessity of placing *γάρ* second in the sentence : *Καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη, Hdt. 1, 77, for with these also.* *Καὶ γὰρ νῦν ὁμολογῶ, i. e. καὶ νῦν, Plat. Gorg. 467, B.* Sometimes it is *namque*, and then the *καὶ* is not idle, but denotes the reciprocal correspondency of the clauses : *ἀκούσατε, ἔφη, καὶ γὰρ ἀξιον, for, let me also tell you, it is worth hearing.*

In *εἰ καὶ*, the *καὶ* is even, and refers not merely to the *εἰ*, but to the whole concessive sentence = *etsi, quamquam* : *Εἰ καὶ μητρὶ διαφορὰν ἔχει, if it even be that he has a quarrel with their mother, if it be ever so much the case that —* : in *καὶ εἰ*, the *καὶ* refers only to the condition, = *etiam si*. *Κεί μὴ πέποιθα, even if (for all that) I have no confidence. Εἰ τι καὶ ἀγρουκότερον εἰρῆσθαι, Pl. Gorg. 486, C, if it be even somewhat rude (as it is), i. e. though I own it is somewhat rude : but καὶ εἰ ἀγρουκότερον τι εἰτεῖν ἐστιν, ib. 509, A, even if it be somewhat rude (which I do not allow).* — Both forms are abbreviated into the participial construction : thus, *τὰ αὐτὰ ἀν ἔπραξε καὶ πρώτη λαχοῦσα, Pl. Rep. 10, 620 = εἰ καὶ or καὶ εἰ πρώτη ἐλαχεν.* See § 175, e.

τε, also, so, denoting parity of the term appended. See § 222, and for the use as conjunction, § 185.

The adverbial use of this particle is almost entirely confined to the ancient epic style, having disappeared, except a few traces, from the later language. Its meaning 227. is so faint that, for the most part, it does not admit of being rendered otherwise than by an exaggerated analogy : it does little more than intimate the correspondency of the clauses which it accompanies. In its origin, *τε* is cognate with enclitic *τις* : in its use, it almost exclusively accompanies other particles which connect protasis and apodosis or other parallel members, and sometimes appears in both, oftener only in one. *Τε — τε, any-where, -how, -way, -time, &c. . . . some-where, -how, &c. :* hence it is the slightest possible intimation of *as — so, alike — alike : Κραυγνότερος μὲν γάρ τε νόος, λεπτὴ δὲ τε μῆτρις, Il. 23, 591, as on the one hand the mind is more rapid, so also on the other is the counsel slight. Εἴπερ τε νοήσῃ, ἀλλά τε οἱ βράσσων τε νόος λεπτὴ δὲ τε μῆτρις, Il. 10, 224, although in-any-wise he has the wit, yet likewise slower alike (on the one hand, μέν om.) the wit, scanty alike on the other hand the counsel. Οὐ μὴν οἱ τόγε κάλλιον οὐδὲ τ' ἄμεινον, yet is this not for his honour, and (as not for his honour) so not for his good either. Όσ κε θεοῖς ἐπιτεθῆται, μάλα τ' ἑκλνον αὐτοῦ, whoso obeys the gods (as he obeys them) so do they hear him.* In sentences correlated by demonstr. and relative, *τε* is used only when the dem. and rel. do not come close together, or when the dem. is not expressed : in other combinations it is frequent : thus we have, *εἴπερ τε — ἀλλά τε, or simply τε : εἴπερ — τε : and εἴπερ τε with second clause omitted. Μέν τε — δέ τε or ἀλλά τε (sometimes the μέν τε, sometimes the second τε, omitted), also (μέν omitted) τε — δέ τε : δέ — τε : τε — δέ : τε — αὐτάρ.* Again, *ἢ τε, so surely : καὶ τε (as —) so also : γάρ τε, for (as —), so : and sometimes ἢτε, or ἢτε — ἢτε.*

Hence the usage of *τε* attached to relative words in dependent sentences to give force and clearness to the correlation : thus, *ὅτε, he, or, that, who* (Hom., lyr. poets, and lyrical parts of Tragedy, sometimes Herodot.), also *ὅτις τε, οἷος τε, ὅσος τε (just such, or so-great, as), ώστε, so as, so that, ὡσεὶ τε, ἄτε, ὅπως τε, ἥντε, ὅτε τε (then when), ὅθι τε, ἵνα τε (there where).* Of these the Attic prose has retained *οἵος τε* § 228.

[§ 228.] *εἰμι, I am in such sort as to —, in a condition to — : ὥστε, ώστε τε, ἔστε (ἴς ὅτε) quoad, ἄτε, quippe, ἐφ' ὧτε, on condition that (Herod. also ἐπει τε, postquam). Corresponding forms in Lat. (*τε* = *que*, — *pe*) are *namque* (*γάρ τε*, comp. *καὶ γάρ, etenim*), *atque* (= *ad-que*, *καὶ τε*), *quippe* (*ἄτε*), also *quisque* with its adverbial forms, as *ubique*, &c., *uterque, usque*, and the suffix —*cumque*.*

§ δέ, on the other hand (comp. μὲν, on the one hand, § 232).

[229.] *Opposition* is denoted by the particles which originally denote *on the other hand*, viz. *αὐ* or *αὐτε*, and *αὐτάρ* (= *αὐτ' ἄρα*), which, shortened, is *ἄταρ*. Synonymous with these is *δέ*, which, both as adverb or mere particle, and as conjunction, in virtue of its origin (cognate with the second numeral *δύο*, the *δεῖς* in *οὐδεῖς*, and the pronoun of the second person), means *in the second place*. For the conjunctive use, see §§ 188, 189. The adverbial use appears in

a) *καὶ δέ, and on the other hand, and also (moreover)*. In Homer the particles usually stand together; in Attic, the word that has the emphasis comes between. *Καὶ οὐ δὲ ἄλλω νεμεσάτον, and of another also ye take it amiss.* *Καὶ σὺ δὲ αὐθάδης ἔψυς, Eur. El. 1122, and thou too art self-willed (not ΑΞισθος only).* *Καὶ οὐ τε δὲ ἄλλοι . . . ὑπηρέτον, . . . καὶ ή τῶν Θηβαίων δὲ πόλις . . . ξυνέπεμπε, Xen. Hell. 5, 2, 37, and Thebes also —.*

REM. *Καὶ* being both *and* and *also*, the Greek was obliged to have recourse to *δέ* to express *and also*.

b) *in the demonstrative sentence or the apodosis of a condition*: *Οὕτη περ φύλλων γενεή, τοιη δὲ καὶ ἀνδρῶν, as is the nature of the leaves, so is, on the other hand (also) that of man.* *Οὐ δὲ ἄρα Μηδώνην . . . ἐνέμοντο, . . . τῶν δὲ Φιλοκτήτης ἵρχεν, Il. 2, 716, (comp. οὐ δὲ Ἀργισταν ἔχον . . . , τῶν αὐθ' ἡγεμόνευε . . . Πολυποίης, ib. 738).* *'Εγὼ μὲν οὖς δὲν τῶν λόγων ἀλγώ κλένειν, Λαερτίου πᾶ, τοὺς δὲ καὶ πράσσειν στυγῷ, Soph. Phil. 86, I also, on the other hand, hate to do. — Αἱ δὲ κε λίσσηαι ἔτάρους . . . , οὐ δέ σε . . . δέοντων, Od. 12, 54, let them, on the other hand (or, however), bind thee.* *'Αλλ' εἰ σύγε Πανσανιαν αἰνεῖς, ἐγὼ δὲ Ἀριστείδαν ἐπανέω, I, on the contrary, praise A.* *'Αλλ' εἰ μηδὲ τοῦτο βούλει ἀποκρίνασθαι, σὺ δὲ τούτηθεν λέγε, do thou, however, say.* So, especially in Attic, *δέ* after an abbreviated protasis in the form of a participle: *Θαυμάζω σου, εἰ ἔκεινονς ῥάδιως χειρόμενος, τούτοις δὲ μηδένα τρόπον οὐτε δυνήσεσθαι προσενέχθηναι, Xen. Mem. 3, 7, 8, that although —, yet —.* Cf. § 188, R. 6.

When in an alternative, two protases, each with its apodosis, are opposed to each other, the form may be *μὲν — μὲν* (prot. and ap.), *δέ — δέ* (prot. and ap.), or also *μὲν — δέ, δέ — δέ*: thus, *δέ μὲν τὴν αἰδέσσειν κούρας Διδείς . . . , τὸν δὲ μέγ' ὄντας . . . , δές δέ καὶ ἀνήνηται . . . λίσσονται δὲ ἄρα ταίγε Δία, Il. 9, 509, whoso reverences the virgins, him they benefit (might also be *τὸν μὲν . . .*) —: but whoso repulses them, then they pray, &c.* For Attic instances, see § 188, Rem. 4.

c) *in the combination οὐδὲ, μηδέ, also not, not even.* Here the particle *δέ* stands for itself and also for *καὶ*, as *καὶ* cannot follow *οὐ* and *μή* in this sense. Its usage, therefore, exactly agrees with that of *καὶ*; so that *οὐδὲ ὡς, not so too, not so either*, stands on the same footing with *καὶ ὡς*, *οὐδὲ γάρ, neque enim*, with *καὶ γάρ, etenim*, *οὐδὲ μὲν οὐδὲ, neque vero etiam*, with *καὶ μην καὶ, et vero etiam*, *οὐδὲ γάρ οὐδὲ, for also not, or for not even*, with *καὶ γάρ καὶ*. The particle sometimes puts the things on a par (*also not*), sometimes exalts the latter (*not even*), *ἐπεὶ οὐδὲ ἔσκε, because it is also not seemly (therefore must it also not be).* *Τὰ γὰρ πεπρωμέν' οὐδὲ ὑπερβαίνων ποτ' ἄν, Eur. Ion. 1888, that which is fated for me can I also not escape.* *Οὐδὲ νῦ τοῦπερ φείσατο, Il. 24, 235, not even him did he spare; οὐδὲ ὄνταρ, not even in a dream.* *Οὐδὲ γὰρ οὐδὲ τις*

ἄλλος, *Od.* 8, 82, *etenim ne alius quidem.* Οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνωρας εἴασ' Ἐκτρω^{§ 229.} *εῦδειν, Il.* 10, 299. *Not, however, the T. either (any more than the others) —.* *Not the Trojans moreover (either) did H. suffer to sleep.*

μέν, on the one hand, indeed.

This particle, bearing the same relation to the first numeral (*μίς*) *μία*, that δέ ^{§ 230.} bears to the second and to the δέις in οὐδεῖς (not οὐδὲ εἰς) means therefore *in the first place*, and a μέν is usually followed by a corresponding δέ. But as the δέ has not always a preceding μέν, so μέν not always a following δέ. This, however, is always implied in the thought. Φιλοτιμίᾳ μέν ἐνέχεται, δινῷ κακῷ, *Eur. Iph. A.* 527, *ambition* indeed (in the first place, as far as that goes) *he is liable to* (the suppressed opposition being, *but what of the rest, but what then?*) Καὶ ὅπόθεν ποτε ταύτην τὴν ἐπωνυμίαν ἔλαβες τὸ μανυκός καλεῖσθαι, οὐκ οἶδα ἔγωγε ἐν μὲν γὰρ τοῖς λόγοις αἱ τοιοῦτος ἐλ., for in your discourse (to begin with that, = it must be owned, at any rate), &c. (*Pl.*) Δέγεται δέ και ὅδε ὁ λόγος, έμοι μὲν οὐ πιθανός, *Hdt.* 3, 3, *to me for my part (but what others may think I know not).* Οὐροι δή ἀφῆκται, ἀλλὰ δοκεῖ μέν μοι ἡξειν τήμερον, *Pl. Crito,* 43 D, *it seems to me, for my part.* Σο οἶμαι μέν, ἥγονται μέν, δοκῶ μέν, οὐκ οἶδα μέν. Παρεγένονται μέν τῷ μάργη, *Pl. Charm.* 153 C, *you were present surely (or, I suppose) —?* (suppressed: *but if not, I have no more to say.*)

REM. In Homer and Ionic, μέν is frequently used in the same sense as the cognate form μήν, μάν, § 231: in the later dialects, only so in the combinations μέντοι, μέν οὖν, μέν δή.

μήν Dor., and Ep. μάν.

This particle, cognate with μέν, involves the same primary notion “first and foremost,” “to begin with,” but more strongly expressed, as here the whole statement stops at the μέν, as if the *one* thing were all: it insists upon one thing (the first) to the exclusion of the rest. Hence it is confirmative and concessive, and also oppositional and adversative (as Lat. *vero*). Accordingly, it stands in hortatory addresses and exclamations: εἰ δὲ ἄγε μήν, πείσομαι, *but come now, do try* (in the first place, now, for once); ἔποι μήν, *do follow*: in questions, τίνος μήν ἔνεκα μανθάνετε τοξεύειν; *to what end* (let me ask you one thing) *do you learn —?* especially τί μήν; thus, οὐ τὸ παράπαν ἡδονάς οὐ φασιν εἶναι. “τί μήν;” i.e. τί μήν ἄλλο φασίν αὐτάς εἶναι; *what else, I pray (for one thing), do they affirm them to be?* Ὁρᾶς οὖν ἐκείνην τὴν ὑψηλούτατην πλάτανον; “τί μήν;” *Pl. Phil.* 44, *what else, I pray, do I but see it?* = to be sure I do: in argumentative assertions with latent interrogation, σώφρων μήν (I suppose I may assert this one thing) ὅ γε τοιοῦτος καὶ οὐδαμῆ φιλοχρήματος, *Pl. Rep.* 485, and adversatively, ταῦτ' ἐπιεικῶς μέν ἔστιν ὑπό τι ἄποτα, δηλοῖ μήν —, *this is indeed somewhat strange; it shows, however —.* οὐ μήν ἔρεις γε, *but then surely you don't mean to say —:* in asseverations, ἀδει γάρ ἔξερέω, καὶ μήν τετελεσμένον ἔσται, *and be sure of one thing = assuredly;* so ἢ μήν, the usual formula of swearing, ἐπομνώσοι, ἢ μήν ἔγώ βούλεσθαι, *verily and truly* (for one thing, come what will): in announcing the coming of a new person: ὅδε μήν Αἴμων, *here, however, comes H.!* (The notion *however*, which often renders μήν, is given by the suppressed opposition, “for one thing, *however it may be with the rest,*” or the like.)

καὶ μήν, καὶ μήν γε, the καὶ adverbial. Καὶ μήν χάριν γ' ἀν ἀξίαν λάβοις ἴμον (well, ^{§ 232.} *be sure of one thing —*): “καὶ μήν μάλιστα τοῦτ' ἀφικόμην, ὅπως —” (well, *sure enough —*), *Soph. CEd. T.* 1004, 5. Adversatively: ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος. “καὶ μήν σύ γ' οὕπω σωφρονεῖν ἐπίστασαι,” *yet, sure enough.* — καὶ μήν

[§ πάρεισιν οὖδε, *Soph. El.* 1412. καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην, *Ant.* 1165 (announcing the arrival of a new person). καὶ μὴν Τάνταλον εἰςεῦδον, *then or moreover* (for one thing) —, *Od.* 11, 582 (comp. Attic καὶ μενδή, § 236 c.) — καὶ μὴν καί, *and (for one thing) moreover.*

§ 233. ἀλλὰ μήν : ἀλλὰ μήν κεκραξόμεσθά γ' ὑπόσσον ἡ φάρωγξ ἀν ἡμῶν χανδάνη, *well then, we will cry* (if that be all), expressive of readiness to do something which one is challenged to do : ἀλλ' ἐστι μήν οἰκητός, *Arist. R.* 258, *well, it is inhabited* (I see that for one thing, sure enough) : εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μήν (*atqui*) εἰσὶ βωμοί εἰσιν ἄρα θεοί, *but there are altars.* ἀλλ' οὐ μήν, — but not —, *be assured of that*, especially in hasty rejoinders : τῆς δὲ ἐκούσα παιδὸς οὐ μεθῆσομαι. “ἀλλ' οὐδὲ” ἔγὼ μήν τίνος ἄπειψ’ αὐτοῦ λιπών,” *no, nor will I; be assured of that* —. (For ἀλλὰ μήν δῆ, which often occurs in some copies of Plato, the critical edd. restore ἀλλὰ μὲν δῆ.)

γε μήν, *quidem certe*, see under γε, § 250.

REM. In Homer, μέν is often used in precisely the sense of μήν : thus η μέν : οὐ (μή) μέν : οὐδὲ μέν = ἀλλ' οὐ μήν : καὶ μέν.

δή.

§ 234. This particle, related to δέ as μήν is to μέν, insists upon the δέ to the exclusion of the μέν : its general force therefore = “leave all that is before (or intermediate) and come to *that*,” “come to *that* at once, and stop there.” Hence its very frequent use in emphatic statements of place, time, degree : in peremptory determinations and conclusions, urgent demands, impatient questions, in putting something as generally acknowledged (= “everybody has come to that conclusion”), and in the expression of irony and derision. Except in the epic style, δή τότε, δή γάρ, it never begins a sentence, and it is usually attached almost like a suffix to the word which it qualifies : comp. τόσος δή with τοσόδε, αὐτὸς δή with i(s)dem, πρὶν δή with pridem, ἀγέ δή with agedum.

1) With numerals, demonstratives, local and temporal adverbs, words of dimension, superlatives. τρεῖς δή, *three*’ (not short of, and not beyond) : ἔκτον δή τόδε ἥμαρ, *this is now the sixth day* (it has come to that), πάντως and πάνν δή. πολλοὶ and πολλάκις δή. — ἐκεῖνος, οὗτος, οὕτω, ἐνταῦθα, ὅδε δή : τὰ αὐτὰ δή ταῦτα : so the personal pronouns, σὲ δή, *thee there* — : νῦν δή, τότε δή (Hom. δὴ τότε, δή ρα τότ') : ἔτι, οὐκέτι, πάλαι, πρὶν, ἀεὶ, τέλος, ὄψε δή. δαρόν τε δή χρόνον. — ἐν βραχεῖ δή. — πλεῖστα, κράτιστοι δή.

2) With relative, interrogative, indefinite pronouns. δε, οἷος δή. τίς δή, *who'ever?* (= when are we ever to get at him? who on earth?) πῶς, οὅς δή ; — ἄλλος δή, *alius nescio quis.* δή τις, *quidam nescio quis.* δή που, *somewhere or other.* δῆτις δή and δῆτοτε, δή που, *surely* (= *that somehow*), and οὐ δή που, *surely not*, see under που. — ὡς and ἵνα (final) δή, *precisely in order that.* ὡς (as) δή with irony *as if forsooth* (so very certain is that!), ἄτε, οἴτα δή.

3) With particles of asseveration and negation. η δή, *verily* (= *that*, whatever comes before it), comp. η μήν (= *this*, whatever comes after it). οὐ δή, *not (that!).* μη δή (do not think of *that!*), μή τι δή (cf. nedum), and μή τι γε δή, *to say nothing of —, much less —* (= *only not that!*).

4) With nouns : τότε δή ὁ Κῦρος λέγει· “Ο Κναξάρη, ὥρα δή ἔξαπανταν, *Xen. ἐπειδὴ δοκεῖ λήθη τις εἶναι κανάταντα δή,* *Soph. Phil.* 866, *a cessation at last* (it has come to that). Often with irony, τοὺς Ἀθηναίους φίλους δή ὄντας, *Thuc.* 6, 80, *friends forsooth* (so likely that!). εἰσήγαγε τὰς ἔταιρίδας δή, *the pretended concubines*

(that, to be sure, was what everybody would acknowledge them to be!). Comp. [§ 234.]

5) With verbs: ἄγε δὴ. θώμεθα δὴ φόρτιον. ἐπεῖ προθυμεῖ, χρὴ λέγειν. ἄκουε δὴ, well then, hear. οἶσθα δὴ τὸ πᾶν, there thou knowest the whole. σύμπεμψον τούνν μοι τινα. “λαβὼν δὴ ίθι, ἔφη, ὅντινα ἡθὲλεις,” take' then (without more ado : as matter of course : come to that at once). With irony, δεδιώς περὶ αὐτοῦ, μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, *Pl. Prot.* 320.

With the whole sentence : νῦν δ' αὖ μόνα δὴ νώ λελειμένα, since it has come to this, § that we are left alone.¹ ὁ μὲν χρόνος δὴ διὰ χρόνου προῦβανέ μοι, *Soph. Ant.* 58, 235. denoting the slowness of the passage of time.

In conclusions : ἐκ δὴ τούτων —, from this then it follows (comp. μήν of the steps of an argument). In resumption after interruption : ἐν τούτῳ δὴ ἀν τις γενόμενος, *Pl. Men.* 240, well then (to come back at last to that point) if one be in —. Both uses are exemplified in δεῖ δὴ (of course then it is necessary) πρόστερόν πως ἀποκρίνεσθαι. δημοκρατία δὴ (Well then —). In enumerations, denoting the accession of some weightier consideration, ὑγίεια καὶ ισχὺς καὶ κάλλος καὶ πλούτος δὴ (denique), *Pl. Men.* 87: so καὶ τὸ δὴ μέγιστον : or something special, ἄλλος τε καὶ δὴ καὶ —.

καὶ δὴ, in replies : βλέψον κάτω. “καὶ δὴ βλέπω,” well, I am' looking (that already) : ταῦτα δὴ, there, 'tis done ! in the supposition of a fictitious case, καὶ δὴ τεθνᾶσι, well, they are dead (suppose it). § 236.

μήν and δὴ exclude each other, therefore this combination never occurs in good authors; but μὲν δὴ is frequent, especially in dismissing a consideration : εἰεν τὰ μὲν δὴ τόξ' ἔχεις, the bow' thou hast (enough of that). τοιαῦτα μὲν δὴ ταῦτα, hæc hactenus. ἀλλ' ἡλθε μὲν δὴ τοῦτο τούτειδος ταχ' ἀν δρυγῷ βιασθέν, but in fact — or, it may be enough to say that (one consideration, μέν, and there an end, δὴ). Hence μὲν δὴ approaches nearly to μήν, and Plato renders Homer's καὶ μὴν Τάνταλον εἰεῖδον by καὶ μὲν δὴ καὶ Τάνταλόν γε εἰεῖδον, *Prot.* 315, and moreover (the enumeration begun with μὲν cut short by δὴ). So οὐ μὲν δὴ λίξω, *Soph. El.* 103 = οὐ μὴν λίξω. Βασιλικοὶ μὲν ἄνδρες, οὐ μὲν δὴ ἐπιστήμονές γε (where Stallb. would read μέντοι for μὲν δή), *Pl. Phæd.* 266. καὶ μὲν δὴ χαλεπὸν ἐπιχειροῦμεν, *Pl. Pol.* 287 (porro etiam). ἀν μὲν δὴ καὶ ὑποπτίῃ, *Pl. Lys.* 89, jam si adeo. μάλιστα μὲν δὴ (in fact, or, and that one consideration enough) — ἐπειτα μέντοι (but then), *Soph. Phil.* 350.

δῆτα.

This more emphatic form of δὴ (comp. ἐπειτα from ἐπεῖ, τηνικαῦτα from τηνίκα), not 237. found in Hom. and Dor., rare in Herodot., is frequent in Attic, where it accompanies all the parts of speech.

In replies : ξυμβόλαια δὲ λέγεις κοινωνήματα, η̄ τι ἄλλο ; “κοινωνήματα δῆτα” (just so, that is the very thing!), *Pl. Rep.* 1, 333. In earnest iterations : οἴκτειρε δὲ ήμᾶς ... “οἴκτειρε δῆτα,” yes, do' pity, *Eur. El.* 678. ίώ. “ιώ δῆτα,” (it is') alas ! indeed, *Soph. Cœd.* 541. ως μ' ἀπώλεσας θανών. ἀπώλεσας δῆτ', how hast thou undone me !

¹ The particle belongs to the whole sentence, but attaches itself to μόνα. So in *Æsch. Eum.* 3. (First Gæa, and after her, Themis) η̄ δὴ (*ut satis constat*) τὸ μητρὸς δευτέρα τόδ' ἔζετο μαντεῖον, it belongs to the sentence as a whole, but more closely to τὸ μητρός. Fully expressed, the meaning is : “who succeeded to the oracle which — every body knows that — was her mother's before her, and to which therefore — as everybody must see — she had the fullest right.” Müller on the *Eum.* § 91, n.

[§ 237.] *yes, undone indeed! Soph. El. 1155. στόπει δῆτα, only look!* In wishes: ἀπόδοιο δῆτα, *oh that thou mightest but perish!* In questions: τί δῆτ', ἐπιειδάν — ; quid tum demum dicetis, quum — ? τί δῆτα κλαίεις; what are' you weeping for? τίς ἄρα ρέσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἡ θεᾶν; ποτέρα δῆτ' ἔγώ ποτιπέσω βρέττη δαιμόνων; am I then (and what avails that)? *Aesch. Sept. 93. οὔσθα δῆτά γε;* thou dost', surely, know? γῆδησθα γάρ δῆτ', *I suppose you knew (ironically).* ἡ δῆτα, yes, verily. οὐ δῆτα, minime vero. μη δῆτα δράσγε ταῦτα, only not this! ὅτε δῆτα, just when. καὶ δῆτ' ἐτόλμας, and, forsooth, you had the audacity, *Soph. Ant. 445.*

§ δαῖ (Attic).

238. This particle occurs only in the combination *τι δαῖ*; *πῶς δαῖ*; and is used in forcible transitions, with indignation, wonder, or other emotions: *what then?* *how so?* *τι δαῖ τὰλλα;* *what then say you to the rest?* It occurs only in the familiar Attic style.

§ —θε, —θεν.

239. The first only as a suffix in *εἴθε*, “would that,” “if but” = in this (or, in that) case. The second as a suffix of case, *οὐρανόθεν*, *from heaven*, *ἐντεῦθεν*, *thence*, &c.: hence, in composition with *δῆ*,

δῆθεν.

This particle (not used by Hom.), originally = *from that* (as the *terminus a quo*) is almost always ironical (= something which all the world acknowledges, to set out with!), *forsooth, in pretence, of course* (derisively). *τοῦτο τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευνον, δῆθεν τοὺς θεοῖς πρῶτον τιμωροῦντες,* Thuc. I, 127. *ώς ἐκπεφευγώς τοὺς ἔχθροὺς, οἵ μιν . . . ήθέλησαν ἀπόλεσαι δῆθεν* (*as he pretended*), Hdt. I, 11. *τῆς ἐκείνους οὐδαμά βλάστας ἐφώνει, δῆθεν οὐδὲν ιστορῶν,* Soph. Tr. 381.

§ δήπονθεν.

240. See above, *δή τις*, and *δήπον*, under *πον*: hence this (Attic) particle originally = *from that in anywise, or, surely*; therefore, *I should hope, or, surely.* *ἔγὼ δέ, ἡνὶ ἵππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἵπποκενταύρου δήπονθεν διαπράξομαι,* Xen. Cyr. 4, 3, 20. *ἐστάναι γάρ εἴσαι δήπονθεν αὐτῷ,* Dem. *οὕτε γάρ μαγειρόμαχαίρασ φύεται δήπονθεν, ἥτις μὴ τέμνει,* Pl.

§ θήν.

241. This stronger form of *θέν* (§ 239) is Homeric and Doric (Sicilian). In Hom., always ironical, = *δήπον*, especially with *ἡ οὐ, οὐ μέν θην — γε, yet surely, yet surely at least not.* In Theocritus *ἔγὼ θήν, I for my part, τὸ θήν, thou for thy part, and = denique.* *πειράθην πάντα τελεῖται,* Adoniaz. 63.

§ ηδη.

242. As *δή* to *δέ*, so is *ηδη* to *ἡδέ* (which answers to *ἡμέν*, *as on the one hand, so on the other hand*).¹ It denotes, therefore, the absence of an interval, chiefly with reference to time, *this (that) instant, immediately.*

(a) As temporal particle, it answers to Lat. *jam, now*, in the senses, *forthwith, henceforth, already, at last, still*, the *now* being either that of the speaker, or of the person, &c. spoken of, not, as *νῦν*, simply “at this present time.” Thus *ηδη ἀπῆλθεν, he went away just now;* *ηδη ἀπελήλυθεν, is just gone;* *ηδη ἀπελεύσεται, will go directly.*

¹ The *η* = *as, so*, not *ἢ, verily*, but the original of *ἢ, or, than*, whence also *ἥμος* and *ἥτε, when*.

νῦν ἡδη, ἡδη νῦν, now this instant. ποιήσας δὲ τοῦτο, τὰ ἄλλα ἡδη ἥρχετο διουκεῖν, [§ 242.] *anon, without more ado, Xen. Hell. 7, 1, 12.* ἡδη οὐκ εἰχομεν, we were not yet (ere-while) able; ἡδη οὐχ εἴσομεν, we shall henceforth not (or, no more) be able. λόγοι ἐσφηλαν ἡδη (ere now = full oft) καὶ κατώρθωσαν βροτούς, Soph. El. 408. ἡδη ποτ' εἶδον (in my time), ἡδη πάλαι (this long while).

(b) In the other instances, the temporal signification, though less strongly marked, is still discernible: ἀπὸ ταύτης ἡδη Αἴγυπτος, at this point immediately Egypt begins. δῆλον δὴ τοῦτό γε ἡδη καὶ παιδί (even to a child): so οὐτος —, τότ' —, ἔνταῦθ' —, οὐτως ἡδη. τὰ δὲ παννυχίδων ἡδη —, and then the vigils; vigilias demum si commemorem, Soph. El. 92.

REM. δήν, *jam diu*, evidently connected with δή, ἡδη, *denique, dudum, donec.*

νῦν.

This is the Latin *nunc*, at this present time (the now of the speaker). Hence it 243. usually occurs in connexion with the present, or present-perfect, or future, the latter in the sense, as the case is now, he, &c. will —, or, he is now going to —. With the proper past (imperf. or aorist indic.) either the sense is present, as νῦν δὲ εἰς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη, but as it is now, destiny has —; or the immediate past is denoted, ἐν φύερ νῦν ἐκάμνομεν, Eur. Hec. 1144. νῦν ἐμέλλομεν, we were now about to —. νῦν δὴ ἐλεγον, just now: νῦν δὴ λέγω or λέξω, nunc cum maxime, at this very time.

νῦν, *igitur, jam vero*, further serves to denote transition or argument: μὴ νῦν ἀτίμα θεόντι, then do not —, Soph. Aj. 1108. εἰ νῦν ἐπίστω, if then thou knowest, Soph. Phil. 1224. In the formula of adjuration: πρὸς νῦν σὲ γονάτων, πρὸς νῦν θεῶν, now by —.

This νῦν is reduced to an enclitic (our unemphatic "now"); but, as a single word, only in the poets; in Ionic prose μέννυν, in Attic τοίνυν. Homer has it, 244. e.g. δεῦρο νῦν, hither then, Il. 23, 485.¹

Connected, if not identical, with enclit. ννν is the enclit. νν of Homer, used in asseveration with somewhat of irony: οὐ νύ τ' ἀσθοὶ αἴτιοι, nempe, scilicet, Od. 1, 348. θυητὸς δέ νν καὶ σὺ τέρνεται, but I suppose, Il. 16, 622. So ἐπί νν, ἢ ρά νν, μὴ νν τοι, οὐ νν τι. Also καὶ νν κεν in apodosis with præt. indic. to an hypothesis also with præt. indic., and doubtless —. In questions: τι νν οἱ τόσον ὠδύσαο, Ζεῦ, Od. 1, 62, why art thou —? τι νν σ' ἔτρεφον, Il. 1, 414, why did' I —?

νή, ναι, μά.

νή (cf. næ) asseverates, but only in affirmative sentences: νη τὸν Δία.

245.

This lengthened becomes ναι, yea, verily (cf. δή, δαι): often followed by μά, as ναι μά τὸν Δία, a stronger form of νη τὸν Δία. The μά in itself is neither negative nor affirmative, but simply = "by;" but unless the ναι is expressed, μά must always have a negative expressed or implied, either preceding or following: οὐ μά τὸν Δ., or μά τὸν Δ., οὐ —. μά τιν τέλειον τῆς ἐμῆς παιδὸς δίκην, Ατην, Ἐρινύν θ' —. οὐ μοι φόβον μέλαθρον ἐλπὶς ἐμπατεῖν, Άesch. Aj. 1354.

ἢ.

This particle (always adverbial) expresses assurance: ἢ = ἀληθῶς, οὐτως, Hesych., 246. indeed, surely. ἢ μήν, § 281, a strong asseveration, assuredly (come what will, &c.).

¹ Krüger says, that in Aristoph. the ν is long (but still to be written ννν encl., not ννν), in the Tragic poets long or short.

[§ 246.] *ἡ πον*, assurance with a mixture of doubt, real or pretended (hence ironically of self-evident conclusions), or confident conjecture, *sane opinor, surely*. ἀλλ' ἡ (often falsely written ἀλλ' ἦ), *at profecto*. ἡ ρα, *ητοι*. See under ρα, τοι.

The same particle used interrogatively, asks a question with confidence or conjecture. In Hom. without other particles, when the speaker answers his own question by another: *τίπτε τόσον — έβόθσας — ; ἡ μήτις σεν μῆλα — ἐλανει ; ἡ μήτις σαντὸν κτείνειν*; Od. 9, 405. Frequent in Attic, especially in Tragedy: *ἡ τολμήσατε ; aye, did ye dare ? ἡ κτῖνος ὥμοσεν ; then did he swear ?* With other particles: *ἡ δὴ ; ergo revera ? ἡ ταῦτα δῆτ' ἀνεκτά ; then is this to be borne ? ἡ πον¹, num forte ?* expects an answer in the negative, *ἡ πον τετόλμηκ' ἔργον αἰσχιστὸν τόδε ; do you mean to say that ?* Eur. Med. 695. Ἡ ρα Att. ἄρα ; *ἡ γάρ* ; See under ρα, γάρ.

§ 247. Etymologically connected with *πέρι*, “through and out at the other end,” *περᾶν*, &c., comp. *περί*, Lat. *per*, this enclitic particle has for its fundamental meaning the notion, *throughly, thoroughly, throughout*. Hence

a) (In Homer) its meaning sometimes seems to be confined to the word which it accompanies (cf. *pergratus perque jucundus*): *μίνυνθά περ οὐτὶ μαλὰ δίν*, Il. 13, 573, *a very little while*, = just a little while : *πρώτων περ, νηστατόν περ, quite or just first, last* : *γενόμενόν περ, just = precisely at the birth*, Il. 23, 79. ἀλλὰ καὶ αὐτοὶ περ πονεόμεθα, *ourselves precisely* (and not others), Il. 10, 70. *οἰκαδὲ περ σὺν ηνοὶ νεώμεθα, home just that* (and nothing else), Il. 2, 286. *τόδε πέρ μοι ἐπικρήνον εξέλωρ, just this (and only this) prayer*, Il. 8, 242. ὃ δὲ πείσεται εἰς ἀγαθόν περ, *to what is good if to nothing else = at any rate*, Il. 11, 789.

b) (also in Hom.) *for all that* : ἀλλ' οὐδὲ ὡς ἐτάροντι ἐφύνσατο ιέμενός περ, *though quite desiring, all eager as he was*, Od. 1, 6. ἀγαθός περ ἐών, *all brave as thou art*. οὐδὲ θεοὶ περ — δύνανται, *not the gods either for all that* (they be gods), Od. 3, 236. *μῆτερ, ἐπει μ' ἔτεκες γε μυνυθάδιόν περ ἔοντα, τιμήν περ μοι διφέλλεν Ολύμπιος ἔγγυαλιζαι, all short-lived as I am, (yet) honour, if nothing else —*, Il. 1, 353.

c) With relatives and conjunctions (*this usage is Attic as well as epic*) : *ὅσπερ, just what, precisely who, the same that*; *ὅσπερ, just so great as*; *οὐσ περ, just of the same kind as*; also with *ὡς, οὐ, οὐδεν, ὢ, ὅπον, ὅτε, ἔνθα, ἔως, ἐπει, ἐπειδή, &c.* *εἴπερ, if the case be just so, if really* (*εἴπερ ἔργασται τόδε, ισμεν γάρ οὐδὲν τρανές, Soph. Aj. 22*) : *sometimes, if ever so much ; ἔάνπερ, if indeed and provided only that*: *εἴπερ, ἔάνπερ καὶ, albeit that even ; ὄτανπερ, when (provided only it be so)*.

d) The Attic poets sometimes allow themselves the use of *περ* as in Homer: *γενναῖός περ ὡν, all noble as thou art*; but in this sense *καί περ* with the participle is usual (rarely with indic.), § 175, e. (Sometimes *καὶ — περ* with the emphatic word between. *μῶν καὶ θέός περ ιμέρῳ πεπληγμένος*; *Aesch. Aj. 1125*.)

γε (Dor. γα).

248. This is also enclitic, and connected in its origin with *qui* in *quidem*, and our *yea*. Its (original) meaning may often be conveyed by *yea*, with repetition of the word to which it is attached : thus, *ὡς δ' ὅτ' ἀνήρ χαλκεὺς πελέκυν ἐν ὕδατι βάπτη . . . τὸ γάρ αὐτὲ σιδήρου γε κράσος ἴστιν, for that in the case of steel' (yea, of steel) is strengthening, i. e. of steel indeed* (for in the case of other things it may be weak-

¹ Elmsley, Heracl. 55, Med. 678, 1275, and Stallbaum, Pl. Lys. 207 D, deny the interrogative use of *ἡ πον*, which Hermann, Opusc. iii. 161, has vindicated.

ēning). πῶς οὐχὶ Σίμων' ἐνέπρησεν, ἀλλὰ τὸν αὐτοῦ γε νεών βάλλει; his own [§ temple (that, of all things!)]. εἰ δὲ μὴ ἐκόντες γε, ἀλλ' ἀκοντεῖς, if not willing (yes, if 248. not that), yet —. ἔγωγε ταῦτα ποιήσω, I' (yes, I : if none other).

(a) When the force of the particle is confined to the *one* word which it accompanies, this force can often be rendered in English by added emphasis, sometimes by *indeed, at least*. In general, any word admitting of emphasis may be followed by γε. Especially pronouns, personal and demonstrative: ἔγωγε (the accent retracted), σύγε, οὐτός γε, ἑκεῖνάς γε, ὅδε γε, αὐτός γε: relatives and correlatives, ὃς γε, ὅσος γε, τόσος γε, τοσοῦτός γε (οἵος γε rare in Attic): pronominal adverbs, ὡδὲ γε, ὡς γε, ὥστε γε, ὥσπερ γ': νῦν γε: interrogatives, rare in Attic, but not unknown, τίνος γ' ὑπ' ἄλλου; by whom' else? Eur. Hec. 774. τίνα γ' . . . εἴπατε; Troad. 241. πῶς γ' ἀν ψέγος; how' indeed? Soph. OEd. C. 981¹; negative particles, οὐ — γε, οὐδὲ πον — γε: μή πω γε: conditionals, εἰ γε (in Trag. most usually εἰ — γε), certe sì, at least if, if indeed, if (that is), &c.: εἴπερ γε, if' really, if really'. — With nouns of every kind, if with article, the γε often attached to it: thus, τό γ' ἀκον πρᾶγμα, the involuntary' deed (as certainly it was), Soph. OEd. Col. 981: and often to the preposition, ἐκ γε τῆςδε γῆς, the emphasis on τῆςδε, Soph. Tr. 798: and with verbs, with various kinds of emphasis, παῦσαι γε, do' cease! χρῆν γε, oportet nempe! behaves, forsooth, aye? ζῶν ἢ θανὼν γε, living or even dead. ἀρ' οἰσθά γε; thou knowest, aye? ἢ μαίνεται γε; is he mad even?

But in all these cases, it should be considered in each particular instance whether the γε is limited to one word, or whether its use comes under the following head:

(b) It approaches to the nature of a conjunction, where, attached to one of two sentences or members of a sentence, it virtually belongs to both.

In a reply, containing something additional to the preceding expression, the γε is placed as near as may be to the beginning, with the emphatic word first: εἴπω τι δῆτα καλλο; "Οσον γε χρῆζεις," yes, (and) as much as you wish, OEd. T. 364. τι μὲλλεις κομιζεῖν —; "μαθοῦσά γ'" —, why delayest thou to carry —? "yes, (I will carry) when I have learnt —," OEd. T. 680. Τροίαν σ' ἐλεῖν δεῖ. "οὐδέποτε γ'" (take Troy!) Never! Phil. 987. στεῦχε —. "μήπω γε πρὶν ἀν —" (yes, go :) not yet, at least (however, though) until —, Phil. 1409.

Frequent in replies with secondary predicate (participle); e. g. καλῶς γ' ἔγώ ποιῶν, "aye, and well too for me to do so," Pl. Rep. 5, 474. ὅρθως γε σὺ λέγων, Lach. 192. ταῦτην γ' ίδὼν θάπτονσαν, yes (I did it) because I saw, Soph. Ant. 400. In explanatory additions: κλῦθι — εἰ ἔτον γε σός είμι, if, namely (or, that is) I am —. In enumerations: γενναῖοι ἢ σοφοὶ ἢ τίμοι ἢ γέροντες γε ἢ νέοι, yes, or old, Pl. Hipp. Maj. 301. πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον, Crito, 47.

καὶ γε (only Attic), et quidem: ἀλλὰ παρῆσάν τινες, καὶ πολλοὶ γε, Pl. Phæd. 58. καὶ ταῦτα γ' ἄλλα, Soph. Phil. 38. κρείσσον κάμε γ', ὡς πάτερ, θανεῖν, even me too, 249. Trach. 1226. καὶ — γε πρός, yes and — to boot. καὶ κατακτενῶ γε πρός, Eur. Phæn. 619. νη̄ τὸν Δῆ̄ ἐξ κόρακάς γε, καὶ σαυτόν γε πρός, Arist. Pac. 19. τὸν ἀδίκως γε ἀποκτείναντα (sc. ἀθλιόν φημι), καὶ ἐλειπόν γε πρός, Pl. Gorg. 469.

δέ γε: εἰ ἡμέρα ἐστὶν φῶς ἐστιν ἡμέρα δέ γέ ἐστιν, but it is day. ἔγώ δέ γ' ἀνδρό̄ ὅπωπα, Soph. Aj. 1150 (in rejoinder to 1140, ηδη ποτ' εἰδον ἀνδρό̄ ἔγώ, aye, but I too). οὐδέ γ' ἐξ θυμὸν φέρω, no, not even.

¹ "The particle does not increase the force of the interrogation, but the natural force of the interrogative word." Klotz.

[§ 249.] In *εἴ γε*, *siquidem*, the *γε* influences the whole clause; in *εἰ — γε* it distinguishes the interposed word. Τίνι ἀλλω τις ἀν εἴη σοφός, *εἴ γε μὴ ἐπιστήμης*; *Pl. πρώτη θάνους ἄν, εἴ δίκης γε τυγχάνοις, Soph.* The same remark applies to *ἐπει γε, quandoquidem.*

§ 250. *γε μήν:* ὅρα γε μήν, *look to it, however, Soph. CEd. C. 587.* λόγῳ γε μήν εὐκλειαν, *in word at least, however, Soph. El. 973.* τοξικήν γε μήν, *archery, at least, for one thing, Pl. Conv. 197.* Εἴς γε μήν δικαιοσύνην, *In respect, however, of justice, Xen. An. 1, 9, 16:* where *γε μήν* expresses an opposition more strongly than *δέ*, but with transition to something new: *ib. § 20, φίλους γε μήν ὅσους ποιήσατο: 7, 6, 15, Ἐπει γε μήν ψεύδεσθαι ἡρξατο Σενθῆσ.*

γε δή, qui-dem, ἐπει γε δή — ἐκτησάμην, since it has come to this that —. ὥσπερ γάρ —, ταῦτη γε δή —, in this way, sure enough, Pl. Rep. 330.

*γε μὲν δή, preceded by ἵπει, Soph. Trach. 484 (ἐπει γε, quandoquidem), ὅρα γε μὲν δή,¹ El. 1242 (cf. *γε μήν*).*

§ 251. *γέ τοι* (see under *τοι*), *at least though* (thus much at least is certain, that —). *ταῦτης δὲ (sc. τῆς) ἀπορίας καὶ σύ μοι δοκεῖς κεκοινωνήκεναι μεταβαλλόμενος γέ τοι ἄνω καὶ κάτω οὐδὲ ὄτιον πανεῖ, Pl. Alc. 2, 17.* Therefore often preceded by *δοκεῖ*, and the like: *τὸν ἄνδρ' ἔοικεν ὑπνος . . . ἔξειν' κάρα γάρ ὑπτιάζεται τόδε. ιδρῶς γέ τοι νιν πᾶν καταστάει δέμας, at any rate a sweat —, Soph. Phil. 823.* ἄρα γέ πρὸς τὸν θεὸν προσευχόμενος πορεύει; “Πάνυ μὲν οὖν.” φαίνει γέ τοι ἰσκυρωπακέναι = I guessed as much: *for sure enough you seem, Pl. Alc. 2 init.* ‘Επιθυμεῖ Σωκράτης ἀκούσαι Γοργίου; ‘Επ’ αὖτό γέ τοι τούτῳ πάρεσμεν = (Like enough,) for to be sure —. — Φορᾶς γέ τοι φθόνους οὐ γενήσεται, *the carrying indeed, as far as that goes, Soph. Trach. 1212.* ‘Αλλὰ — γέ τοι, after a condition: *ἔγώ δὲ σὸς, κεὶ μὴ σὸς, ἀλλὰ — σός γέ τοι καλούμενος, certe tamen.* Εἰ δ' ἐν πᾶσι τούτοις ἡττψμεθα, ἀλλὰ τό γέ τοι πῦρ τοῦ καρποῦ κρείττον ἴστω, *Xen. An. 2, 5, 19.* — Often with *δή* added: thus (in answer to a question), φασί γέ τοι δή οἱ τούτων κύριοι, *yes, at least this is quite certain that —, Pl. Crito, 44.* κείνου γέ τοι δή πατές ἐκλήγετο, *Soph. CEd. T. 1171.*

γε μέντοι, yet — at least. τούς γε μέντοι ἀγαθόνες, yet the brave' withal, Xen. An. 1, 9, 14.

τοι.

§ 252. This enclitic, derived from *το* — (connected with *tamen* and *though*), is originally demonstrative, and by individualising restricts and excludes.

The original demonstrative force appears especially in rousing exclamations: *σέ τοι, σὲ κρίνω, ναί σε, thee there (thee only), Soph. El. 1445, so Aj. 1228:* and other pointed allocutions, *σύ τοι, σύ τοι κατηξίωσας, thou', thou alone —, Phil. 1095:* and with emphatic pronouns, *ἔγώ τοι, ἔγωγέ τοι, I, for my part.* *ἔγώ τοι οὐκ ἀμφισβητῶ, I', be sure of that —, Pl. Hipp. Maj. 369.* *ταῦτά τοι, this and this only.* *ταῦτά τοι σ' ἔχθει πόλεις, therefore, and reason enough that —, Eur. Androm. 212.* It is frequent in replies, in the sense *be sure of that! never fear!* *Ἄλλὰ — ταχὺ τοι ἀποκρινοῦμαι, Xen. An. 6, 4 (al. 6), 34. εἰρήσοται τοι, it shall be spoken (rely upon that!), Eur. Ion. 760.* *ὅρα κατ' ὄρφων μὴ φύλαξιν ἐντύχης. “Φυλάξομαι τοι,” Eur. Hipp. 567.* — *ἰσθι τοι τίσονσά γ' ἀξίαν δίκην, be sure though, Soph. El. 290.*

This particle is especially frequent in gnomes, maxims, and general reflexions, in the sense, *sure enough that!* *Μήτι τοι δρότομος μέγ' ἀμείνων, ήτε βίγφιν, Il. 23, 315.*

¹ Ellendt adopts Blomfield's *ὅρα γε μέντοι* on the ground that *μὲν δή de rebus adhuc faciendis non dicatur*: which is not true.

τοῖς τοι δικαίοις χώρασθε νικῆ μέγαν, *Soph. CEd. C.* 884. κάρτα τοι φιλοίκιστον [§ γυνή, *Aj.* 577. ἡδύ τοι ἀνδρέόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μηνύμην — 252.] παρέχειν ἑαυτοῦ, *Xen. An.* 6, 3 (al. 5), 24. ἡ τοι τῆς διανοίας δψις ἀρχεται δξὲ βλέπειν, ὅταν ἡ τῶν δημάτων τῆς ἀκμῆς λήγειν ἐπιχειρεῖ, *Pl. Conv.* 219.

καὶ τοι, properly “and that” (an accession qualified by *though*, or “also this” viz. § “to be considered”) : hence especially frequent in the corrective sense, *tamen certe*, 253. or *attamen*, and *quamquam*. ἀλλὰ κάμε τοι (*me also, though*) ταῦτὸν τόδ̄ ὃντει δρῶντα κού μέλλοντα ἔτι. καὶ τοι σ' ἔσω, *yet*, or, *however*, *I will let thee go*, *Soph. Phil.* 1255. καίτοι τι φημι ; *quamquam quid loquor, what am I saying though?* ὁ Θάνατε, Θάνατε, νῦν μ' ἐπισκεψαὶ μολῶν· καίτοι σὲ μὲν κάκει προσανδήσω ξυνών· σὲ δ' —, *Aj.* 854. 'Αλλὰ τόντων (*Well, let them go*) —, καίτοι ἔχω γε αὐτῶν καὶ τέκνα —, and yet (= take this also into the account). With secondary predicates : οὐδὲ μοι ἐμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον, *quamvis uero sapiente dictum*, *Pl. Prot.* 339. The force is explained by resolving καὶ τοι into καὶ — εἰρημένον, καὶ (οὐδὲ) ὡς (= τῶς, οὕτως). A stronger expression of this sense is καὶ ταῦτα : τοιαῦτα — ὑβρισεν, καὶ ταῦτα τηλικοῦτος, and that too — ! *Soph. El.* 614 : even with the finite verb, though rarely, καὶ ταῦτα κούφως ἐκ μέσων ἀρκυστάτων ὕρουσεν, *Aesch. Eum.* 112. Placed at the end of the sentence : Νῦν γοῦν ἐπεχειρησας, οὐδὲν ὥν καὶ ταῦτα, being nothing worth (yet), even so (for all that!), *Pl. Rep.* 341.

In καίτοι γε, the γε belongs to the whole sentence : καίτοι γε διειλόμενόν που ἐστι τοῦτο δι παρακατέθετο, and yet to be sure (it is true that —), *Pl. Rep.* 331 fin. In καίτοι — γε, the γε belongs to the interposed word : καίτοι τοσοῦτόν γ' οἶδα, though indeed thus much at least I know, *Soph. CEd. T.* 1455.

Often followed by ἀλλ' ὅμως, which, again, illustrates the original force of καίτοι = καὶ ὡς (τῶς) : καίτοι οὐδὲν ὡς τι οὐκ ἀλλήθεις εἰρηκα ὥν προείπον ἀλλ' ὅμως —, = yet for all that : the thing is even so (καὶ τῶς), yet even so (ὅμως), *Pl. Euthyph.* 3. καίτοι φασὶν Ἰφικράτην — ἐλθεῖν εἰς ἔχθραν ἀλλ' ὅμως —, *Dem. Mid.* 41, Buttm.

μέντοι = for one thing, this'. In rousing exclamations, like τοι : οὗτος, σὲ λέγω μέντοι, σὲ τὸν τεθνηκότα. — Usually it may be rendered however, to be sure, with an opposition to something preceding : ἔπειτα μέντοι, *anon however (though)*, μάλιστα μὲν δὴ — ἔπειτα μέντοι, *Soph. Phil.* 350. τὸ μὲν πρῶτον ὕκνει —, ἔπειτα μέντοι εἴτεν, *Pl. Charm.* 159.¹ In affirmative answers (§ 199 c, R. 2) : φαμέν τι εἶναι δίκαιον αὐτὸν οὐδὲν ; “φαμὲν μέντοι, νῆ Δία,” we affirm it, to be sure (true enough that), *Pl. Phaed.* 65. οὐ πολλῇ ἀν ἀλογίᾳ εἴη ; “πολλὴ μέντοι νῆ Δία,” *ib.* 68. — Εἰ γὰρ ἔροι τὸ σῶμα καὶ ἀπολλύοντο —, ἀναγκαῖον μέντ' ἀν εἴη —, to be sure, it would be necessary, *ib.* 87. Σός μέντοι Σιμωνίδης πολίτης δίκαιος εἰ βοηθεῖν τῷ ἀνδρὶ, to be sure, *S. is your countryman, you are bound to stand up for him*, *Pl. Prot.* 339 fin. Δῆλον ὅτι Σεύθης — ἀπαίτησει με, καὶ ἀπαίτησει μέντοι δίκαιος, and for the matter of that —, *Xen. An.* 7, 6, 17. So *An.* 4, 6, 15, 16, ἐπιδείξασθαι τὴν παιδείαν καὶ φυλάξασθαι μέντοι (withal) μὴ ληφθῶμεν κλέπτοντες . . . Ἀλλὰ μέντοι (well, for the matter of that, i. e. talking of stealing) καὶ ἔγω ὑμᾶς ἀκούων τοὺς ἈΘ. δεινοὺς εἴναι κλέπτειν τὰ δημόσια — καὶ τοὺς κρατίστους μέντοι (and your best men withal). — In questions with οὐ, ποννε? having the force of an affirmation : οἱ ἀντίδικοι τι δρῶσιν ; οὐκ ἀντιλέγοντο μέντοι ; they oppose each other, to be sure, don't they ? *Pl. Phaed.* 261. οὐ τῶν καλῶν μέντοι η σωφροσύνη ἐστί ; *Pl. Charm.* 159.

¹ Stallb. *Pl. Phaed.* 266, says, that a preceding μέν requires μέντοι to follow, not μὲν δὴ.

[§ 254.] καὶ μέντοι = καὶ μήν together with καίτοι (corrective) : *Pl. Alc.* 1, 113, ἐμὲ δὲ αἰτιῷ μάρτην. καὶ μέντοι καὶ εὖ λέγεις,¹ and yet, to be sure, you do' say well. Similarly, ἀλλὰ μέντοι, οὐ μέντοι (οὐ not interrogative), οὐ μέντοι οὐδὲ —. Comp. οὐ μήν ἀλλὰ — with οὐ μέντοι ἀλλὰ (καὶ), yet no! but — = attamen, verumtamen. Βούλει οὖν — ἐπιχειρήσωμεν — ; “Πάνυ μὲν οὖν. οὐ μέντοι ἀλλ’ ἔγωγε ἐκεῖνο ἀνὴδιστα — ἀκούσαιμι,” not so, though; but —, *Pl. Meno*, § 22 init.

γε μέντοι is a frequent combination, where both particles severally claim the second place in the sentence : thus, τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο διαφερόντως τιμᾶν, *Xen. An.* 1, 9, 14, the sentence being compounded of τούς γε ἀγ. and τούς μέντοι ἀγ. So οἵμαι γε μέντοι, ἔφη. But when the first word does not admit γε, but does admit μέντοι, the order is changed : thus, λέγουσι μέν τι οὐ μέντοι γε οὗσον σούνται, *Pl. Rep.* 329. οὐ μέντοι ταχύ γε ἀπαγγελῶ, *Xen. An.* 2, 8, 9.

On γε τοι, see § 251.

§ 255. ητοι, comp. of η and τοι is epic²: verily, assuredly : ᾧ φίλοι, ητοι κλῆρος ἐμός : often ητοι μέν. Sometimes in oppositions : ητοι Νεστορίδην —, Τηλέμαχον δ' —, *Od.* 15, 6. ητοι Ὁδυσσεὺς ὑστερος, αὐτάρ Τηλέμαχος πρόσθι ήγεμόνενεν, 24, 154.

In the alternative η — η, the Attics often add τοι to the first η. ητοι κλένοντα παιδὸς η τύχη πάρα, *Soph. Ant.* 1182, *Trach.* 149. ητοι ὅλον τοῦ εἴδους η μέρους ἐκάστου, *Pl. Parm.* 131. Often with γε added : ητοι θεούς γε ηγούμεθα η θεῶν παῖδας, *Apol.* 27. ητοι ἐπιστράμενοι γε — η ύστερον, *Phaed.* 76. In *Rep.* 344, E, έτικας — ητοι ἡμῶν γε οὐδὲν κῆδεται, the first η is suppressed, the sense being, or (else) in that case, you do not care for us at all.

§ 256. οὐτοι, not — though, surely not : οὐτοι — γε : οὐτάρα : usually at the beginning of a sentence, or preceded by ἀλλά.

μήτοι (the prohibitive μή), do not — though : μήτοι τις ἡμᾶς — θορυβήσῃ, *Pl. Rep.* 438. μήτοι — γε : μήτοι γε in apodoses, *Xen. Cyr.* 2, 3, 24. Μὰ Δί', ἔφη ὁ ταξίαρχος, μήτοι γε ἐν μιᾷ γε ημέρᾳ, not in one day though : often (in the same sense μή τι γέ) = nedum, αὐτοὺς ἐποιεῖ, μήτοι καὶ ἀλλήλους γε, — ἀδικεῖν, not to say one another, *Pl. Rep.* 352. μήτοι θεούς γε, — εἰ δ' οὐν θεούς, μήτοι τόν γε μέγιστον τῶν θεῶν, *i.b.* 388. Sometimes μήτοι γε δή.

§ 257. ῥα and ἄρ (Epic), ἄρα³.
a) ῥα enclitic, ἄρ the same inverted, and also ἄρα⁴, are often attached (in epic poetry) to relatives and demonstratives, particles and conjunctions, at the beginning of a sentence or clause of a sentence, with a notion of progress or sequence, which is

¹ Not simply καὶ μήν, as Buttm. in l.

² But *Soph. Ed.* C. 1366, η τάν οὐκ ἀν η = η τοι ἄν, and *El.* 498, η τοι or η τοι.

³ The supposed derivation from ἄρω (Kühner, Nägeleb., Stallbaum) explains some of the facts (see *Il.* 14, 511, and the preceding vss.) ; more satisfactory is that (cf. Hartung) which connects the simple ῥα (ἄρ) with the verbal root, denoting easy or sudden motion, which appears in ῥέω, ῥέα, and ῥάδιος, *rapiō*, *repente* (applied to mental action in *reor*, *ratus*), *rite*, and with the suffix in comparatives and comparative words, δεινότερος, πότερος, *alter(o)*, δεύρο, *ultra*, *intra*, ἡμέτερος, *longer*, *other*, *either*, *hither*, *our*, &c. *nostr(o)*). On this view, ἄ-ρα is the pronominal root ἄ — (ἀ-πό, ἀ-νά, ἀ priv., ἀ-τάρ, ἀ-τερ, &c.) compounded with ῥα.

⁴ But in numberless passages, a slight alteration will give ῥα or ἄρ where the edited text has ἄρα, ἄρ.

sometimes perceptible, but often so slight that the particle might as well be absent, and seems only intended to help the metre or to close an hiatus. Thus we find, indifferently, ὡς ἔφαν and ὡς ἄρ' ἔφαν, never ὡς ὁ ἔφαν or ὡς ὁ ἔφατ': ὡς ἔφατ', οἱ δὲ ἄρα and ὡς ἔφατ', οἱ δὲ: οἱ δὲ δή δὴ ὁ ἔφαντο and οἱ δὲ δὴ σχεδὸν ἥσαν: τῶν μὲν ἄρα Ἀμφίμαχος and τῶν μὲν Ὁδυσσεύς: οἵ τ' ἄρα Ἀμύκλας εἶχον and οἵ τ' ἔχονται: δὴ τότε and δὴ ἡταν τότε. — "Ὡς ἔφατ": ἐδέισεν δὲ —, καὶ ρ' ἀκέουσα καθῆστο, with reference to the preceding command, ἀλλ' ἀκέουσα κάθησο, *Il.* 1, 565-8. τις τ' ἄρα σφωε θεῶν ἔριδι ξυνέκει μάχεσθαι; and who then —, with ref. to δαστήτην ἔρισαντε, *Il.* 1, 6. 8. — It frequently appears in one member of an alternative: η̄ ρα — η̄, — εἰτ' ἄρα — εἰτε, οὐτ' ἄρα — οὐτε; or correlation, τόσον — ὅσσον ἄρ', ἵμος — τῆμος ἄρ': or opposition, μέν ρα — δέ (ἀλλά, αὐτάρ): οὐκ — ἀλλ' ἄρα. Also ὅττι φα, ἐπειδή φα, οὐνεκ̄ ἄρα, δτε φα, δτε and τότε δή φα. γάρ φα (*verily*): οὐκ and οὐδὲ ἄρα, ει μη ἄρ.

b) This use is less frequent with other words: it is found, however, in primary sentences after some monosyllabic verbs: η̄ φα, *so speak he*; βη̄ ρ' ιμεν and αὐτάρ ὁ βη̄ ρ' λέναι, *Il.* 21, 205 (even not at the beginning of a sentence, μετὰ δὲ κλειτοῦς ἐπικόνδρους βη̄ ρα μέγα λάχων, *Il.* 17, 215): more frequently in apodosis, αὐτάρ ἐπειδή —, βη̄ ρ' λιμεν, and ἀλλ' ὅτε δή ρα —, γνω̄ ρ' ἄνδρας, *Il.* 10, 357. αὐτάρ ἐπειδή τεῦξε σάκος —, τεῦξε̄ ἄρα οἱ θώρακα, *Il.* 18, 609. αὐτάρ ἐπει —, εἴατ' ἄρ', *Il.* 22, 127. οἱ δὲ ἐπει οὖν —, στήσαν ἄρ', *Il.* 24, 349. Similarly, ητοι ὅγ̄ ως εἰπών, κατ' ἄρ' ἔζετο, *Il.* 1, 101: and with the participle, τὸν δὲ ως οὖν —, κινησας φα κάρη, *Il.* 17, 198. Rarely with substantives: Αἴας φα πρῶτος, *Il.* 14, 511. ἀσπὶς ἄρ' ἀσπῖδ' ἔριεδε, *Il.* 16, 201. With preposition: τοῦ δὲ ως οὖν —, μετ' ἄρα δμωῆσιν ἔειπεν, *Od.* 17, 493.

c) ἄρα (not φα) denotes subjective consequence, *so then — ! why, then — ! it appears, or, turns out !* always with a feeling of surprise, of finding oneself mistaken and, agreeably or disagreeably, undeceived. This use is known to Homer: Ἐκτρο, εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδεύεο, *Il.* 17, 142. σχέλτιε, Πηλέος νιε, χόλῳ ἄρα σ' ἔτρεψε μήτηρ, *Il.* 16, 208. οίσιν ἄρα Ζεὺς ἐκ νεότητος ἐδώκει καὶ ἐς γῆρας τολυπεύειν, *Il.* 14, 85. νηλεέει, οὐκ ἄρα σοίγε πατήρ ήν ἐπτότα Πηλεύς, &c., *Il.* 16, 33. — So *Hdt.* 1, 111, πινθάνομαι — ως ἄρα Μανδάνης τε εἴη παῖς, *that after all* (or, *who would have thought it !*) — In this sense, ἄρα is very frequent in the Attic writers of poetry and prose. οὐκ ἐνενόήσαμεν ὅτι εἰσὶν ἄρα τοιαῦται φύσεις, οἵας ήμεις οὐκ φήθημεν, *Pl. Rep.* 375. ὁ παῖδες, ως ἄρα ἐφλυαροῦμεν, ὅτε —, *how, as it now appears, we did triſle — ! Xen. Cyr.* 1, 4, 11. ἐμοὶ, ὃ ἀνδρες, θυμομένφ — οὐκ ἐγίγνετο τὰ ιερά. καὶ εἰκότως ἄρα οὐν ἐγίγνετο ως γάρ ἐγώ νῦν πινθάνομαι —, *and with good reason, as the result has shown, Xen. An.* 2, 2, 3. μάτην ἄρ' ήμεις, ως ἐσκεν, ἡκομεν, *why then it appears — , Soph. El.* 762. ὅτ' οὐκετ' εἰμι, τηνικαῦτ' ἄρ' εἰμ' αὐτήρ, *CED.* C. 394. οὕτω κοινόν τι ἄρα χαρᾶ καὶ λύπη δάκρυνά ἔστιν ! *Xen. Hell.* 7, 1, 32. Hence the use of the imperfect, δδ' ήν ἄρα —, *this then is he — !* (he was so all along, as it now turns out), *Soph. Phil.* 966. καὶ ἐνένοήσα τότε ἄρα καταγέλαστος ἦν, ήνικα — ἔφην —, οὐδὲν εἰδὼς ἄρα τοῦ πράγματος —. ἐγώ μεν γάρ οὐπ' ἀβελτερίας φύμην —. τὸ δὲ ἄρα, οὐ τοῦτο ήν —, ἀλλά —. εἰ δὲ Ψευδῆ, οὐδὲν ἄρ' ήν πρᾶγμα, ἀλλὰ γάρ ἐγώ οὐν ἔδη ἄρα —, *Pl. Conv.* 198 C—E. Sometimes in the middle of a sentence: πολλὰ καὶ ἀγαθὰ τὴν πόλιν πεποικάτες ἄρα ἀδίκως ὑπ' αὐτῆς ἀπόλλυνται, ως δὲ τούτων λόγος, *Pl. Gorg.* 519. ως δὲ ταῦτα γελοῖα ἔστι, κατάδηλον ἔσται, τὰν μη πολλοῖς δυνάμασι χρώμεθα ἄρα, ηδεὶ τε καὶ ἀνιαρῷ καὶ ἀγαθῷ καὶ κακῷ, *Pl. Prot.* 355.

On ἄρα in sentences with μέν — δέ, see § 189 a.

In interrogations it denotes surprise, perplexity, or impatience: τις ἄρα ρύσεται; 258. τις ἄρ' ἐπαρκέσει θεῶν η̄ θεᾶν; *Eur.*

[§ 258.] In exclamations, ὥρα, τις ἄρα ήν; (in disappointment at not finding the person who was expected;) *Soph. Oed. C.* 118, πῶς πότε — πῶς ἄρα; *Phil.* 684, ὡς οὐκ ἄρ' ὅδη —! how ignorant, it seems, I was! *El.* 1176. So εἰ and εἴ μη ἄρα —, if (or, unless), which I do not expect, &c.: ποταμὸς δὲ εἴ μέν τις καὶ ἀλλος ἄρα ήμιν ἐστι διαβατέος, οὐκ οἶδα, if it should turn out that there is —, *Xen. An.* 2, 4, 6. εἴτε — εἴτ' ἄρα, whether — or (should such unexpectedly be the case). With ως, "that," it is often ironical: ως ἄρα οἱ πρόγονοι μεγάλα εῦ παθόντες οὐδένα ἐτίμησαν, that it should seem forsooth —, *Dem.*

§ 259. Peculiarities: ταῦτα δὴ καὶ οἱ ἄλλοι πάντες ἄρα ξυνέφασαν, *Pl. Conv.* 177. The force may be expressed by, they could but assent: ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα (in his surprise) τὸν μηρόν, *Xen. Cyr.* 7, 3, 6. Σακῶν δὲ ἴδιώτης ἀνὴρ ἀπέλιπεν ἄρα (to the surprise of every-body) τῷ ἵππῳ τοὺς ἄλλους ἔγγυς τῷ ημίσει τοῦ δρόμου, *Xen. Cyr.* 8, 3, 25. ώστε ἐπει ἐδεεπινήκεσαν, καὶ τὰ πάντα πολλὰ ὅντα διαπεπόμφει ὁ Κῦρος ἀπὸ τῆς τραπέζης, εἶπεν ἄρα ὁ Γωβρύνας: 'Αλλ' ἐγώ, ὦ Κῦρε, πρόσθεν μὲν ἡγούμην — (said in his surprise, or, could not help saying), *Xen. Cyr.* 8, 4, 7. In some places, the sense as it turned out subsides into in fact, or, it should be remarked that: "Σάκα δὲ . . . οὐδὲν δίδως;" δὲ Σάκας ἄρα —, now *Sacas*, it should be observed, was, &c. (or, it would turn out upon enquiry, that —). So, in explanation of a preceding speech, οἱ δὲ ἄρα τῶν βασιλέων οἰνοχόοι . . . , *Xen. Cyr.* 1, 3, 9.

§ γάρ, (nam) namely, for.

260. Being a form of γε with the suffix φα, ἄρ, this particle denotes an *affirmation* (γε) which is *explanatory* (φα) of something else: sometimes the notion of explanation predominates, sometimes the affirmation.

a) It is little more than merely explanatory = *namely*, after demonstratives and short sentences, such as σημεῖον δέ, δῆλον δέ· δείκνυμι δέ, σκέψασθε δέ, &c. (in which there is always a demonstrative, e. g. ἐνθένδε, ἐντεῦθεν, &c. implied.) See examples in § 196, and R., to which add: οὐκοῦν τοσοῦτον μὲν ἡμῖν εἰς τὸ πρόσθεν πεπέραγαι; δέ γάρ οὐσιεν, ἐπιεικῶς ὀμολόγηται, *Pl. Alc. pr.* 132, thus much, *namely* —. δοκεῖ τοινυ μοι, ἔφη, χαριστέρον εἶναι μᾶθον ὑμῖν λέγειν. Ἡν γάρ ποτε, where the demonstrative is not expressed: to tell you a story. *Namely* —, *Pl. Prot.* 320.

b) The affirmative force predominates in replies: ἐλεγες; ἐλεγον γάρ, why yes, I did. αἱ μηρέρες τὰ παιδία μή ἐκδειματούντων. Μή γάρ, ἔφη (*Pl.*), why yes (you say true): they ought not = why no.

c) Very often, especially in Herodot. and Thucyd., the explanatory clause with γάρ is premised to the thing explained: see § 196 b, and on the ellipsis in ἀλλὰ γάρ, ἀλλ' οὐ γάρ, see under 'Αλλά. — On καὶ γάρ, see under Καὶ, § 225.

d) The γάρ in interrogations may be referred to a) = "is this, *namely*, what you mean to say?" or b) = "aye, is it so?" In many places it may be referred to a preceding assertion: thus, ὅλωλε γάρ; = ὅλωλεν; οὕτω γάρ λέγεις. — To this head belong the interrogative replies equivalent to assertions: πῶς γάρ; for how can it be so? = how so? by no means: πῶς γάρ οὐ; for how can it be not so? = to be sure, undoubtedly: ή γάρ; οὐ γάρ; is it not so? (which are sometimes inserted in the middle of a sentence (especially by later Atticists): καλήν γε (οὐ γάρ); τὴν ἀμοιβὴν ἀποδύσομεν.

§ 261. Τί γάρ; sometimes, like *quid?*, is a formula of transition to a new question. Οὐκοῦν πρῶτον μὲν ἀναβατικώτερος ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς; Δεῖ γοῦν, ἔφη. Τί γάρ; έλαν που κινδυνεύειν δέη, πότερον —, *Xen.* In reply to a preceding question, it is a form of assent, ἄλλο understood (cf. τι μήν under μήν, § 281) = "yes;" for what.

(else is it, if not as you say)?” It may be rendered, *why not? certainly, undoubtedly,* [§ or, after a negative assertion or question, *certainly not.* τοῦτο μὲν ἄρα παντὶ δῆλον, ὅτι 261.] οὐκ αἰσχρὸν τὸ γράφειν λόγους. Τί γάρ; *why should it be?* = of course it is not. Μενέλας, προσφθέγγει νιν ἀνόσιον κάρα: “τί γάρ; φίλος μοι πατρός ἐστιν ἔγονος.”

In γάρ ἄν, οὐ γάρ ἄν, there is sometimes a reference to a suppressed condition: οὐ φιλεῖς με, ὡς θύγατερ, οὐ γάρ ἀν ἐμὲ ἀπεκρίπτουν τὰ σὰ πάθη, *for (if you did) you would not —.* τούτου ἐνδεᾶ ἐφαίνετο βίᾳ γάρ ἀν ἐλλοι τὸ χωρίον, *for (had it been otherwise —), Thuc.*

ἄρα.

This (Attic) particle represents the Epic ἦ ῥα, or rather ἦ ἄρα¹, and is described 262. by ancient grammarians as σύνδεσμος ἀπορηματικός, denoting perplexity together with surprise; most commonly in interrogations, but sometimes also in exclamations.

In questions, the meaning is, *surely it should seem* (or, *it turns out, &c.*)? or, *aye, then —?* or, *I wonder whether —?* the interrogative force residing, not so much in the particle itself, as in the tone of the utterance: τι φῶ; ἄρο’ ἔστιν; ἄρο’ οὐκ ἔστιν; ἦ γνώμη πλανᾶ; καὶ φημὶ κάπτόφημι, κούκ ἔχω τι φῶ, Soph. *Œd. C.* 315. ἄρο’ Οὐδούσσεως κλύω; can it be that —? Phil. 964. Ἀρα, ἔφη, ὡς ἀνδρες, νῦν μὲν καιρὸς διαλυθῆναι; I should think it would be time —? Xen. *Cyr.* 7, 5, 40. Sometimes in the middle of a sentence: Ἀδητον ἐν δόμοισιν ἄρα κιγχάνω; I wonder whether —? Eur. *Ale.* 495. Very often it introduces an interrogation dependent on a preceding verb, but always in the form of *oratio recta*: σκεψώμεθα ἄρα λόγη ὑπερβάλλει τὸ ἀδικεῖν; (as if it were εἰ ἄρα), Pl. *Gorg.* 475. δεῖ ἄρα — σκοτεῖν, ἄρα τεχνικός ἔστιν —; Pl. *Lach.* 185. ἐπισκέψασθαι, ἄρα δὲ νῦν δὴ διήλθομεν — ἀρμέττε; Pl. *Rep.* 462. (Cf. § 199 c, R. I.)

In ἄρα γε, the interrogator believes, or pretends to believe, that the thing is as he says: Ό δὲ δὴ ἄληρος ἄρα γε . . . ὅτι αἴρει τὰ ἀπὸ τῆς γῆς, ἄληρος εἴκεληται, I should say 263. that —? Pl. *Crat.* 410. — Ἀρο’ οὖν —; I presume, then —? either where no answer is expected, but the speaker passes on to some further view of the subject, or where the question is grounded on what goes before (according to the two leading uses of οὖν, § 264, a, b).

Ἄρο’ οὐ —; expects an affirmative, ἄρα μή —; a negative answer. ἄρο’ οὐ μωρόν ἔστι; = can it be, that it is not foolish? meaning, that it would be surprising if the thing were not so. ἄρα μή δοκεῖς; surely you do not imagine? = can it be, that there is reason to apprehend your imagining? (Cf. § 199 b.)

In the poets, ἄρα sometimes occurs in exclamations, in the same sense as ἄρα: οἵμοι ταλαΐνης ἄρα τῆσδε συμφορᾶς, Soph. *El.* 1170. τοιοῦσδε χρησμοῖς ἄρα χρὴ πεποιθέναι, *Æsch. Choeph.* 281.

οὖν, Ionic ὅν.

This word is explained (by Hartung) as accusative *avν* of *aνc*, a Cretan and 264. Laced. form of *aνtōc*. Hence its original force = “the same,” “all one.” (Others make it = *éon*, *ōn*, so that the primary sense is *ut nunc est*.)

a) Originally οὖν appears only as an adjunct to pronouns and conjunctions. In Homer it occurs only so; chiefly with *épeι* and *ώς* (also *oὐr’ οὖν*, and *γοῦν*): *ái r’* (*the cranes*) *épeι οὖν χειμῶνα φύγον* καὶ *ἀθέσφατον δύμον*, *κλαγγῆ ταιγε πέτονται*, at what same time, i. e. no sooner have they —. Il. 3, 4. *τὸν δ’ ὡς οὖν ἐνόσησε*, ib. 21 and 30,

¹ Or, possibly, *εἰ ἄρα*, when, as is most usual, it is interrogative. Cf. the instances where it depends on a verb of considering, &c.

[§ 264.] and frequently : *aīt'* (*the fawns*) ἐπεὶ οὖν ἔκαμον —, ἵστασι, *Il.* 4, 243. In Attic writers, ὅςτις, ὅςπερ, ὅσος, ὁποῖος, &c., οὖν, with their adverbial forms ὅπῃ, ὅσπερ, &c. οὖν, all in the sense of the Lat. —cunque : e.g. γυναικα πιστὴν δὲ τὸν δόμοις εὑρίσκωλῶν οἴλανπερ οὖν ἔχειπεν, *such exactly* (*περ*), *whatever that might be* (Clytaemn. is speaking of herself), *Mesch.* *Ag.* 565. πῶς λέγεις ; ἵστι γάρ ὅτιοῦν πρᾶγμα ὅτῳδή ὁπωςοῦν ἔχοντι ἀμεινον ἀγνοεῖν ή γιγνώσκειν ; fully, *any thing, no matter what it may be, to any person soever, no matter in what condition*, *Pl. Alc.* 2, 143. ὅπερ οὖν οὐδεὶς ἀνοίθειν, *just what (without more ado about it, without question)*, *ib.*¹ τοῦδε σοι μέλειν ἐφείθει ἀνὴρ κεῖνος, ὕσπερ οὖν μέλει, *Soph. Aj.* 970. εἰ δὲ ἵστιν, ὕσπερ οὖν ἵστιν, *Pl. Phædr.* 242, with the same notion of *indifference*, not caring to argue the point further.²

b) In its consecutive use, οὖν = *thus, then, accordingly, such being the case* : ἔδοξεν οὖν μοι. Hence frequent in resumptions, after interposed matter, κατανοῶν δὲ ὁ Κῦρος ὡς . . . , ἐκ τούτων οὖν (*I say, or, so then*) ἐπεθύμει, *Xen. Cyr.* 3, 3, 9. — In poetry, often between the preposition and its noun, ἐν οὖν ροτῷ τοῦδε, *Soph. Tr.* 82.

§ 265. In Herodot. ὧν (οὖν) is frequently placed between a preposition and its verb : thus, ἦν τις φάντα παρῶν ὃς, αὐτοῖς ἴματίουσι κατ' ὧν ἔβαψε ἑωτόν, 2, 47. (On the death of any person of note) τὸ θῆλυ γένος πᾶν τὸ ἐκ τῶν οἰκιών τούτων κατ' ὧν ἐπλάσατο τὴν κεφαλὴν πηλῷ, *ib.* 85. (In embalming) παρασχίσαντες παρὰ τὴν λαπάρην, ἐξ ὧν εἶλον τὴν κοιλίαν πᾶσαν, *ib.* 86. (In making boats) νομεῖσιν οὐδὲν χρέωνται, ἔσωθεν δὲ τὰς ἀρμονίας ἐν ὧν ἐπάκτωσαν τῇ βίβλῳ, *ib.* 96. (In sacrificing) καὶ ἐπειτα βρόχῳ περὶ ὧν ἔβαλε τὸν αὐχένα, 4, 60 : usually, as in these instances, with the aorist, in descriptions of a customary process : the force seems to be, *without more ado, straightway*³; comp. the Homeric οὖν in the relative member.

§ 266. With ἀλλά, ἀτάρ, δέ, it has a force resembling that of ὅμως : *but, however* (= *all one for that*), ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, *Soph. Ph.* 1289. ἵστω δὲ οὖν ὅπως ὑμῖν φίλοιν, *Œd. C.* 1207. καὶ ἐλέχθησαν λόγοι ἀπίστοι μὲν ἐνίσιστι Ελλήνων, ἐλέχθησαν δὲ ὧν, *but spoken they were', all the same, Hdt.* εἰ δὲ οὖν, φίλει γάρ τοῦτο μὴ ταῦτη ρέπειν, with apopioses, viz. ἀλλῃ ρέπει, *Soph. Ant.* 722.

In alternatives, εἴτ' οὖν — εἴτε, the οὖν implies that, whichever side be taken, it comes to the same thing : οὐκοῦν δαιμόνια μὲν φῆς με καὶ νομίζειν καὶ διδάσκειν, εἴτ' οὖν κατιά, εἴτε παλαία. ἀλλ' οὖν δαιμόνια γε νομίζω κατὰ τὸν σὸν λόγον, *Pl. Apol.* 27 (comp. *ητοι — η, § 255*) : with οὖν in the second member, λέγοντες εἴτ' ἀλλήθες, εἴτ' ἄρ οὖν ματήν, *or, for aught I care —, Soph. Phil.* 345 : in both members, καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ' οὖν ἀλλήθες εἴτ' οὖν ψεῦδος ἀλλ' οὖν δεδογμένον γέ ἐστι τὸν Σωκράτη διαφέρειν τινὶ τῶν ἀλλων ἀνθρώπων, *Pl. Apol.* 34 fin. So οὐτ' (μήτ') οὖν : οὗτε γάρ θρασὺς, οὐτ' οὖν προδείσας εἴμι, *Soph. Œd. C.* 90. μήτ' ἄροτον αὐτοῖς γῆς ἀνίεναι τινὰ μήτ' οὖν γυναικῶν παῖδας, *ib.* 275. Homer also has οὐτ' οὖν : ἔνθ' οὐτὶς τὴν νῆσον ἐσέδρακεν ὄφθαλμοῖσιν, οὐτ' οὖν κύματα μακρὰ — εἰσίδομεν, *Od.* 9, 147. νῦν δὲ εἴπει — ικάνεις, οὐτ' οὖν ἐσθῆτος δενήσεαι οὔτε τεν ἄλλου, *Od.* 6, 192.

¹ Buttmann in *l.* explains it as answering to a γάρ in the independent form of sentence : τοῦτο γάρ οὐδεὶς ἀνοίθειν, and similarly Homer's ἐπεὶ οὖν ἔκαμον = αἵδε γάρ, ἐπεὶ ἔκαμον. But this will hardly explain the other facts.

² Not as Stallb. in *l.*, οὖν, *hic quoque nativam servat ratiocinandi et concludendi potestatem*, which, in fact, is not the native force of the particle.

³ Compare the cognate αὕτικα and αὕτως = αὕτως. Hartung says that it denotes a cool, offhand way of going to work ; but this is evidently not always the case.

γοῦν = γε οὖν (therefore placed like γε), yes, without more ado : ἔχεις διδάξαι δὴ μ', ὅποις καθέσταμεν ; — “ τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ, ” Soph. *Œd. C.* 24 267. (the feeling of certainty with indifference). τούτω δὲ οὐ πάλιν αὐτὶς ἀποίστεν ὥκεις ἵπποι ἄμφω ἀφ' ήμειν, εἰ γοῦν ἐπερός γε φύγγουν, Hom. *Il. 5*, 259, with the γοῦν in the condition (cf. § 264 a), where the Attics would place it in the apodosis, comp. εἰ καὶ τυραννεῖς, ἕξιστεον τὸ γοῦν ισ' ἀντιλέξαι, Soph. *Œd. T.* 408.

γάρ οὖν, with adverbial γάρ, in answers, denotes assent with indifference : φημὶ γάρ οὖν. οὐ γάρ οὖν, *Pl. passim*. With γάρ, “for,” as in οὐ τὴν γε μὴ θιγαῦσθαν, εὐ γάρ οὖν λέγεις, Soph. *Ant.* 772, *for, of course* : οἰκουμένη γάρ οὖν στέγη πυρὸς μέτα πάντ' ἑκπορίζει, *Phil.* 298.

μῶν = μὴ οὖν ; surely (without more ado) not — ? μῶν Ὁδυσσεῖος ἐπησθόμην ; surely not Ulysses ? (= I hope not). With οὐ : μῶν οὐχ ὀρᾶς ; surely it cannot be that you do not see this ? *Œd. C.* 1729. But the separate force of the particles having become obscured, so that μῶν has subsided into a mere particle of interrogation, the Attics also say μῶν οὖν ; = *num igitur* ? and μῶν μῆ — ; Μῶν δύσλος ὡν (ἄρχει σον ὁ παιδαγωγός) ; then, μῶν μῆ καὶ οὗτοι σον ἄρχοντιν οἱ διδάσκαλοι ; and μῶν μῆ τι ηδίκηκας τὸν πατέρα η τὴν μητέρα ; *Pl. Lys.* 208.

οὐκοῦν, = not, all one for that ; assuredly not, by no means. When the οὐκ is assertive, and the οὖν illative, not therefore, it should be written οὐκοῦν, or rather οὐκ οὖν ; but in this sense the combination is rare : it is more frequent, when the οὐκ is interrogative, e. g. οὐκ οὖν μ' ἔάπεις ; *wilt thou then not let me alone* ? and then it is usual to write οὐκοῦν, as also when the οὖν is not illative, and the combination represents assuredly not, but in an interrogation, *wilt thou not assuredly* (or, without more ado) *let me go* ? (In both these cases it would be better to write οὐκοῦν ; see § 199 b, R.) But this negative interrogation is virtually a strong affirmation, and is often used as such, and then it is written οὐκοῦν : e. g. οὐκοῦν ὅταν δὴ μὴ σθένω, πεπάνσαμα, prop. shall I not — have done ? = *Aye, no doubt* —, *I shall have done* : Soph. *Ant.* 91, with a bitter irony which sometimes accompanies this use of the particle. Hence οὐκοῦν οὐκ — ; is it not then (or, not assuredly) the case that — not ? οὐκοῦν οὐκ ἀν εἴη τὸ μὴ λυπεῖσθαι ποτε ταῦταν τῷ χαίρειν ; “ πῶς γάρ ἀν ; ” = is it not then the case, that the absence of grief will not be identical with rejoicing, or, well then, to be sure, the — will not be — ? *Pl. Phil.* 360, where the second οὐκ is assertive. Sometimes also, where it is interrogative, οὐκοῦν καὶ η σωφροσύνη — ἀρ' οὐ τούτοις μόνοις προσήκει ; *Pl. Phædo*, 68.

μὲν οὖν, prop. for one thing, with the same adjunct notion of indifference, it is all one, it makes no difference, &c. (But from this must be distinguished the cases 269. where μέν is followed by a corresponding δέ, and the οὖν is illative, on the one hand therefore —.) Hence in affirmative answers, πάντι μὲν οὖν = quite, for one thing (however it may be with the rest) decidedly (so) : so κομιδὴ μὲν οὖν, παντάπασι μὲν οὖν. With Attic urbanity, this formula of assent is used with a corrective force = immo vero : ἐγώ οὐ φημί ; φημὶ μὲν οὖν ἐγώγε, I deny ? nay, rather (= for one thing, decidedly) I assert it, *Pl. Gorg.* 466. ‘Εγώ τοι οὐκ ἀν δυναίμην ἀντιλέγειν —. “ οὐ μὲν οὖν τῇ ἀληθείᾳ — δύνασαι ἀντιλέγειν ” nay, rather say, you cannot gainsay Truth, *Pl. Conv.* 201. In this sense, μὲν οὖν is sometimes used in continued discourse : δείσασα γάρ γραῦς οὐδέντις ἀντίπατις μὲν οὖν, *Hesch. Eum.* 38. μάτραιος ἄρ' ήν, οὐδαμοῦ μὲν οὖν φρενῶν, *Eur. Hipp.* 1009. — It is often used in continuation of a preceding statement : δ μὲν οὖν (now what = as far as that goes, enough said) ἐγώ φημι τῇν ἥγηροικήν εἶναι, ἀκήκοας ισως μὲν οὖν (however, or now) ἀτοπῶ πεποίηκα . . .

ἄλιον μὲν οὖν (*however*) ἐμοὶ συγγνώμην ἔχειν ἐστί . . . ἐὰν μὲν οὖν (*then, on the one hand*) καὶ ἐγὼ — μηδὲ ἔχω —, *Pl. Gorg.* 465.

§ τοίνυν.

270. This particle is compounded either of enclitic *τοι* (§ 252) (*for that matter*), or the stronger form *τῷ*, *in that case*, with *ννν* (§ 248). Its use is in transitions and inferences: *then* (to proceed), *then* (in brief), *well then*, *why then* (especially in lively replies). In the beginning of a speech: *ἴγε μὲν τοίνυν, I, for my part, sure enough*, *Xen. An.* 5, 1, 2. In continuation: “*Ἐτι τοίνυν τάδε δράτε, moreover now* —, *ib. § 10. συνεπόμνυμι μηδὲ δι αἱλοι στρατηγοὶ ἐλαβού εἰληφέναι, μηδὲ τοίνυν μήδε* (*nay, for that matter, in short, not even*) *ὅσα τῶν λοχαγῶν ἔνια, Xen. An.* 7, 6, 19. In answers: *ἄπειρι τοίνυν, well then* (to cut the matter short) *I am going, Soph. CED. C.* 444. In unwilling reply: *τῶν Δατὸν τοίνυν τις ἦν γεννημάτων; well then* (if you must needs have it), *ib. 1167. — τὰ λῦστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι, why then* (to dispose of that matter briefly) *this which you call ‘best’ has been troubling me all along, ib. 1067.*

§ τοίγαρ.

271. The position of this particle in the beginning of a sentence shows that its first element is not the enclitic *τοι*, but the ancient *τῷ*, *in that case, therefore*. Hence, *τοίγαρ = ergo, proinde*. It is used in expressions of assent: *why* (*γάρ*) *then* (*τῷ*), *τοίγαρ ποίησω, Soph. Tr.* 1249 : in inference, *Soph. Aj.* 666 (after citing a proverb), *τοίγαρ τὸ λοιπὸν εἰσόμεσθα, why then* (such being the case) —. The rendering in each instance varies with that of *γάρ*: thus often in the beginning of a reply, *yes*, (*and*) *therefore*: e. g. *τοίγαρ δέ δρθῆς τήνδε ναυκληρεῖς πόλιν, Soph. Ant.* 994.

τοιγάροις is the same with addition of *τοι* enclitic, *why therefore to be sure. τοιγάροις τοῦν, ἄτε μέγιστα ἡδικηκώς τῶν ἐν Μακεδονίᾳ, ἀθλιώτατός ἐστι πάντων Μακεδόνων* (ironically, after a recital of wicked acts), *yes, and therefore no doubt* —, *Pl. Gorg. 471.*

τοιγαροῦν, why then, such being the case: ἀλλὰ θεοῖς γ' ἔχθιστος ἡκω. “*τοιγαροῦν τεύξει τάχα,*” *why then for that very reason* (they are the more likely to grant thy request), *Soph. CED. T.* 1519. *δρθῶς ἐλεξας· τοιγαροῦν τὸ σὸν φράσον, such then being the case, tell me, Phil.* 341. *ἔνμοφημι κάγω· τοιγαροῦν σώζουν τόδε.* Frequent in prose: e. g. (Cyrus never left a man's zeal in his service unrewarded) *Τοιγαροῦν κράτιστοι δὴ ὑπῆρχαν παντὸς ἔργου Κένωφ ἐλέχθησαν γενέσθαι, accordingly, and reason good this* —, *Xen. An.* 1, 9, 18. (He never broke promise) *καὶ γάρ οὖν (and therefore in fact) ἐπίστενον αὐτῷ —.* *Τοιγαροῦν ἐπεὶ —, accordingly, (it is no wonder that) when* —, *ib. 1, 8, 7—9.*

§ πού.

272. This enclitic particle (an adverbial form of *τις, quis, κος*, whence Ion. *κον, κως*, &c.) properly = *somewhere*. Apart from the notion of place, it means, *somewhat, in some sort or degree*; in conjectures, = *perhaps, I suppose*, used in conversation when the speaker puts something in a half-questioning manner (*surely*), intending to build something on the affirmative answer of the person addressed: *τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει, for, I presume* — (it being possible that the other would say there was some difference), *Pl. Crito*, 49. Also when, with a degree of uncertainty, a speaker repeats another's words: thus (Socr. having proposed a definition of *σχῆμα*, Meno says), “*Οτι σχῆμα πού ἐστι, κατὰ τὸν σὸν λόγον, ὃ ἀεὶ χρόνῳ ἐπεται, because figure, I take it*” —, *Pl. Men.* 75. Hence with Attic urbanity, it is used in matter of certainty, especially to intimate that, before the speaker proceeds with his argument, he waits for the other to affirm the

point, or call it to mind : ὁ γὰρ σκυτοτόμος τέμνει που τομῇ καὶ σμίλῃ καὶ ἄλλοις [§ ὀργάνοις (*I suppose you will grant, or, remember that*), *Pl. Alc. pr. 51.* Οὐ τί που 272.] οἴει — ; *You do not, I trow, at all imagine* ("mirantis et indignantis," *Stallb.*). Cf. οὐ δήπον. (Sometimes it is put before an interposed φημι, or the like, to which it belongs : ἴδοκε πού φησι, *It says, I suppose*, "It seemed good, &c.", *Pl. Phædr. 258.*

The same, with greater emphasis, is δήπον (*we may say that at once, I suppose*). § Εγώ γάρ που ἀπεκρινάμην τὸ διὰ παντὸς ὅρθως ἔχων ὅρθως δὲ δήπον ἔχει τὸ κατὰ τὴν 273. τέχνην γεγνόμενον, *my answer, I presume you perceive, was as to what is done rightly* (in wrestling) *at all points: and rightly done — surely you will grant this — is what is done by strict rule of art, Pl. Alc. pr. 107.* τῶν Λατῶν δήπον τις ὡνομάζετο, *I suppose we may be pretty sure that —, Soph. Cœd. T. 1042.* —

Sometimes in a direct interrogation, distinct from the latent interrogation of the particle itself : καὶ ἔστι δήπον τὸ δίνως δύψος τοῦ; *Pl. Rep. 439*; even when the interrogation is virtually negative : καὶ τούτου γε δήπον τις ἀν̄ ἐπιθυμήσειν; equivalent to οὐ γάρ δήπον τούτου γέ τις ἐπιθυμήσειν, *Pl. Conv. 200.* In οὐ δήπον (*γε*), the negation is expressed interrogatively : οὐ δή πού σέ γε — ἄγουσιν, *surely they are not — ? Soph. Ant. 381.* οὐ γάρ δήπον σοῦ γε —, *Pl. Apol. 20.* ("οὐ δήπον est suspicantis : οὐ τί που mirantis et indignantis," *Stallb.*)

Stronger still is δήπονθεν (see § 240); used when the speaker, with a kind of defiance, disputes the possibility of an opposite assertion : ἔσταναι γὰρ ἔξεσται δήπονθεν αὐτῷ, *for I presume there can be no doubt that —, Dem. Mid. c. 26.*

REM. Cf. μέν in interrogation : "Ελλην μέν ἐστι, καὶ Ἑλληνίζει; *Pl. Men. 82,* where μέν assumes the fact as unquestionable : που in the same question would mean, that the speaker waits for the other's assent. (Buttm. in l. and *Index*, s. v.)

ποτὶ (enclitic).

This temporal adverb of τις (*quis, κος, Ion. κοτέ*), *at some time; once* (ποτὲ μέν — 274. ποτὲ δέ, *one while — another while, modo — modo*, or ἐνιοτε, or ἄλλοτε δέ) : *at any time, ever.* With other designations of time : νῦν ποτε, ἡδη ποτὶ, πάλαι ποτέ, πρίν ποτε, πρόσθε πού ποτε, πώποτε, ἔτι ποτὶ. The notion of time is less prominent in the following : μέθεις μέθεις με. "ποι μεθῶ;" μέθεις ποτὶ, *do' let me go (utique, in any wise)*, *Soph. Phil. 816.* τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ, *at last, tandem aliquid, or simply by the emphasis, do' avenge me!* So μόγις οὖν ποτε ἡμῖν ἀνθρωπος ἀνέψει τὴν θύραν, *at last.* Ἐκκάλυπτε νῦν ποθ' (*now at last*) ἡμῖν οὐδετινας λέγεις λόγους, *Eur. Iph. A. 872.* Κάπειδὴ ἀφίκετό ποτε ὁ *"Ιππαρχος."*

In interrogations, it expresses impatience for an answer (*tandem*), or wonder, or emotion in general. τί ποτε λέγεις; *what do' you say ?* τί ποτε πέπονθας; *what (in the world) aids you ?* πῶς ποτε δράσεις; *= how will' you do it ?* τί ποτε (*Hom. τίππιτ'*), *what can be the reason that — ?* Ποιώ ποτ' ἐχρήσαντο τεκμηρίων; *Xen.* And so in indirect questions : 'Εδαύνασα ὅτῳ ποτὲ τρόπῳ τοῦτ' ἐγένετο: and with indefinite pronouns, ὅστις ποτε, who-ever, &c.: and with εἰ, εἴποτε, if ever, and if perchance. With δή. ὅστις δήποτε, whosoever, ὅπου δή ποτε. So εἰ δή ποτε. τί δή ποτε; τοῦτο πέπρακται νῦν ὅπως δή ποτε, no matter how: and with οὖν. Ἐμισθώσατό με ὅστις δή ποτ' οὖν, *Aesch.* Οὐ δή ποτε in negations interrogatively expressed, surely never — ? οὐ δή ποθ' ἡμῖν ἔνγγενης ἥκεις ποθέν; surely it can never be that — ? *Soph. El. 1202.* Cf. οὐ δή που.

'Αλλά.

This adverbial form (distinguished by its accent from pl. neut. ἄλλα) derives its 275.

[§ 275.] force from the proper signification of *ἀλλος* = “what there is else remaining after the removal or exclusion of some :” i. e. the notion introduced by *ἀλλά* is presented as being exclusive of some other preceding notion ; or *ἀλλά* corresponds to a preceding *οὐ*, expressed or understood.

a) οὐκ ἔγω, ἀλλὰ σύ. οὐκ ἔστομεν, ἀλλὰ κωλύσομεν : the second notion excludes the first, to which it stands in direct opposition.

b) αἰσχρὸν γυναικί ἔγημας, ἀλλὰ πλουσίαν. σοφὸς σὺ μάντις, ἀλλὰ τάδικεῖν φίλῶν. Here the first notion is not expressly excluded, and the *ἀλλά* introduces, not its direct opposite, but something different. But here also *ἀλλά* has, in fact, its proper force with reference to a suppressed *οὐ*; for in this form of sentence the speaker implies, that the first notion, which he concedes, is *not* the point, *but* the second is. In the full expression of the thought, there is an opposition by *μέν* and *δέ*, with an *οὐ* in the *δέ* clause, to which *οὐ* the *ἀλλά* corresponds. Thus, *τὸ σῶμα δοῦλον, ἀλλ' οὐ νοῦς ἐλεύθερος, the body is enslaved — this indeed (μέν) I grant, but (δέ) not this is the point — but (that) the mind is free.* Often, to mark the concession more strongly, the *μέν* is expressed in the first clause : *τοῦτο τὸ πρᾶγμα ὡφέλιμον μέν εστιν, ἀλλὰ δύσκολον*, which, however, is by no means simply equivalent to *ωφ. μέν ε., δύσκολον δέ*, nor does the *ἀλλά* correspond to the *μέν*, but to the negation in the suppressed *δέ* clause. In *μέν — δέ*, it is intimated that both considerations are taken into the account : in *μέν — ἀλλά*, the former is conceded only to be set aside. When the second member is negative, the *μέν* must be expressed, *ώφελιμον μέν, ἀλλ' οὐ καλόν* : without *μέν*, this would = *advantageous*, and not *handsome* ; see c. — The first also may be negative, e. g. *οὐκ ἄρνοῦμαι μέν, ἀλλ' (ἀλλ' ὅμως) ἔρωτῶ* ; but then the *ἀλλά* corresponds, not to the expressed, but to the implied negation, viz. *not my not-denying is the point, but my asking.*

c) But the Greek often introduces with *ἀλλά* a negation in direct opposition to a preceding affirmation : thus, *ἴκειθεν ἀλλ' οὐκ ἐνθένδε ἥρπάσθη, Pl. Phædr. 229.* See other exx. in § 187, to which add : *Χαραδροῦ τινα αὖ σὺ βιον λέγεις, ἀλλ' οὐ νεκροῦ οὐδὲ λίθου, Pl. Gorg. 494. κινδυνεύει τὸ ἐκόντα ἐπὶ τὸ ἄρχειν λέναι, ἀλλὰ μὴ ἀνάγκην περιμένειν, αἰσχρὸν νενομίσθαι, coming forward to rule instead of (and not rather) waiting till one is forced, Pl. Rep. 347. τις μηχανή — δικαιοσύνην τιμᾶν ἔθέλειν, ἀλλὰ μὴ γελᾶν ἐπαινουμένης ἀκούοντα ; ib. 366. φιλοσόφους ἀλλ' οὐ φιλοδόξους κλητέον, ib. 480. ἐπειτ' ἀπὸ ταρρῷ τοὺς θεοὺς ὑπερφρονεῖς, ἀλλ' οὐκ ἀπὸ τῆς γῆς ; Arist. Nub. 226.* The natural expression would be *οὐκ ἐνθένδε ἀλλ' ἤκειθεν, &c.*, but to give greater emphasis to the affirmation by more forcible repudiation of its opposite, which is assumed as having been asserted, or likely to be so, the order is inverted, so that the *ἀλλά* seems to belong, in a manner, to the preceding clause, and to look backward rather than forward : *thence* (quite another thing that !), *not hence*. But the true explanation (which reduces this to the form a) is this : *ἴκειθεν ἥρπάσθη οὐκ (ὡς σὺ λέγεις, or, ως φύμεθα, or the like) ἐνθένδε, ἀλλ' οὐκ ἐνθένδε, thence — not as people might suppose, “hence” — but “not hence.”* This explanation accounts for the irony which commonly appears in this use. Comp. *ὑμεῖς — μάλιστ' ἀν οὐτως — εὐδοκιμοῦτε καὶ οὐκ ἐπαινοῦσθε — ἡμεῖς τ' αὐτοὶ μάλιστ' ἀν οὐτως εὐφρατούμεθα οὐνχ ἡδοίμεθα, Pl. Prot. 337*, followed in each instance by an explanation : *τὸ μὲν γάρ εὐδοκιμεῖν , τὸ δὲ ἐπαινεῖσθαι , &c.* Here is no irony : had such been the case, the full form would have been, *εὐδοκιμοῦτε καὶ οὐκ ἐπαινοῦσθε ἀλλ' οὐκ-ἐπαινοῦσθε*, = “and the case would be, not a being praised, but a not being praised ;” whence, the negative statement being suppressed, the form would be *εὐδοκ.* *ἀλλ' οὐκ ἐπαινοῦσθε.*

REM. This use of *ἀλλ'* *οὐ* must be distinguished from the *but not —*, which is

opposed to a preceding *μέν*; see *b*: e.g. *profitable indeed, but not handsome, ὀφέλιμον μέν, ἀλλ’ οὐ καλόν*, which is better expressed, *οὐ μέντοι (or μὲν δὴ) καλόν γε.*

οὐ μόνον — ἀλλὰ καὶ — *not only —, but also —* (the ἀλλά in direct opposition to οὐ, the καὶ = καὶ —, καὶ —), sometimes with the addition πρὸς τούτῳ, or τούτους. When the καὶ is omitted, the notion contained in the first member is entirely put aside. Thus, in *οὐ μόνον ἐκινδύνευσεν, ἀλλὰ καὶ ἔπαθεν*, *not only was he in danger, but he (both was in danger, and) also suffered*, an equal stress is laid on both notions: but in the same sentence without καὶ, on arriving at the second notion, we think it so important, that we reject the intention with which here also we set out, viz. of putting the notions (*ἐκινδ.* and *ἔπαθε*) on the same level by (καὶ —,) καὶ —.

a) When ἀλλά follows conditional clauses with εἰ, εἰ μή, &c., it may be rendered § by *yet, yet at least = saltem, certe*. This case comes under *b*, viz. the ἀλλά refers to 277. a suppressed apodosis with μέν — δὲ. Εἴ σῶμα δοῦλον, ἀλλ’ ὁ νοῦς ἐλεύθερος: the suppressed apodosis is *ἔστω μὲν δοῦλον*, to which ἀλλά refers in the manner explained above. So εἰ μὴ πάντα, ἀλλὰ πολλά γε ἴστε. (Comp. si mihi bona república frui non licuerit, at carebo mala.) This ἀλλά is often followed by οὖν (even so, all one for that, &c.; see § 266). Εἰ καὶ μὴ καθ' Ἑλλάδα τεθράμψθ, ἀλλ’ οὖν ξυνετά μοι δοκεῖς λέγειν (*Eur.*). ἦν καὶ τὴν φύσιν καταδεσπότιαν ἔχωσιν ἀλλ’ οὖν ταῖς γ’ ἐμπειρίαις . . . προ-έχουσιν (*Isoc.*).

REM. ἀλλά γε, in direct combination, perhaps never occurs (in fact this would = no yes); but γε, as in the preceding instances, heightens the antithetic word.

b) By an ellipsis of the conditional clause, ἀλλά comes to stand in the middle of a sentence: αὐτή γε νοῦν σχέσις ἀλλὰ τῷ χρόνῳ ποτέ (*Soph.*), the suppressed clause being, εἰ μὴ πρότερον. So, frequently, ἀλλὰ νῦν γε, ἀλλὰ νῦν γ’ ἔτι (*Dem.*). Βούλομας αὐτὸν διδάξαι, ἀν πως ἀλλὰ νῦν γε παιδεύθῃ (*Lys.*). ὃ θεοὶ πατρῷοι ξυγγένεοι δὲ γ’ ἀλλὰ νῦν, *Soph. El.* 411. In like manner ἀλλ’ οὖν: τοὺς πρώτους χρόνους ἀλλ’ οὖν προσεποιοῦνθ’ ὑμῖν φίλοι εἶναι (*Aesch.*), (if they were not really so) at any rate they pretended.

Often ἀλλά stands at the beginning of a speech, either in opposition to something advanced or supposed to be advanced by another, or to some unexpressed thought of the speaker: viz. in quick, abrupt replies; in starting an objection, or in approbation and assent (§ 199 c, R. 2), in exclamations, exhortations, &c., especially when the discourse is suddenly interrupted and something new is introduced. Εὔριπιδη, Εὔριπιδιον, ὑπάκουον, εἴπερ πώποτ’ ἀνθρώπων τινί. “ἀλλ’ οὐ σχολῆ” (*I hear*), but —. ἀλλ’ ἵκκυκλήθητ’ (*If so*), why then, do let yourself be rolled out (on the eccyclema). “ἀλλ’ ἀδύνατον.” ἀλλ’ ὅμως, *Nay, do though!* ἀλλ’ ἵκκυκλήσομαι, καταβάνειν δ’ οὐ σχολή, *Why then, I will* —, *Arist. Ach.* 404. τίνα καὶ ἀναβιθάσωμαι δεσησμένον ὑπὲρ ἔμαντον; τὸν πατέρα; ἀλλὰ τοὺς ἀδέλφους; ἀλλ’ οὐν ἔτιν. ἀλλὰ τοὺς παῖδας; ἀλλ’ οὐπω γεγένηνται, *My father?* *Nay, but he’s dead.* Well then, my brothers? *Why, I have none.* *My children then?* — (*Andoc.*). In Xen., Clearchus begins a speech with, ‘Αλλ’ ὥφελ μὲν Κῦρος ζῆν, ἐπει δὲ τετελεύτηκεν —, *Well, I would Cyrus were alive —.* And the same author even begins his *Sypos.* with ‘Αλλ’ ἔμοι δοκεῖ —, where the ἀλλά refers to considerations which he has been turning over in his mind; *Well, after all, it does seem to me —.*

ἀλλ’ ἄρα: εἰπέ μοι, ζοτὶ σοι ἀγρός; “οὐκ ἔμογε.” ἀλλ’ ἄρα οἰκία προσόδους ἔχουσα; (you don’t say so!) well then —? § 279.

ἀλλ’ η; a question with surprise or perplexity, the ἀλλά denoting difference from

[§ 279.] what the enquirer expected : ἀλλ' ἡ δόλον τιν', ὁ ξέν', ἀμφὶ μοι πλέκεις ; why how (is this) ? — *Æsch. Choeph.* 214. ἀλλ' ἡ, τὸ λεγόμενον, κατόπιν τῆς ἑορτῆς ἥκομεν καὶ ὑστεροῦμεν ; (*Pl.*) οὐτος, ἀλλ' ἡ παραπάτεις ; (*Luc.*)

In ἀλλὰ δή, δῆτα, μέν, μὲν δή, μέν τοι, τοι, μήν, both particles have their distinct force, which is not affected by their concurrence in the same sentence.

ἀλλά — γάρ (comp. § 196 b) is often elliptical, the sentence to which ἀλλά belongs being left to be gathered from the context. 'Αλλ', ἡδὸν γάρ τοι κτῆμα τῆς νίκης λαβεῖν, τόλμα, where the sentence is completed by τόλμα (*Soph.*). Ιωας Ἐρινύς ἔστεν ἐκ τραγῳδίας, βλέπει γέ τοι μανικόν τε καὶ τραγῳδικόν. "ἀλλ' οὐκ ἔχει γάρ δῆδας," i. e. ἀλλ' οὐκ 'Ε., οὐκ ἔχει γάρ δ. (*Arist.*). ἀλλ' ἐστ' ἔμοιγ' νιὸς καλός τε κάγαθός ἀλλ' οὐκ ἰθέλει γάρ μανθάνειν, where ἀλλά — γάρ seems to be a mere colloquialism = *attamen*, as the context contains nothing from which the sentence with ἀλλά may be completed (e. g. *but what's the use of that?*). In familiar discourse, the two particles may come together : εἰ ἐγώ Φαιδρον ἀγνοῶ, καὶ ἐμαυτοῦ ἐπιλέλησματι ἀλλά γάρ οὐδέτερα ἔστι τούτων, εὐ οἴδα ὅτι οὐχ ἄπαξ ἥκουσεν (*Pl.* = ἀλλά Φαιδρον οὐκ ἀγνοῶ οὐ γάρ ἐμαυτοῦ ἐπιλέλησματι οὐδέτερα ἔστι τούτων).

§ 280. In the combinations οὐ μήν ἀλλά, οὐ μέντοι ἀλλά, and (much less frequent) οὐ γάρ ἀλλά, there is always an ellipsis (§ 215 b, R. 2), which may sometimes be supplied by repeating the preceding verb to οὐ μήν, &c. ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κάκτουν ἐξετραχήλισεν οὐ μήν (supply ἐξετραχήλισεν) ἀλλά ἐπέμεινεν ὁ Κύρος μόλις πως, the horse came down on his knees, and was within a little of throwing C. over his head; not [that he did throw him], however, but C. managed somehow to keep his seat (*Xen.*). μὴ σκῶπτε μ', ὕδελφ', οὐ γάρ ἀλλ' ἔχω κακῶς = οὐ γάρ ὥστε σκῶπτεν, for it is no jeering matter this, but I am indeed in a miserable condition. But sometimes the notion of opposition is too vague to be supplied, and the combination may be regarded as a colloquialism, οὐ μήν (and μέντοι) ἀλλά = *veruntamen, attamen*, οὐ γάρ ἀλλά (etenim: nearly = καὶ γάρ). τούτων ἀληθῆ μέν ἔστι τὰ πολλά, οὐ μήν ἀλλ' ίσως οὐχ ἡδέα ἀκούειν (*Dem.* where only ἡδέα could be supplied).

§ 281. ἀλλ' ἡ. The union of these two particles after negations, direct or implied, is explained by a union of two constructions. Οὐδένεν ὅρω ἀλλὰ σέ, may be strengthened by the insertion of ἀλλον, I see none other, but (I see) thee. But this sense may also be expressed, with a slight difference, by οὐδένα ἀλλον ὅρω ἡ σέ, I see none-other-than thee; and with omission of the ἀλλον, οὐδένα ὅρω ἡ σέ. The two forms combined (which was the more natural by reason of the affinity which the particle ἀλλά, in respect of its origin, has for ἡ) result in the forms, οὐδένα ἀλλον ὅρω ἀλλ' ἡ σέ, I see none other except that (I see) thee : in which, if we would express the force of both particles, we must say, I see none other than thee, but (I see) thee, or, I see none other, but I see (thee, and none other) than thee; and with omission of ἀλλον, οὐδένα ὅρω ἀλλ' ἡ σέ. The combination originating in this simplest form of sentence finds its way into more complex enunciations.

In the neuter, it may often be doubted whether the wording is οὐδέν ἀλλ' ἡ = ἀλλὰ ἡ, or οὐδέν ἀλλ' ἡ = ἀλλο ἡ.

In the ellipsis of the verb (*γίνεται*, or the like) to οὐδέν (§ 215 b, R. 1), there is no doubt that the word is ἀλλο : thus, οὐς φαμεν μανθάνειν οὐδέν ἀλλο ἡ ἀναμιμνήσκονται (*Pl.* = οὐδέν ἀλλο ποιούσων ἡ —) : whence οὐδέν ἀλλ' ἡ (not ἀλλ' ἡ) προσκυνεῖν ὑπελάμβανον, whether it be, I (did) nothing other than suppose him to be praying, or, I supposed him to be (doing) nothing other than praying. In many other cases, the form ἀλλο is easily supposable : e. g. in ἐγώ γάρ δι' οὐδέν, ἀλλ' ἡ διὰ σοφίαν τινὰ τοῦτο

τὸ δονομα ἔσχηκα (*Pl.*), it is as natural to suppose the word to be ἀλλο, by none other [§ thing than by —, as that it is ἀλλά. Only where an ἀλλος is expressed in the first 281.] member, it may seem more natural to assume the form to be ἀλλ' ἡ : thus, οὐδὲν ἄλλο σκοπεῖν, ἀλλ' ἡ τὸ ἄριστον (*Pl.*). Madvig, however, conceives the true reading to be, in all cases, ἀλλ' ἡ ; see § 91, R. 2. To the examples there cited, add : οὐδὲν γάρ, ἵστ' ἀλλ' (ἀλλ', Bruncck) η κοάξ, *Arist. Ran.* 227. ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἡ μικρόν τι, *Xen. An.* 7, 7, 53. ὡς δ' οὐχὶ φιλεῖ σ' οὐδὲ ἵστ' εὖνους, τοῦτ' αὐτό σε πρώτα δοδάξω, ἀλλ' ἡ διὰ τοῦτ' αὐθή δηιη σον τῆς ἀνθρακιᾶς ἀπολαύει, *Arist. Eq.* 779. μηδαμοῦ ἀλλόβι — ἀλλ' ἡ ἕκει (*Pl.*). μηδαμῶς ἄλλως — ἀλλ' ἡ — (*Isoctr.*). In questions implying negation : τις ἀν εἰς ἄλλο τι πότερον ἔσται, *Dem. Phil.* 45, 19, which Krüger explains as a union of the two constructions, *an army must consist, not of mercenaries, nor —, but of citizens*, and, *not of mercenaries, &c., nor of other than citizens*, = μηδὲ λέγε ἀλλας δυνάμεις ἡ τῆς πόλεως.

Sometimes ἀλλ' ἡ results from confusion of οὐκ — ἄλλα with the elliptical οὐδὲν ἄλλο (γίγνεται, &c.) ἡ. Thus, οὐ δ' οὐδὲ γ' ἐλκον οὐδὲν Ἀργεῖον πάλαι, ἀλλ' ἡ κατεγέ- 282. λων τῶν ταλαιπωρούμενων = οὐδὲ εἰλκον ἄλλα κατεγέλων, and οὐδὲν ἐπίουν ἄλλο ἡ κατεγέλων, *Arist. Pac.* 476. μὴ μοι μυρίους μηδὲ διεμυρίους ξίνους, μηδὲ τὰς ἐπιστολημαίοντας ταύτας δυνάμεις, ἀλλ' ἡ τῆς πόλεως ἔσται, *Dem. Mid.* 554, which Krüger explains as a union of the two constructions, *an army must consist, not of mercenaries, nor —, but of citizens*, and, *not of mercenaries, &c., nor of other than citizens*, = μηδὲ λέγε ἀλλας δυνάμεις ἡ τῆς πόλεως.

ἄλλα without ἡ : οὐτὶ μοι αἵτιος ἄλλος, ἄλλα τοκῆς δύνω (*Hom.*). ἔπαισε δ' αὐτόχειρ νυν οὗτις ἀλλ' ἔγω, *Soph. Oed.* T. 1855. (ἀλλ' ἡ is colloquial, therefore does not occur in Tragedy.) ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία, οὔτε Ἑλληνίς, ἄλλὰ Θράκες καὶ Βιθυνοί, *Xen. An.* 6, 2 (al. 4), 2. μηδένα ἔτερον εἶναι τὸν Νικομήδου φονέα ἀλλ' Ἀρίσταρχον, *Dem. Mid.* 554. And in interrogation : ἡ ἔχετέ τι ἄλλο τέλος λέγειν, εἰς δὲ ἀποβλέψαντες αὐτὰ ἀγαθά καλεῖτε, ἄλλα (*Steph. ex conj. ἀλλ' ἡ*) ἥδονάς τε καὶ λύπας, *Pl. Prot.* 354.

ἡ without ἀλλ' : τι ποῶν ἡ εὐωχούμενος ἐν Θετταλίᾳ ; *Pl. Crito*, 53 E. ἄλλα τι οὖν τούτων ἔστιν αἴτιον, ἡ ὅτι — ; *Xen. Econ.* 3, 3. σκοπῶ εἰ ἄρα τι ἔστι τοῖς θεοῖς ἔργον, ἡ ἀνθρώπους θεραπεύειν, *Xen. Mem.* 4, 8, 9 (meaning, that he inclines to think that the gods have no (other) work than —).

ἢ, or, than.

The original force of this particle (radically cognate with *ve*, *ve-l*, and possibly a 283. mutilated form of the relative—comp. the use of the Lat. *quam* in comparison), is *how, in what manner, as, in correlation* (comp. ἡ μὲν — ἡ δέ, ἡ δέ, § 242), but always with the notion of *other-ness* : ἡ ἔγω, ἡ σύ, prop. *other-how I, other-how thou*. Hence

In alternatives : ἡ — ἡ is both *aut — aut* and *vel — vel* : ἡ ἀμφαδὸν ἡ ἐκρυφηδὸν. ἡ τέον ἡ Αἰαντος — γέρας, ἡ Ὁδυσσης. Often the first ἡ is omitted, then ἡ = *aut etiam*, usually with a *descensus a maiore ad minus*, viz. to something conceived as less likely : ἔζομεν εἰλέος καλῶς θανόντες ἡ καλῶς σεσωσάμενοι, *having nobly died, or — if that be possible — nobly saved*, *Eur. Or.* 1145. ὑπὲρ ὧν ἐκεῖνος φέρο δεῖν ἀποθνήσκειν ἡ νικᾶν, *aut, si fieri posset, vincere*. — In Attic, the disjunction is often rendered stronger by *τοι* (usually followed by a γε) attached to the first ἡ, rarely to the second : ἡτοι θλον τοῦ εἰδονς ἡ μέρους (*Pl.*). ἡτοι ἐπιστάμενοι γε — ἡ ὑστερον ἀναμμυνήσκονται (*Pl.*). ἡτοι πρότερον γε ἡ ὑστερον (*Pl.*). And without the first ἡ : ἔσικας, ἦν δὲ ἔγω, ἡτοι ἡμῶν γε οὐδὲν κήδεσθαι, *Like enough, said I* (viz. that you do think so), or else (sure enough) *you don't care for us*, *Pl. Rep.* 344 (Stallb. in l.).

When the first member of the alternative is not expressed, ἡ = *or (else)*, *alias*, *alioquin*. αὐτὴ μὲν ἐκμοχθοῦσα κερκίσιν πέπλους, ἡ γυμνὸν ἔξω σῶμα (= as I must either

*do this, or else —), Eur. El. 306. τοῦτο δὲ οὐτ' ἀπόλλυσθαι οὔτε γίγνεσθαι δύνατόν, η (supply ἀναγκαῖον, or else needs must —) πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπε-
σοῦσαν στήναι, Pl. Phædr. 245. (Cic. renders it, *vel concidat omne cælum omnisque
natura*. See further, § 186, R.)*

- § In alternative (double) questions, Hom. has η — η — ; (rare in Attic poetry) :
284. in later writers, especially Attic, πότερον — η — ; or the particle is omitted in the first clause, see § 199 c : and on ἄρα — η — ; *ib.* R. : also on ἀλλο τι η, ἀλλο τι η οὐ, *ib.* b. On η — η for ει — η, in dependent questions, *ib.* c, R. 1. Sometimes, after a question put quite generally and indefinitely, a second is put with η (*an*) with corrective or restrictive force = *or, which I suppose is nearer to the truth —?* πόθεν ήκει; η δῆλον ὅτι έξ ἀγορᾶς; (*Pl.*) ἀλλὰ τις σοι δηγεῖτο; η αὐτὸς Σωκράτης, *Pl. Conv.* 173 (Stallb. in *l.* and Elmsl. on Soph. *Œd.* C. 66).

REM. When the second member of the disjunctive question is negative, this is expressed by η οὐ, if the predicate, and by η μή if only a part of the sentence, is negated.

- § In comparison, after comparatives, and words implying comparison or opposition, 285. ἀλλος, ἔτερος, ἐναντιος, &c., η = *than* (*quam*, Germ. *als*, both illustrating the connexion of η with the relative: our “than” is demonstrative, = “then”); see § 89, sqq. On μᾶλλον η οὐ, § 89, R. 2, cf. Herm. on Soph. Aj. 1260, where it is explained, that the last of the exx. above given (*Thuc.* 3, 36) is equivalent to οὐ τοὺς αἰρίους ἀλλὰ μᾶλλον τὴν πόλιν ὅλην. — (This union of two constructions resembles that which we have noticed above in οὐδεὶς ἀλλος — ἀλλ’ η.)

- § οὐ and μή.
286. For the distinction and use of these particles, see § 200 sqq., and the §§ there referred to (cf. Index)¹: on οὐδέ, μηδέ, οὐτε, μήτε, see § 208. 216. 229 c.

All the applications of μή may be derived from the *prohibitive*.

Μή τύπτε, μή τύψῃς. It is not, on the whole, indifferent which form is used. “Μή with imperative, enjoins the giving over something that a person is doing (or thinking of doing): with aor. subj., the not beginning it is ordered. Moreover, the present is used of a continued act, as μή βάλλεται: the aor. of a quickly transient, momentary act, μή βάλῃς, when a single throwing of the weapon is in question.” Hermann. *ad Viger.* § 268, p. 809. The reason why the imperative phrase (in second pers.) must always be μή τύπτε, not μή τύψου, is, because the direct actual prohibition of a thing prohibits it, not as a single momentary act, but *once for all*. In μή τύπτε, μή expresses the prohibiting, τύπτε the act prohibited: in μή τύψῃς, there is an intermediate verbal notion, viz. an imperative: e.g. μή λέγε, μή ἐννοεῖ, μή βούλοις, or the like (or rather, the μή itself is the expression of such a verbal notion, “I will not have it,” &c.), on which the subjunctive, as a form of the future, is dependent: e.g. “do not let the thought come into your mind, that you will strike.” And because

¹ Οὐ appears to be cognate with *aū*, *ἀ-πό*, *ab*, *aut*, *haud*, therefore primarily denotes separation or removal, reversal or contrast. Μή, although it coincides to a considerable extent with *ne*, appears to have a different origin from that particle (Sanskrit *mā*, Persian *me*, both *prohibitive*). It seems to stand on the same line with the pronoun of the first person, *μέ*, and with *μά*, *μείς*, *μέν*, &c.: but perhaps its peculiar force, as the particle of subjective denial, is best derived from the *labial* expression of rejection, dislike, impatience, &c., possibly with some notion of the first pers. pronoun in it, “I will not have it,” or the like.

such a form of prohibition is more distinctly related to the future, therefore (cf. § 128) the subj. *aor.* is used, not the subj. present. (Besides, *μη τύπτες* would be a circuitous way of expressing what is better said by *μη τύπτε*.) But *μη τυφάτω* is allowable, § 142, R. 1, though rare : for here, as in *μη τυπτέτω*, the verb has relation to a suppressed imperative, just as we are obliged to express the third pers. imperative by the verb *let* : *μη (let — not) τυπτέτω* (*strike*).

The construction of *μή* with the indicative and subj. in independent sentences is always to be referred to this principle of an unexpressed imperative. Thus in the question *μη γράψεις*; “*do not say* (think, &c.), *you will write*” = “*surely you will not write?*” (*μή* introduces a question to which we wish, but are not confident of receiving, an answer in the negative : with *μῶν*, we express a confidence that the answer will be, “no”). But *λέξεις δὲ μηδὲν τῶν ἴμοι δεδογμένων*, *Eur. Med.* 804 : *but you will (not) tell — do not think of it!* — *aught of what I have resolved upon*; an assertion having the force of an express prohibition. ‘*Αλλ' οὖν προμηνύσεις γε τοῦτο μηδενί*, *Soph. Ant.* 84, with the same emphasis of entreaty or dehortation expressed by the following *μηδενί*, *do not think of doing so* (no, not) *to anybody!* The principle is the same for the subjunctive, which is in its origin only another form of the future¹: but in the usage of the language, *μηδὲν λέξεις*, *μηδενὶ προμηνύσεις* has come to be merely the expression of a prohibition, as above explained ; whereas the fut. indic. asserts that which will be. *Kai τάμα τεύχη μήτ' ἀγωνάρχαι τινὲς θήσοντ' Αχαιοῖς μήθ' ὁ λυμεών ἴμος*, *Soph. Aj.* 569 (“admodum notabilis hæc ratio particulæ cum fut. indic. posite”, *Ellendt.*; but the explanation is obvious on the principle here given, viz., “*and as for my arms, do not imagine (that) either —*”: it is an emphatic negation. — So with subj. *μη δοκῶμεν*, *and let us not think*, where *μή* = the imperative “*do not let*.” ὡς ξεῖνοι, *μη δῆτ' ἀδικηθῶ*, *Soph. CEd. C.* 172.

With the proper optative, e.g. *μη νῦν δναίμην*, *Soph. CEd. T.* 644. *μη δῆτα — ίδομι ταντην ημέραν*, *iō. 890*, the suitableness of *μή*, as expression of not wishing, is obvious.

With the adj., as also infin. and particip. of the verb, “*μή, non reapse negat sed jubet cogitari negatum*,” Frank. *Diss. de Partic. negant.* i., p. 8. Τὸ μὴ καλόν, “*the good*” (*do not call, think it, &c.*) *good* : *αἰσχρὸν (τὸ) μη βοηθεῖν* (*if one does not —*), *μη βοηθῶν, ὁ μη βοηθῶν*. See § 205, 6. For *μή* with inf. after verbs of denying, &c., see § 210. (Comp. under *μη οὐ*.)

In sentences dependent on verbs denoting fear, anxiety, consideration, &c. (see § 124, and R. 1, 2), the *μή* is evidently in its place as the expression of *not wishing*, 289. and has the same force as in the independent sentence. *φοβοῦμαι μη ἐνρήσομεν* : without *φοβοῦμαι*, (*do*) *not (say)* *we shall find*, i.e. *I hope we shall not* : in *φοβοῦμαι*, the nature of the unwillingness is expressed : *I am afraid (we shall)*. And so with the subj., *δέδουκα μη ἐπιλαθώμεθα*. *Φροντίζω μη κράτιστον ψ.* — Hence the absence of *δέδουκα*, &c., is not necessarily elliptical. *Μη ἀγροκότερον ψ τὸ ἀληθὲς εἰπεῖν, do not say it is, = I fear it may be.* — In the usage of the language, *φοβοῦμαι μη ἔστι is, I fear it is* : *φοβοῦμαι μη ψ, I fear it may turn out to be* : *φοβοῦμαι μη ἔσται, I fear (I think with fear) it certainly will be.* — The same principle holds for the optative

¹ Thus, *Od. 16, 437*, *οὐκ ἔσθ' οὐτος ἀνήρ, οὐδὲ ἔσσεται, οὐδὲ γένηται* (cf. *Pl. Rep.* 472, *οὐτε γάρ γίγνεται, οὐτε γέγονεν, οὐδὲ οὖν μή ποτε γένηται*) ὃς κεν Τηλεμάχῳ σῷ νιεῖ *χεῖρας ἐποίει* : comp. *Od. 6, 201*, *οὐκ ἔσθ' οὐτος ἀνήρ διερδεῖ βροτός, οὐδὲ γένηται, ὃς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται*.

under the same circumstances, § 131, e.g. ἔδεισαν μὴ προσαγάγοιεν = the præteritive enunciation of φοβούνται μὴ προσαγάγωσιν.

§ With δρᾶν, and the like, μὴ seems to have more interrogative force. Ορῶμεν, μὴ Νυκιας οἶται, you do not say N. thinks? (surely he does not think?) let us see whether he does. "Ορα μὴ τίθης, see whether you are putting: ὅρα μὴ τιθῆς, see whether it may not turn out that you are putting: ὅρα μὴ θήσεις, see whether you will be putting."

§ In sentences of intention, § 122, ἵνα, ὅπως, &c., μή, and object-sentences after verbs of endeavour, &c., § 123, the μή has the same force as in the prohibitive sentence, e.g. τὴν γέφυραν λῦσαι ὡς μὴ διαβῆτε, the primary sentence being, "Μὴ διαβῶσιν, let them not cross."

§ The use of μή in conditional (*εἰ μή*), § 202, temporal (*ὅταν, ὅπότε μή*), and, generally, relative sentences (*ὅς, ὅσος, &c., ὃς ἄν, &c., μή*), *ib.* and 203, is determined by the thought, "no notion of," "not to be supposed," or the like. Thus, *εἰ μὴ δώσουσιν* = "in case there be no notion of their giving;" but *εἰ οὐ δώσουσιν*, "in case of their not-giving :" i.e. the difference is the same as that between *μὴ δώσω* = *don't suppose I shall give*, and *οὐ δώσω*, *I shall not give*: of which the former is obviously more suitable to the hypothetical form of statement with *εἰ, εἴτε*. Hence also with *ὅς, ὅσος, &c., ὅτε, ὅπότε, &c.*, the principle is that μή is used when there is room for supposition in each case that the thing does (will, &c.) occur, or that it does (will, &c.) not, but the supposition of its occurrence is negated. Thus, *ὅς οὐκ οἶδεν*, "a person who (as matter of fact) knows not," *ὅς μὴ οἶδεν*, "who (as matter of necessary supposition) knows not:" in the one case, the *εἰδέναι* is denied directly; in the other, there is implied a previous consideration, *μη οἶδεν*, "do not suppose he knows," whence *ὅς μὴ οἶδεν*, "the sort of person that does not know :" *δὲ μὴ οἶδα, οὐδὲ οἷοιμα εἰδέναι*, "what I know not," = "if there are things that I do not know," or, "say I do not know them." And just so with *ὅτε* and other adv. forms of the relative. — With *ἄν* ((*ὅς ἄν, ὅταν, &c.*)) the negation is necessarily μή, in virtue of the notion of contingency conveyed by that particle.

§ In § 124, R. 4, the use of *οὐ μή* with second pers. fut. indic. denoting peremptory prohibition, is distinguished from that (*ib. R. 3*) which, with subjunct. or also fut. indic., expresses a strong negation in the form of an assertion. In the latter, the μή is usually explained as referring to a suppressed verb or verbal notion, e.g. *δέδουσι, δέος ἔστι*, which is negated by *οὐ*: comp. the full expression *οὐ γὰρ ἦν δεινὸν μὴ ἀλῷ ποτε*, *Hdt. 1, 84*, with *καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δολῷ*: while the former, e.g. *οὐ μὴ ληρήσεις*, is explained as, "will you not not-trifle?" = "will you not have done with your nonsense?" But both phrases are referable to the same origin, and (considered in themselves) admit alike of the interrogative or of the assertive notion, i.e. on the one hand, *οὐ μὴ ληρήσεις* may be, "no, don't think you will (shall) talk nonsense," a union of *οὐ ληρήσεις*, with *μὴ ληρήσεις* (= *μὴ ληρήσῃς*): on the other, *οὐ τι μὴ ληφθῶ* (= *ληφθήσομαι*), "shall I not not-be-taken?" i.e. "shall I not be safe from being taken?" (Cf. Herm. Cens Elmsl. in *Eur. Med.*) In the practice of the language, however, the *οὐ μή* of prohibition with second pers. is best understood interrogatively; in other cases, *οὐ μή* is assertive. Thus, in the exx. given in § 124, R. 4, and *Eur. Bacch. 340*, *οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δὲ λών, μηδὲ ἐξομόρξει μωρίαν τὴν σὴν ἐμοί*; where the groundwork of the sentence is *οὐ βακχεύσεις*; *will you not go, play the Bacchanal?* into which *μὴ προσοίσεις χεῖρα, do not imagine you shall lay your hand upon me*, is inserted, and *μηδὲ ἔξι, &c.*, is added as opposition. But in *Soph. OEd. C. 173*, *οὐτοι μὴ ποτέ σ' ἐκ τῶνδ' ἐδράνων, ὡ γέρον, ἀκοντά τις ἄξει*, the

interrogative form is evidently not intended, and the sense is, “*no, assuredly! do not imagine, do not fear, &c.* (= μή) *that any shall carry thee off, &c.* (The usage of the language would rather require, ἀξ (ἀγάγῃ), but the thought prominent at last in the speaker's mind is οὐδὲ ἀξεῖ: hence the future indic. = “do not imagine that the thing shall be; it shall not be.”) So *Ced. C.* 848, οὐκον ποτὲ ἐκ τούτου γε μή σκηπτροιν ἔτι δόδιπορήσεις —, where, though the verb is in the second person, οὐ — μή is assertive, not prohibitive; *you shall not have these — do not imagine it — as props in your wayfarings*, and the assertion is stronger than with δόδιπορήσεις. *Soph. El.* 1052, ἀλλ' εἰσιθ' οὐ σοι μὴ μεθέψομαι ποτε, οὐδὲ ἦν σφόδροί μείρουσα τοῦτο τυγχάνει, the fut. indic., as in the preceding instance, because the action is negative for all future time. *Arist. Ran.* 508, μὰ τὸν Ἀπόλλω, οὐ μή σ' ἐγὼ περιέψομαι ἀπελθόντα, an asseveration beginning in the usual form, μὰ τὸν Ἀ. οὐ, and strengthened by the prohibition of imagining the contrary¹. — In the dependent sentence, ἑθέσπισεν — ὡς οὐ μή ποτε πέρσοιεν, *Soph. Phil.* 607, represents οὐ μή ποτε πέρσονσι of *oratio recta*. So acc. c. inf., σαφῶς γάρ εἶπε Τειρεσίας, οὐ μή ποτε σοῦ τῆνδε γῆν οἰκοῦντος εὖ πράξειν πόλιν, *Eur. Phæn.* 1606.

The usage of μή οὐ is derived from that of μή prefixed to a verb negative by οὐ.

In the independent sentence, this combination does not occur with the indicative, i. e. not μὴ οὐ γράφεις; *you do not say you are not writing?* but only μῶν οὐ: thus, ἐν οἷς τὶ χρῆν ποιεῖν ἐμέ; μῶν οὐχ ὅπερ ἐποίουν; *Soph. Ced. C.* 1727. But with the subjunctive in a form of sentence which may be considered as elliptical (cf. § 289), we have μὴ οὖν, ἔφη, οὐ δύνωμαι ἐγώ . . . ἔξηγήσασθαι; *you do not say I am not to be able —?* *Xen. Mem.* 4, 2, 12. ἥμεν δὲ . . . μὴ οὐδὲν ἄλλο σκεπτέον γάρ, where the supposed ellipsis is ὅρα, *Pl. Crito*, 48. — In the dependent sentence, δέδοκα μὴ οὐκ ἀποθάνη, ἔδει. μὴ οὐκ ἀποθάνοι, δέδοκα μὴ οὐ τέθυνκεν, require no further explanation.

With the inf., see § 211, comp. § 210. Here observe that (1) οὐκ ἀρνοῦμαι οὔτως εἶναι represents the simple assertion οὔτως ἔστιν, with negation of denial, οὐκ ἀρνοῦμαι. (2) In ἀρνοῦμαι μὴ οὔτως εἶναι, there is a union of ἀρνοῦμαι οὔτως εἶναι with μὴ οὔτως ἔστιν, *you do not say that it is so?* or with φημὶ μὴ οὔτως εἶναι: the phrase is therefore stronger than (1), viz. = both *I deny that it is so*, and, *I have no notion that it is so*; and, the whole phrase being negated, οὐκ ἀ. μὴ οὔτως εἶναι = *I do not deny that it is so*, and, *I would not have you imagine that it is not so*, which is equivalent to *contendo ita esse*. (3) Lastly, οὐκ ἀρνοῦμαι μὴ οὐχ οὔτως εἶναι may be referred to a union of οὐκ ἀρνοῦμαι οὔτως εἶναι and μὴ οὐχ οὔτως ἔστιν, *you do not say that it is*

¹ The pres. subj. is rare: οὐ μὴ δύνωμαι (*Xen.*), and οὐ μὴ οἶστος τ' γές (*Pl.*), are not conclusive instances, since these verbs have no aor., and, besides, δύνασθαι and οἴστον τ' εἶναι have in themselves the future signification which is required in this phrase. In *Soph. Ced. C.* 1023, the text is uncertain: οὐσι οὐ μή ποτε χώρας φυγόντες τῆςδ' ἐπεύχωνται, al. ἐπεύξωνται, for the ἐπεύχονται of the MSS. Ellendt receives ἐπεύχωνται, in the sense, “are now giving thanks to the gods,” viz. “because Theseus surmises the persons to be already taken: with ἐπεύξονται or ἐπεύξωνται, he would imply, that they would be taken;” and so Hermann in l.; but Schneidewin reads, οὐσι οὐ δή ποτε, and ἐπεύχονται. As regards the principle, there is no reason why the vulg. should not be retained, viz. μή and ἐπεύχονται, “they are not — never imagine it! — giving thanks —.”

[§ 295.] *not so?* In this construction, the leading verb must be expressly or virtually (by interrogation) negated, or must contain a negative notion, δεινόν, αἰσχρόν, αἰσχύνη, &c. (cf. § 211 b): thus, οὐτε μή μεμνῆσθαι δύναμαι αὐτοῦ, οὐτε μεμνημένος μή οὐκ ἐπαινεῖν (*Xen. Apol. fin.*), where μή μεμνῆσθαι is the necessary infinitive form of οὐ μέμνημαι, and μή οὐκ ἐπαινεῖν of μή οὐκ ἐπαινέω: *you do not imagine I am not to praise him?* *Impossible (not to do so).*¹

§ With the participle, μή οὐ (rare in Attic prose, § 211 c) will be found to involve the same relation to μή οὐ with the indicative = *you do not suppose, &c., that — not —?* 296. Thus, οὐκ ἀνάξιόπιστος εἶην μή οὐχὶ πρότερον αὐτὸς φανεῖς οἵς εἴμι: with οὐ only, this sentence, reduced to its simplest form, is οὐ πρ. φανεῖς —, οὐκ ἀξ., “a person not first showing himself what he is, is a person not worthy of credit?” with μή only, οὐκ ἀ. ἀν εἶη, μή πρ. φανεῖς: both expressions are united upon the basis of the expression μή οὐ πρ. ἐπάγην, *you do not suppose I have not first showed myself?* so that the whole is not simply = *without first showing myself*, which would be sufficiently expressed by μή alone, but together with this, *as it is not to be supposed that I should not.* So *Soph. OEd. T. 13*, δυσάλγητος γάρ ἀν εἴη τοιάδε μή οὐ κατοικείων ἔδραν, without οὐ², the sense would be, εἰ μή κατοικείομι, with it δυσάλγ. must be resolved into a negative expression, and we have then οὐ κατοικείων, οὐκ εὐάλγητος: οὐκ εἴην ἀν εὐάλγ. μή κατοικείων: and, as the basis of their union, μή οὐ κατοικείω, *you do not imagine that I do not take pity?* *Soph. OEd. C. 359*, ἵκεις γάρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς ἔξωτα, μή οὐχὶ δεῖμ' ἴμοι φέροντά τι: the negation is οὐ κενή, and this is taken up and enlarged upon in the last clause, which, however, is formed as if the negation were οὐχ ἵκεις: *thou comest not empty — (not) without being the bearer — I am sure it cannot be otherwise — of some terror to me.* — With ellipsis of the participle, αἱ πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν αἱ τῶν Φωκέων, μή οὐ χρόνῳ καὶ πολιορκίᾳ (*Dem. in § 211, c.*). The ellipsis is ἀλόνσαι, or the like, and χαλεπαὶ λαβεῖν = οὐκ εὐάλωτοι, and the explanation is the same as in the former instances. — With the gen. absolute: εἰνάρη δὲ οὐκ ἔξελεύσεσθαι ἔφασαν μή οὐ πλήρεος ἕστος τοῦ κύκλου, *Hdt. 6, 106.* The elements are, οὐ πλ. ἔστιν ὡς κ., οὐκ ἔξελεύσομεθα: οὐκ ἔξ. μή πλ. ἔστος τοῦ κ.: μή ἔξελεύσομεθα, οὐ πλ. ἔ. τον κ., “do not imagine we shall go out with the moon not at the full.”

§ *āv, and enclitic κε, κεν (not Attic).*

297. “*Av* is probably cognate with the preposition ἀνά (Hermann, *de Part. "Av,* Opusc. t. iv., makes ἰβουλόμην ἀν εἰ ἔδυνάμην = ἰβουλόμην ἀνὰ τοῦτο εἰ ἔδυνάμην, secundum hoc); and *κε, κεν* with *κατά*, therefore also with *καὶ* (Hermann), and pre-eminently with the enclitic *τις* in the form *κος* (*κου* = *που*, *κως* = *πως*). — In the earlier

¹ “*Per μή certo, per μή οὐ dubitantius negatur,*” Hermann, ad Vig. p. 797. But in many places, the meaning is rather that of wondering or indignant repudiation of the opposite notion, e. g. οὐδὲ ἵθιλω προλιπεῖν τόδε, μή οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον, *Soph. El. 131; I will not forego or desert this sad duty — you do not imagine that I should not bewail, &c.?* Hence (as H. also suggests) its force may be rendered by *mirum foret, ni —.*

² Omitted by Schneidewin on grounds which seem to be insufficient, since, according to the explanation in the text, the οὐ before *κατοικ.* does not serve for “merely external correlation” to the οὐ involved in the primary clause. In *OEd. T. 221*, οὐ γάρ ἀν μακρὰν ἵχνενον αὐτός, μή οὐκ ἔχων τι σύμβολον, the μή is better omitted (with Schn.), since *OEd.* does not mean to allege that he has a clue, and οὐκ ἔ. τι σ. carries on the notion of αὐτός, “left to myself alone.”

(not Attic) Greek, *κεν* and *ἄν* often appear in correlation (cf. *τε* — *καὶ*, § 222), the former in the protasis, the latter in the apodosis, *εἴπερ γάρ κε βλέπο —, οὐκ ἀν — πίσοι* *βέλος*, *Il. 13*, 288, but often so that the apodosis stands first: thus, *αὐτὸν δ' ἀν πύματόν με κύνες πρώτης θύρας ἀμφοται ἐρύνοντιν, ἐπει κέ τις — ἐκ θυμὸν ἔλληται, Il. 22*, 66. ὡς ἀν ἐπει' ἀπὸ σειο — οὐκ ἐθέλοιμι λείπεσθ', οὐδὲ' ἐκέν μοι ὑποσται θεός αὐτός, *Il. 9*, 444. The force of *κεν* — *ἀν* is, *in some* (or, *any*) *way* (*sort, case, &c.*) —, *in that way* (*sort, case, &c.*). More frequently *κεν* appears in both clauses (cf. *τε* — *τε*, § 227): *εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλλημαι = if in any way — then in some way*. ὁ δέ *κεν* κεχολώσεται ὃν *κεν* ἴκωμαι. But the one or the other particle is often omitted: *αἱ κ' αὐτὸν γνῶν νημερτία πάντ' ἐνίποντα, ἵσσω μιν χλαῖναν*. And very often the protasis or condition to which *ἀν* or *κεν* refers, is not expressed. Thus, *πληθὺν δ' οὐκ ἀν ἐγὼ μυθήσομαι οὐδὲ δύναμην, viz. (εἰ κε —) "if I try," or, "if another can."* *καὶ κέ τις ὁδ' ἐρέει, viz. "if in any wise so be,) then may-hap —."* *Ἄν*, and in apodosis *κεν*, always thus looks back to a supposition expressed or understood.

But *ἄν*, though it properly belongs to the apodosis, is often drawn into the protasis, viz. with the particle *εἰ* in *ἴαν, ἥν*, with *ὅς*, and its adverbial forms (*ὅς ἄν, ὅταν, ὅτε*, &c.); also *εἴτ' ἄν, ἐπει ἄν, and ἐπίν, &c.* In all these cases, the *ἄν*, together with its verb, is apodosis to a suppressed condition: thus, *ὄψεαι ἦν ἐθέλησθα = thou shalt see, if, when the time comes, then thou shall be willing* (i. e. if in the event it shall appear that thou art willing). So with the relative forms. *Οὓς ἀν ἰδεῖς κάλεσον, = whom, if so and so (e. g. if there be any to be seen), you shall see ... ὡς ἀν ἐγὼν εἶπω, πειθώμεθα = in what way (whatever the way may be,) I shall speak, or, in what way (supposing that I speak,) I shall speak: i. e. the groundwork of the sentence is, if I speak, I shall speak so (εἰ κ' εἶπω, τώς ἀν εἶπω), and this thrown into the relative form becomes ὡς ἀν εἶπω. So ἐκ γὰρ Ὁρίσταο τιοις ἔσσεται , ὅπποτ' ἀν ἡβῆσῃ: the groundwork, "when the time shall come (ὅτε κεν —), τότ' ἀν ἡβῆσῃ," in the relative form, *ὅπποτ' ἀν ἡβῆσῃ*. Or, as all relatives imply correlation, the relative with *ἄν* may be explained as condensed from demonstr. with *ἄν* together with relative with *κεν*, viz. *τότ' ἀν (ἔσσεται) ὅτε κεν ἡβῆσῃ*. So *Il. 15*, 232, *τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' ἀν Ἀχαιοι φεύγοντες νηῆας τε καὶ Ἐλλήζποντον ἴκωνται = τόφρα ἀν (ἴγερεις) , ὅφρα κεν ἴκωνται*. — Hence, where *ἄν* appears in the protasis, the apodosis rarely (perhaps never) has *κεν*: i. e. it would be difficult to produce a sentence of the form *ἡν δὲ μὴ δώσων, ἐγὼ δέ κεν αὐτὸς ἔλλημαι*. In *νῦν γάρ χ' Ἐκτόρ' ἔλουις, ἐπει ἀν μάλα τοι σχεδὸν ἔλθοι, Il. 9*, 804, the *κεν* in the first clause corresponds with an unexpressed *εἰ κε θέλουις, εἰ κεν ἔλθοι*, or the like, not with *ἐπει ἀν* in the latter clause, which resolves itself into some such correlation as *διὰ τοῦτο ἀν* (sc. *ἔλος*) *ὅτε κεν μ. σχ. ἔλθοι*.*

Sometimes *ἄν* and *κεν* appear in the same clause: thus, *ἴσταντο φάλαγγες, ἀς οὐτ' ἄν κεν Ἀρης ὀνύσαιτο μετελθών, οὐτε κ' Ἀθηναῖη, Il. 18*, 127, where *ἄν* (see next paragraph) is attracted by *οὐτε*, and the sentence may be resolved either into *ταὶ ἄν ἔσσονται (αἱ φ.) ἀς οὐτε κεν Ἀρ., οὐτε κ' Ἀθ.*, or, independently of the relative, *οὐτε, εἰ κεν Ἀρης ἔλθοι* (or *ἐθέλοι, &c.*, or *εἰ κεν Ἀρη λέγους, &c.*), *Ἀρης ὀνύσαιτο ἄν*. (See other instances under *ὅφρα*.)

With respect to position in the sentence, *κε* never recedes far from the beginning. *Εἰ δ' Οδυσσές ἔλθοι —, αἰψά κε — ἀποτίσεται, Od. 17*, 540. *ἄλλ' ἥτοι νῦν μὲν κε 299. νεμεσηθεῖς ὑποείξω, Il. 15*, 211. *καὶ κέ τις ὁδ' ἐρέει, Il. 4*, 176 (not *καὶ τις χ' ὁδ' ἐρέει*, like *μαθὼν δέ τις ἀν ἐρεῖ*, *Pind. Nem. 7*, 68¹). But *ἄν*, besides its attraction by the relative or conditional word, though its proper place is with the predicate, usually

¹ Hermann remarks, that *ἴ κε μέγ' ὠμώξειν ὁ Πελοπίδης Ἀγαμέμνων, Hdt. 7, 159,*

[§ 299.] attaches itself to the emphatic word of the clause. Thus, *πατρὸς δὲ καὶ μητρὸς οὐκέτι μεν ζωόντων, ἀδελφεδὸς ἀν δῆλος οὐδὲν τρόπῳ γένοιτο*, *Hdt.* 3, 119 (see § 139 b). Hence it likes to attach itself to words by which the simple form of the sentence is altered, such as *οὐκ*, *οὐτ'*, *οὐδ'*, *οὐποτε*, &c., *τις*, *τί*, *πῶς*, *ἄρα*, &c., adverbs of time, place, manner, such as *ἐνταῦθα*, *τότε*, *τάχα*, *ἰσως*, *εἰκότως*, *ρᾳδίως*, *ρᾳστα*, *μάλιστα*, *μόλις*, *σχολῇ*, *ἡδέως* (*ἀσμενος*), *σφόδρα*, *καὶ* (*καν*, *etiam*, *vel*), &c., and the inferential *οὖν*, *τι οὖν ἀν τις εἶποι* —, the principle being the same in all, viz. that that term of the apodosis which is to have the greatest prominence in reference to the conditional sentence (expressed or unexpressed) draws the *ἄν* after it, because *ἄν* has the same reference. For other remarkable attractions (hyperbaton) of *ἄν*, see § 139 b, R.

§ For the usage of the particle "Αν, see the Index. — In the cultivated Attic prose, 300. the use of *ἄν* with fut. indicative (Homer, Pindar, and lyrical parts of Tragedy) is rejected, partly in consequence of the rejection of *κε*, partly because the provinces of the indicative future and the subjunctive are more clearly discriminated (whence also the omission of *ἄν* with the subj. in conditional and relative sentences, which is frequent in the early and extra-Attic Greek, is rare in Attic, e. g. *εἰ ποιήσῃς, ὅτε λέξεις*). Thus, *αὐτὸν δὲ ἄν πύματόν με κύνες πρώτους θύργους ωμησαὶ ἐρύουσιν, ἐπει κέ τις — ἐκ θυμὸν ἔληται*, *Il.* 22, 66, an apodosis with *ἄν*, followed by its protasis with *κε*: here the Attic, rejecting the *κε*, gives the protasis in the different form, *ἐπειδὰν ἔληται*; consequently, the *ἄν* of the apodosis falls away. In the elliptical sentence, *πληθὺν δὲ οὐκ ἄν ἐγώ μυθήσομαι*, where *ἄν* points to an unexpressed *εἰ κε* —, e. g. "if I shall try," the Attic retaining *ἄν* for the like reference uses the optative. In the passages (of Attic prose) where *ἄν* appears with fut. indic., there is some negligence of construction. Thus, *Pl. Apol.* 29, *ώς εἰ διαφενεῖομην, ηδη ἄν ὑμῶν οἱ νιεῖς ἐπιτηδεύοντες & Σωκράτης διδάσκει πάντες παντάπασι διαφθαρήσονται* (so all the best MSS.): the writer meant to say, *ηδη ἄν ὑμῶν οἱ νιεῖς ἐπιτηδεύουν . . . , καὶ π. π. διαφθαρήσονται*, but, changing the construction, puts the participle in place of the finite mood. The other two undoubtedly instances in *Pl.*, are *Rep.* 615, *οὐχ ἡκει, οὐδὲ ἄν ἥξει δεῦρο*; *Phædon.* 61, *οὐδὲ ὀπωριοῦν ἄν σοι ἐκὼν εἴναι πείσεται*: in both, the irregularity is caused by the aptness of *ἄν* to attach itself to *οὐδὲ* and *οὐν*. So *Thuc.* 2, 80, *ρᾳδίως ἄν σχόντες — κρατήσονται*, the adv. *ρᾳδίως* drawing *ἄν* after it, as if the writer had meant to say, *σχοτεν, καὶ σχόντες κρατήσονται*. Just so *Xen. Cyr.* 6, 1, 45, *ἄσμενος ἄν πρὸς ἄνδρα οἷος σὺ εἰ ἀπαλλαγήσεται = ηδέως ἄν*, "he would gladly come forward (or the like), and will —." *Ib.* 7, 5, 21, *πολὺ ἄν ἐτι μᾶλλον ή νῦν ἀχρέοι ἔσονται = πολὺ ἄν — τοῦτο γένοιτο —, ὅτι —*. *Æsch. de f. leg.* 196, *οὐτω γάρ ἄν μάλιστα με-μηήσουμας καὶ δυνήσουμα εἰπεῖν, = ἄν εἴη, ὅτι —*. And in questions: *τι ποτ' ἄν εκ τούτων ἐρεῖ*; *Eur. Bacch.* 595. *ἄρα γε τοῦτ' ἄν ἐγώ ποτ' ἐπόφοραι*; *Arist. Nub.* 465. *τι ποτ' ἄν ἐρεῖ*; *Æsch. Ctes.* 155: here the *ἄν* does not belong to the verb, but to an unexpressed optative, *λέγοις, φάγης*, or the like, followed by *ὅτι*.

With imperf. and aor. indic., *ἄν* is always = "in that case," with reference to a preceding "if:" *εἰ ἐβούλομην, ἔλεγον ἄν*. — *οἱ μὲν οὗτοι, ἐπει τις διώκοι, προδραμόντες ἄν εἰστήκεσσαν* (*præcurrere et deinde restitare solebant*, Porson: instead of the vulg. *ἄν-ειστήκεσσαν*, for which others *ἔστασαν* without *ἄν*), *Xen. An.* 1, 5, 2, *so often as* —, (in that case) *they would* — (*ἄν rei fieri solitæ*): cf. *Soph. Phil.* 287—295, which is the locus classicus for this usage.

So in all the usages of *ἄν* with optative; *μένοιμ' ἄν* (viz. *εἰ θέλοις*, or the like). —

was suggested by reminiscence of *ἢ κε μέγ' οίμώξειε γέρων ἵππηλάτα Πηλεύς*: else the speaker would have said, *ἢ μέγ' ἄν φημι*.

But *āν* with subjunctive always accompanies a conditional or relative word; and here the “in that case” refers to a latent condition, as explained above, whence it [§ 300.] closely accompanies, or even coalesces with, the conjunction or relative. When with the temporal particles, *ἐπει*, *ἔως*, *μέχρι οὗ*, &c., the *āν* is omitted, the event is put by itself without the “in that case,” or “if so be,” involved in *āν*. *Ἐσπεισται μέχρι οὗ ἐπανέλθωσιν οἱ πρέσβεις* (*Th.*), *ἐν τῷ φρονεῖν γάρ μηδὲν ἥδιστος βίος, ἔως τὸ χαιρεῖν καὶ τὸ λυπεῖσθαι μάθῃς* (*Soph.*). (On *πρίν*, *πρίν* *āν* with subj., see § 306.)

It follows from the foregoing principles, that *āν* cannot appear in the indicative or optative protasis, unless the protasis be itself in some respect conceived as apodosis to some other proposition. Thus, *ἔδωκας ἀν*, *ἀν* *ἥθελες αὐτός*, “you would have given what (if so and so) you would have wished,” *ὅπόταν ἦκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἄν* (*Xen.*) = *ὅπότε* (if so and so, *ἥκοι ἄν*), *λέξεις* *ἄν*. (This, however, may be considered as indirect form of *ὅπόταν ἥκει*, *λέξεις*: comp. the ex. of opt. with *ἐπειδάν* in a depend. sentence which has passed from the subj. into the opt., § 132 b, R.). With *εἰ*, the *āν* will usually follow the verb: *Εἰ λύουν καὶ ἀμεινον εἴη ἀν τῷ πόλει οὐτώ κατασκευαζόμενῃ* (*Dem.*): here the basis of the sentence is, *λ. καὶ ἄ. εἴη ἀν τῷ π. οὐτώ κ.*, = *εἰ οὐτώ κατασκευάζοτο*, and this whole assertion is made conditional with *εἰ*. So from the assertion *δοῦλον ἀκρατῆ* (= *εἰ ἀκρατής εἴη*) *οὐ δεξαίμεθ' ἀν*, we have the condition *εἰ γε μηδὲ δοῦλον ἀκρατῆ δεξαίμεθ' ἀν*. *Ἀγαπητόν, εἰ καὶ ἐξ ὑποβολῆς δύναντ' ἀν ἀνδρες ἀγαθοὶ εἶναι* (*Xen.*), the fundamental assertion being *καὶ εἰ ὑποβολὴ εἴη, ἐξ ὧν δύναντ' ἀν*. — *Εἰ τοίνυν τοῦτο ισχυρὸν ἀν ἦν πρὸς ὑμᾶς τεκμήριον . . . κάρῳ γενέσθω τεκμήριον*, *Dem.* c. *Timoth. 1201*, “if this, had it been alleged, would have been —.” — *Οὐ γάρ ἀν καλῶς ἔχοι, εἰ στὶ τελέως ἀνήρ ἀγαθὸς ἐγένετο, διὰ τοῦτο οὐδὲ μειόνων γ' ἀν τυγχάνοι ἐπαίνων* (*Xen.*); here the assertion *μειόνων γ' ἀν τυγχάνοι, εἰ καὶ δικαίων μὴ τυγχάνοι*, negated by *οὐδὲ*, is put hypothetically with *εἰ*. *Οὗτοι δ' εἰ μὲν εἴχον χείρον' ἀν ἡμῶν, οὐδὲν ἀν ἦν δεινόν* (*Dem.*), i. e. *εἰ εἴχον, χείρον' ἀν ἡμῶν εἴχον*, and *εἰ χείρον' ἡμῶν εἴχον, οὐδὲν ἀν ἦν δεινόν*.

With the final particles, *ώς*, *ὅπως* (poet. *ὅφρα*) *āν* with subj., refers to a condition implied either in the protasis or in the apodosis. Thus, *ώς ἀν μάθῃς, ἀκοντον, ut discas, audi* (i. e. *ut discas, si forte discas*, *Herm.*); or, and this more frequently, *ut discas, disces autem si audias*. This will be evident upon reducing *ώς ἀν μάθῃς* to its original correlation: *ώς κεν ἀκούσεις, τῶς ἀν μαθήσῃ*. — *ναυκλήρου τρόποις μορφὴν δολῶσας, Ὡς ἀν ἀγνοια προσῆ*, *Soph. Ph. 129* = “that it may be so, as, if I do this, it will be so;” therefore almost equivalent to *so shall —*.¹ *ἐάσωμεν . . . ἐκηλον αὐτόν*, *ώς ἀν εἰς ὑπνον πέσῃ*, *ib. 815* = “that he may —, as he will, if we leave him quiet.” *ώς ἀν σκοποι νῦν ἥτε τῶν εἰρημένων*, *Ant. 215* = “(you say well: do it then;) so shall ye be —.” Creon not only insists that they shall make this their object (*ἥτε*), but that it shall result (*ἐσεσθε*).² *ἰσθι πᾶν τὸ δρώμενον, ὅπως ἀν εἰδὼς ἡμῖν ἀγγειλῆς σαφῆ*, “acquaint yourself with all that is doing, that you may —,” and, “so shall you —.” — With the optative, *ώς ἄν, ὅπως ἄν* = *quomodo*, or *ut*. *προμηθοῦνται ὅπως ἀν εὑδαιμονοῖς*, derived from the direct interrogation *πῶς ἀν* (*εἰ δυνατὸν εἴη*) *εὑδαιμονοῖς*; — “*Iνα* with *āν*, subj. or opt., is never final, § 122. *πατρὶς γάρ ἐστι πᾶσ' ἵν' ἀν* (*ubicumque*) *πράττε τις εὖ*, *Arist.*

¹ I cannot assent to M.’s statement, § 122, note, that *āν* does not perceptibly alter the meaning.

² Comp. *ὅπως* with fut. in the phrase *ὅπως οὖν ἔσεσθε ἀνδρες ἄξιοι τῆς ἐλευθερίας*, *Xen. An. 1, 7, 3.*

§ ὅφρα (Hom.).

303. The derivation is either the relative form ὅ-φι with φα, or ὅ πάρα, and the meaning, *until that, while that*; but ὅφρα also assumes the force of a final particle, the point of time to be reached being conceived as the goal or intent of the action. In this sense, ὅφρα ἴδω, ὅφρα πυθοίμην expresses the same thing as ὡς, ὅπως, ἵνα. The appearance of κε and ἀν with this particle results from the correlation ὅφρα κε —, τόφρ' ἀν (or κε) —. “*Υε δέ ἄρα Ζεὺς συνεχὲς, ὅφρα κε θᾶσσον ἀλίπλοα τείχεα θεῖη,* Il. 12, 25 (as the direct expression of the purpose would be τόφρ' ἀν (or κεν) ὥστε, ὅφρα κε θεῖω). So, ὅφρα κε τερπόμενος ὅπ' ἀκούγες Σειρήνουν, Od. 12, 51, “(let them bind thee = they shall bind thee the while, τόφρ' ἀν (or κεν) ὅησονσι) that thou the while mayest hear, &c.” Μή μέ πω ἐξ θρόνον ὥστε, διοτρέφες, ὅφρα κεν Ἐκτωρ κεῖται (r. κῆται) ἐνι κλισίσοντι ἀκηδής, Il. 24, 553. In this correlation, the ἀν is often attracted to the relative clause, especially when the demonstrative clause is imperative: μνήσασθε δὲ θούριδος ἀλκῆς ὅφρ' ἀν ἔγων Ἀχιλῆος ἀμύμονος ἔντεα δύνω. So τὸν ξείνον δύστηνον ἀγ' ἐξ πόλιν, ὅφρ' ἀν ἐκεῖθι δάστα πτωχεύῃ. In a few passages, where the correlation is expressed, we have ὅφρ' ἀν μέν κεν —, τόφρα: viz. ὅφρ' ἀν μέν κεν δρᾶ . . . τόφρ' ἀναχωρείτω, Il. 11, 187, and ib. 202. ὅφρ' ἀν μέν κεν δούρατ' ἀρήρη, τόφρ' αὐτοῦ μενέω, Od. 5, 361, and ὅφρ' ἀν μέν κ' ἀγροὺς ἰομεν —, τόφρα — καρπαλίμως ἔρχεσθαι, ib. 6, 259.¹

§ ἔως. τέως.

304. The earlier form is probably ἥος or ἥος (comp. ἥμος). Its correlative in τέως, but also τόφρα is so used. τόφρα γάρ ἀν ποτιπτυσσούμεθα μάθω . . . ἔως κ' ἀπὸ πάντα δοθεῖη, Od. 2, 77. ἔως (ἥος) δὲ ταῦθ' ὥρμαινε, τόφρα οἱ ἔγγυθεν ἥλθεν — Νέστορος νιός, Il. 18, 15. Sometimes ἔως in Homer is demonstrative, e.g. ὡς “Ἐκτωρ ἔως μὲν ἀπέιλει, in the same sense as τέως μὲν (*for a while*) ἥσυχαζον, ἵπει δέ —, Xen.: and sometimes in Attic prose, τέως is used for ἔως. (Büttmann, *Index ad Dem. Mid.*)

§ ἔστε.

305. Comp. Homer's εἰς ὅτε, εἴσοκε, and Lat. *usque*. The Attics use it instead of ὅφρα, and in the sense *usque* with a preposition, ἔστε ἐπὶ τῷ δάπεδον (Xen.).

REM. The same sense is expressed by ἔως οὖ, μέχρις οὖ, ἄχρις οὖ. These two prepositional adverbs, in which there is no perceptible difference of meaning, are derived from μακρός, ἀκρός (“to the length of where,” “up to where.”) Hom. has also μέσφα (related to μέσος) in the sense of μέχρι, Il. 8, 508.

§ πρίν.

306. This particle, whether explained as a locative form of the root προ, or as an ancient comparative (*πριον-*, comp. *prius* and *pris* in *priscus*, &c.), is properly an adverb (and so used especially in poetry: ὅν πρὶν οὐκ ἀκήκοας. δει πρὶν ϕχετο. ἐν τῷ πρὶν χρόνῳ, &c.), and is still in fact such even when it is used as a conjunction in the connexion of sentences, and ranks, as such, with the temporal particles ὅτε, ἵπει, ἔως, &c. (§ 127. 138.)

¹ Thiersch holds, that ὅφρα with κεν, ἀν, is not final, “in order that,” but “while,” “until;” but in several of the passages cited, an intention is clearly implied. Rost makes ὅφρ' ἀν to be = *ut, si forte*, and ὅφρα κε to imply that the event is confidently expected. Quite an erroneous distinction. The difference at most is that between ὅφρα κε — τόφρα κε, and ὅφρα κε — τόφρ' ἀν (§ 297); and ὅφρ' ἀν ἔνω is “so shall (or, may) I the while put on,” ὅφρα δύω, “while that I put on.”

Thus, in Homer, οὐδέ ὅγε πρὶν λοιπόθι βαρείας κῆρας ἀφέξει, πρὶν γ' ἀπὸ πατρὶ φίλω [§
δόμεναι ἐλικώπιδα κούρην, Il. 1, 97, with correlation, nor will he sooner hold off —, 306.]
sooner there must be a giving — : the first πρὶν looking forward, = “before the
giving ;” the second looking back, = “before the holding off.” ἥμερ' ἀπυζόμεναι . . .,
πρὶν γ' ὅτε δή με σὸς νιὸς ἀπὸ μεγάροιο κάλεσσεν, Od. 23, 43 : here the πρὶν properly
belongs to the first clause, we sat — before, and then indeed, which in the relative
form becomes = before (the time) when at last, or πρὶν η̄ ὅτε. So with ὅταν :
ὅμοσον μὴ μυθήσασθαι, πρὶν γ' ὅταν . . . γένηται, = μὴ πρὶν μυθήσασθαι, η̄ ὅταν, or
ἀλλ' ὅταν. — In good Attic authors, we find πρὶν ἀν̄ with subj., πρὶν with opt., only
after a negation expressed or implied, probably because this form of sentence is
conceived as resting on the correlation of πρὶν — πρὶν, which necessarily involves a
negation of one clause. This correlation is sometimes even expressed : e. g. οὐκ
ἀποκρινοῦμαι πρότερον . . . πρὶν ἀν̄ πρῶτον ἀποκρινωμαι ὁ τι ἔστιν (Pl.) = “I will
not answer sooner . . . , (but) before (doing so) I will first answer,” combined with
the form οὐκ ἀποκρινοῦμαι πρὶν, η̄ (or ἀλλ') ὅταν ἀποκρ. So (εἰ) μὴ ἀνείν . . . πρὶν
ἔξελκύσειν εἰς τὸ τοῦ ἡλίου φῶς, which is the indirect form of οὐκ ἀνήσει (πρὶν, or
πρότερον), πρὶν (ἀνείναι) ἔξελκύσει, and οὐκ ἀνήσει πρὶν (η̄ ὅτε) ἔξελκύσει. Or, the
πρὶν may be conceived to belong to the latter clause, but with relation to the first,
as in Homer's τῇ δὲ ἔγώ οὐ λάνω πρὶν μιν καὶ γῆρας ἔπεισον, “I will not let her go :
before (ere, sooner than, that shall be,) old age shall come upon her.” With the
indicative, an affirmative sometimes precedes, but this is comparatively rare (mostly
confined to Trag. and Thuc., who usually has πρὶν δῆ, πρὶν γε δῆ.) Thus, οἱ Λακεδαι-
μόνιοι ησύχαζον, πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων σαρῶς ψρέοτο (Thuc.) — a phrase con-
tracted from ησύχαζον πρὶν, καὶ τότε δή —, or ησ. πρὶν η̄ ὅτε δή. Παραπλήσια . . .
ἔπασχον, πρὶν γε δὴ οἱ Συρακόσιοι ἔτρεψαν (Thuc.). Here no correlation is implied :
but in the negative sentence, οὐκ ἵεναι ἥθελεν πρὶν η̄ γυνὴ ἀντὸν ἔπεισεν (Xen.), the
form may be either οὐκ ἥθελε πρὶν, πρὶν ἔπεισεν, or οὐκ ἥθ. πρὶν, η̄ (or ἀλλ') ὅτε ἔπεισεν.
So πρὶν with inf. may follow either a negative or an affirmative assertion, according
as there is or is not correlation. Οὐδέ τις ἔτλη πρὶν πίειν, πρὶν λεῖψαι, Il. 7, 480, the
elements being, “they will not drink first, (but) first they will make a libation,” “they
will not drink before (libation made), before (drinking, there must be) libation :”
but στῆτ' αὐτοῦ πρὶν πεδέειν = στῆτ' αὐτοῦ πρὶν η̄ πεσεῖτε, Il. 6, 82. (Both forms,
infin. and subj., are united by η̄, “or,” after a negation, in Il. 14, 504.)

REM. In Attic, η̄ is rarely expressed after πρὶν; and ἀν̄ with the subj. is some-
times omitted, as also with μέχρι οὐ, ἔως, especially in Trag. and Thuc. οὐ χρὶ^η
ἀρχῆς ἀλλης δρέγεσθαι, πρὶν η̄ν ἔχομεν βεβαιωμέθε (Thuc.), the thought being,
“before (we do that), let us (= I counsel, that we first) make sure what we have.”
Μὴ στίναζε, πρὶν μάθης, Soph. Phil. 917, “before (you groan), (I advise you to)
learn,” combined with μὴ στ. πρὶν μαθεῖν : but πρὶν ἀν̄ μάθης would be, “not
sooner, but when, if so be, you shall have learnt.” — On the other hand, ἀν̄ is
sometimes inserted with optative : ἀπαγορεύνότων μὴ ἀποκτείνειν τὸν ἄνδρα πρὶν
ἀν̄ ἔγώ ἔλθοιμι (Antiph. 5, 118), as indirect form of μὴ ἀπόκτεινε πρὶν ἀν̄ ἔγώ ἔλθω.

ὥς.

§

This adverbial form of the relative ὥς, the same as *ut* (i. e. *quoniam* from *qui*), derives 307.
its various usages partly from the correlation τῶς (ώς, οὕτως) — ὥς, *in the manner —*
in which, so — as; partly from the corresponding interrogative form πῶς ; (κῶς ;
from κός = τίς ; quis ?) and indirect interrogative ὥπως.

a) *as, sicut, quemadmodum*, in comparison, οὕτως ὡς ἔχω, *just as I am.* πρέπει ὡς
τύραννος (sc. πρέπει) εἰσορᾶν (Soph.): ἔχιδνης ίδε ὡς (sc. δαίνυται) έδαίνυτο (Soph.):

[§ 307.] and frequently in Homeric similes, ὡς δὲ —, ὡς —, and as —, so. Strengthened by περ, e.g. ή ψυχή ἐκβαίνουσα ὥσπερ πνεῦμα ή καπνὸς διασκεδασθεῖσα οἴχεται. — In wishes and asseverations, as in Engl., “so heaven help me, as — :” οὕτως δνάιμν τούτων ὡς ἀληθῆ ἔρω, cf. ita me dū ament ut ego lætor (*Ter.*). — With ὁ αὐτός, ίσος, &c., the same as, for ὡς. τὸ αὐτὸν σχῆμα ὥσπερ τὸ πρῶτον (*Xen.*). τοῦτον δὲ εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ τότε. Similarly, πιστὸς ὡς τις καὶ ἄλλος implies the comparison, as faithful as —.

b) *As, ut*, in the sense *quantum, quantum quidem*, in interposed sentences of a limiting or restrictive kind (where the speaker qualifies a statement by remarking, that he puts it, or wishes it to be understood, *in that way in which* it holds, is allowable, &c., under the circumstances described in the parenthetic clause): e.g. “he will come to-day, as I hear, ὡς ἀκούω : as they say, ὡς λέγουσιν : as it seems, ὡς ξοκεν.” The correlation is, e.g. *I speak this (so) as I hear, &c.* Σὺ δ', ὡς ξοκεσ, νομίζεις. — Of the same kind is the ὡς with inf. in the phrases ὡς εἰπεῖν, ὡς ἔπος εἰπεῖν (where we use the demonstrative, “so to say”), = οὕτω λέγω ὡς ἔξεστιν εἰπεῖν, or the like: ὡς συντόμως εἰπεῖν, ὡς συνελόντι εἰπεῖν. Elliptically, ὡς πλήθε, ut summatim dicam (*Pl.*), — and ἐπισταμαι ιδιώτας ὄντας ὡς πρὸς ἡμᾶς ἀγωνίζεσθαι, and η ὡς with inf. after a comparative. So ὡς γ' ἐμοὶ κριτῆ, for which we have also ὡς γ' ἐμοὶ χρῆσθαι κριτῆ, ὡς γ' ἐμοὶ ἀκροατῆ: — ὡς ἐμῷ δόξῃ (*Xen.*). — ὡς γε ἐντεῦθεν ιδεῖν: ὡς γε οὐτωσι δόξαι (*Pl.*). So ὡς with a preposition and its case, πνογοι μὲν ὡς ἀπ' ὅμματων πρόσω (*Soph.*). ὡς ἐκ τῶν δυνατῶν, ὡς ἐκ τῶν ὑπαρχόντων (*Thuc.*): ἀπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς πρὸς τὸ μέγεθος τῆς πόλεως (*Thuc.*). To the same head may be referred the ὡς which we should express by *for*. Thus, ήν δὲ οὐδὲ ἀδύνατος, ὡς Δακεδαιμόνιος, εἰπεῖν (*Thuc.*), for a Lacedaemonian. πιστὸς ὡς νομένς ἀνήρ (*Soph. CEd. T. 1118*), *faithful, for a herdsman, that is* (viz. considered as a mere herdsman, as far as such a person is likely to be faithful). φρονεῖ γάρ ὡς γυνὴ μέγα, *she has, for a woman, a high spirit.* (Here the force of the particle will be perceived by substituting an interrogation with πῶς; e.g. “*for how* should a Lac. be δυνατὸς εἰπεῖν;” — πῶς ἀν γυνὴ φρονοῖ μέγα; &c.). And with the same construction, the dative: μακρὰν γάρ ὡς γέροντι προστάλης ὁδὸν (*Soph.*), *long, for an old man.* ταχεῖαν, ὡς ἐμοὶ, σκέψιν ἐπιτάττεις (*Pl.*). — Ως τὰ πολλά, ὡς ἐπὶ τὸ πολύ, ὡς ἐπὶ τὸ πλῆθος, and the like, may be explained in the same way.

c) *As*, in the sense *quasi, tanquam, also quippe, utpote*. In this use of ὡς with nouns and participles, there is involved a notion of cause, as when we say, “as the case is so and so, therefore — :” i.e. the relation is partly that which is expressed by “*how — ? as — ?*” partly by “*why — ? because — ?*” This use of ὡς also differs from a), as the things are not compared in their own nature, but put together as like in some thought, feeling, or purpose of the speaker or some other person. Thus, ὡς πολεμίους ἐφυλάττοντο ἡμᾶς, *as (they thought us) enemies, (therefore) they were on their guard against us* (so as they would be against enemies). εἰτερ ὡς φίλοι προσήκετε, *if, as (you wish to be) friends (therefore) you are come* (in the way that friends do come). ὡς φύλακα συνέπεμψεν οὐτρόν, *as (he wished him to be) a guard, (therefore) he sent him with (us)* (so as one sends a guard). ὁ δ' ὡς ἀνήρ γενναῖος οὐδὲ οὔκτου μετὰ κατέγνω, *as (he was) a noble-spirited man, (therefore) he complied (in the way in which such an one acts).* Especially with the participle (as, indeed, in the case of subst. and adj., the participle ὦν, ισόμενος, &c., may always be supplied). Thus, ἀγανακτοῦσιν ὡς ἡπατημένοι, *as (they think themselves) deceived, (therefore) they are indignant* (in the way that people are, who find themselves deceived). παρεσκευάζετο ὡς μαχόμενος, *as (he said to himself) he would fight, (therefore) he made ready* (as one does who is going to fight). γένιωντο ὡς πείσαντα, *as (they said)*

he had been the mover, (therefore) &c. See § 175 d. (‘Ατε, ἄτε δή, in the same connexion, denotes the objective reason, § 175 c.) Hence with the gen. absol. [§ 307.] ὡς ἡπαγμένων ἡμῶν ἥγανάκτουν, *as (they said) we were deceived, they were indignant* (so, as in the case of our having been deceived); see § 181, R. 2: and the acc. absol., see § 182, with R. 1. — In like manner, ὡς with the finite verb, in the sense *as* = “*as assured that —,*” especially followed by a negation. δέομας οὖν σου παραμεῖναι ἡμῖν, ὡς ἐγώ οὐδὲ ἐνὸς ἡδίον ἀκόνσαμι η σοῦ. And so with fut. indic. ὡς οὗτις ἀμφὶ τῷδε ὑγράν θήσει κόνιν, *Eur.* Cf. § 215 b, R. 2. ὡς, ἀν σοὶ πειθώμεθα, οὔτε ὁ γεωργὸς γεωργὸς ἔσται, = *since, or for —, Pl.*

As if, with the finite verb, in the ironical ὡς δῆ —, e.g. ὡς δὴ σὺ βραχέα ταῦτα δὲν καρφῷ λέγεις (*Soph.*), *as if forsooth —!* This might also be referred to the sense *how*, see under *e.* Comp. οἴα δή —, ἄτε δή.

With εἰς, ἐπὶ, πρός c. acc.: e.g. παρεσκευάζετο ὡς ἐξ μάχην (*Thuc.*), ἀνάγεσθαι ἔμελλεν ὡς ἐπὶ ναυμαχίαν (*Xen.*). Here the sense *quasi* is unsuitable, and it is better to understand the phrase in the same manner as ὡς μαχούμενος, *with the intention of going to —.* In the same way, κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι = ὡς τυραννήσων. — ‘Απαγγέλλετε τῷ μητρὶ χαίρειν, ὡς ἀπ’ ἐμοῦ = ὡς ἀπαγγέλλων, or ἀγγελος ἀπ’ ἐμοῦ.

‘Ως with numerals, ἔδωκεν ὡς μυρίας δραχμάς (*Lys.*), *some ten-thousand drachmas*, scarcely differs from εἰς: thus, in the enumeration *Xen. An.* 1, 2, 3, δτλίτας εἰς πεντακοσίους καὶ χιλίους . . . , ὅπλ. ὡς πεντακοσίους . . . , (*ἄνδρας*) εἰς ἑπτακοσίους. It is usually referred to the sense *quasi*, but is rather to be explained as *ὅσον*: comp. the particles in the phrases, “*how many?*” “*as many as,*” and ἔως, ὕδε, *usque.*

REM. ‘Ως with the accus. (but only of personal objects, or objects conceived as persons) is distinct from the preceding ὡς εἰς, &c. It is a pronominal form (like Lat. *quo*, comp. *usque*), denoting the direction *whither*, the *terminus ad quem* of a motion, and used quite as a preposition. αἱεὶ τὸν ὄμοιον ἄγει θεὸς ὡς τὸν ὄμοιον (*Hom.*), *like to like.* οὐχ ἡκεὶ πρὸς σὲ κηρύσσων ὅδε, ἀλλ’ ὡς ἐμέ (*Eur.*). πορεύεται ὡς βασιλέα (*Xen.*). ἡκοντος ὡς τῇν Μίλητον, and ὡς “*Aθυδον* (*Thuc.*).

d) With superlatives, especially adverbs, ὡς τάχιστα = *quam celerrime.* Cf. ὅτι (= ὅ, τι) τάχιστα: both combined, ὡς ὅτι σμικρόταται. Comp. also ἀπέχθειαι — οἴα χαλεπώταται, *Pl.* χωρίον οἴον χαλεπώτατον, *Xen.* Here the full construction is ὡς δυνατὸν, or οἴόν τε, ορ δύνανται, &c., τάχιστα. See § 96. Also with some positives: ὡς ἀληθῶς = ὡς οἶντε ἀληθῶς, *as true as possible.* Σο ἡγγιειλαν ὡς ἐτητύμως (*Soph.*), and ὡς ἡπίως ἐνέπειν (*Soph.*),¹ and ὡς τάχις = “*in what way speed is possible.*” So ὡς ἀτεχνῶς, ὡς πάνυ, ὡς μάλα. ὡς αὐτως (*ώσαντως*), ὡς ἐτέρως. Hence we may explain ὡς ἔκαστοι as representing ὡς ἔκας (*ἐκάς*).

e) *how, quomodo (and quantopere).* In the sense of ὅπως, in indirect interrogation: thus, (πῶς ἔχει τὸ πρᾶγμα;) αὐτὸς ἀν εἴποι ὡς ἔχει τὸ πρᾶγμα, *how the affair stands.* ὡς δ’ οἴδα ταῦτα τῷδε ἔχοντ’, ἐγώ φράσω (*Soph.*), *how I know —!* And in exclamations: ὡς ἀστεῖος ὁ ἄνθρωπος, (*see,*) *how polite the man is —!* ὡς οὐδὲν ἄρα ισμεν, (*to think*) *how ignorant we are!* ὡς μ’ ὑπῆλθε τις φόβος (*Soph.*). So εἰδαίμων μοι Σωκράτης ἐφαίνετο — ὡς ἀδεῶς καὶ γενναίως ἐτελεύτη (*Pl.*), *when I thought how fearlessly —,* though this may also be explained as § 198 a, R. 3.² ἢ πρὸς τὸν Θεοστην

¹ Not as Ellendt s. v. ὡς explains, = οὕτως ὥστε ἐτητύμως ἀγγελθέντα (*ἡπίως εἰρημένον*) δοκεῖν.

² *Xen. An.* 2, 5, 39, οὐκ αἰσχύνεσθε —, οἵτινες δρόσαντες ἡμῖν —, τοὺς ἄνδρας αὐτοὺς οἵς ὠμνυτε ὡς ἀπολαέκατε, *an anacoluth.* : ὡς either = (*to think*) *how —!* or ὅτι τοιούτως, *that you have so —.*

[§ 307.] ὡς ὥμαδ διεπράττετο, *Pl. Crat.* 395, may be explained as a parenthtic exclamation, *how* unless this is rather to be referred to the ancient use of ὡς demonstr. = οὕτως. But comp. πῶς ἀν in wishes, § 129, R. 1. — Possibly, ὡς δή ironical: *how much forsooth it is the case that — !* but see under c.

f) In object-sentences, § 128, ὡς for ὅπως with fut. indic. ἐπιμελεῖσθαι ὡς ἔσονται, *how they shall be*: with subj., ἐπιμελοῦνται ὡς ἔχῃ οὕτως, prop. *how it may be so* (the latter usage is rare). — In final sentences with subj. and opt., § 122, 131, a. b. τὴν γέφυραν λύσει ὡς μὴ διαβῆτε = either (considering, planning, &c.) *how you shall not cross*, or with the notion of intention as explained under c. So Κῦρος φίλων φέτο δεῖσθαι ὡς συνεργοὺς ἔχοι, *Xen.* On ὡς ἀν, see § 302: but ὡς ἀν with opt., τὰ βασίλεια οἰκοδομεῖν ὡς ἀν ἀπομάχεσθαι ικανὰ εἴη, = *in the manner in which — ,* § 137. — With the past tense of the indic., ὡς is used in the same manner as ἵνα, see § 131 b, R. 3, to denote *an unattained result*: τι μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε ἔμαυτὸν ἀνθρώπουσιν ἔνθεν ἦν γεγός, (so) as I should never have shown —, = *so had I never shown*, approx. to the final that *I might never — .* See under *ἵνα*.

g) To the same head belongs the use of ὡς instead of ὅτι after *verba declarandi et sentiendi*, § 159, R. 3, as we sometimes in the like case use *how*, or *how that* (and in vulgar Engl. *as how*). μαθὼν τὸν Σμέρδιος θάνατον ὡς κρύπτοιτο γενόμενος καὶ ὡς δλίγοι ήσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, *when he learnt the death of S., how (that) the fact of its having taken place was concealed, and how (that) few — .* With verbs of fearing, considering, &c., ὡς with fut. indic. is rare: μὴ δείσητε ὡς οὐδὲ καθενδήσετε, (*Xen.*).

h) When ὡς with inf. denotes effect or consequence (more commonly ὥστε), it may be explained as representing the correlation τοσοῦτος — οὗτος, τοιοῦτος — οἷος. Thus, εὐφρός ὡς δύο τριήρεις πλέειν δρῦν, *a breadth (so great, or such) as for two triremes to sail abreast*: and η ὡς with inf. after a comparative, μείζω η ὡς (ώστε) φέρειν. So μείζονα ἡγησάμενος εἶναι η ὡς ἐπὶ Πισίδας τὴν παρασκευήν (*Xen.*, suppl. εἶναι). In Herod. and Att. poets, sometimes also in *Xen.*, ὡς for ὥστε occurs with the finite mood, with the correlation οὕτω — ὡς, τοιοῦτος — ὡς expressed: see the exx. in § 166 c, R. 2. — Ως also occurs (and ὥσπερ) where we should expect η after a comparative, μᾶλλον ὡς μοι προσήκει (*Lys.*). The full construction is η ὡς. Thus, μαλακώτεροι γίγνονται η ὡς κάλλιον αὐτοῖς (*Pl.*).

i) Lastly, ὡς = ὅτε, ὡς ἰδεν, *when he saw, ut vidit*: and hence, like other temporal particles, it denotes cause, see c. “Cræsus, as it was summer, did so and so,” ὡς θέρος ἦν (*Xen.*).

The comparative ὡς is strengthened with περ, ὥσπερ, *just as*: οὕτως, τοιοῦτος, οὐδέτος, ίσος — ὥσπερ. On the ellipsis ὥσπερ (ὡς) ἀν εἰ —, see § 139 c.

REM. On ὡς, in the sense ὅτι οὕτως, see under e.

§ 308. ὡς, demonstr. *thus, so*. Frequent in Hom. ὡς ἔφατ', &c., and in comparisons, ὡς δ' —, ὡς —, *and as — so*. Also οὐδὲ ὡς, *not even so*, which is also used in Attic prose. Plato has also ὡς — ὁμίς: ὡς πρὸς ἀστρονομίαν δηματα πέπηγεν, ὡς πρὸς ἐναρμόνιον φορὰν ὥτα (*κινδυνεύειν*) παγῆναι, *Rep.* 530: and ὡς φήσομεν, *ib.* 415, *Stallb.*, *so we shall say*. ὡς οὖν ποιήσετε καὶ πειθεσθε μοι, *id. Prot.* 338, *thus then ye shall do — .*

§ 309. ὥστε = ὡς with the particle τε, § 227.

¹ Heindorf. in *L.* and in *Phædon.*, p. 152, explains it, “perquam sæva,” which is not amiss, though many of his exx. are of a different kind. (It may also come under d.)

a) It is used in comparisons by Hom. and the Tragedians, πάντες ὡς τοξόται τοξένετε, *Soph.*, and now and then in the older Attic prose. [§ 309.]

b) In the sense (*so*) *that*, it refers to a preceding σύνταξις, or the like, expressed or understood. ή δὲ ὁδε τλήμων, ὡστε τῷ μιάστοι ξύνεστι, *Soph.* ὡστ' οὐδὲν αὐτοῖς προύργου θύειν — μάτην (*Pl.*) = *quocirca, igitur*, i. e. *the case is such that* —. θυητὸς δὲ Ὁρέστης, ὡστε μὴ λίαν στίνει (*Soph.*).

c) With infin. ἔχεις ἔγκλημα ὡστε θυμοῦσθαι, *such as* (is reason enough = ἀρκούντως ὡστε) *to be angry*, § 152. — *So that*, see § 166, a, b. (In the passage cited in § 144, R. 1, ἀδύνατον ὑμῖν ὡστε Πρωταγόρου τοῦδε σοφώτερον ἐλέσθαι (βραβευτῆν τῶν λόγων), ὡστε is not superfluous: this construction occurs only with ἀδύν. and the like, and implies the looking out, &c. for a way *so as to* —: i. e. it is impossible for you to be in such a condition as to —: it combines ἀδύνατον ἐλέσθαι and οὐκ ἔσεσθε οἰοί τε ἐλέσθαι).

d) With the participle, in Herodot. where the Attics have ὡς, or ἄτε: ην γὰρ ἀδύνατος, ὡς τε σηπομένου τοῦ μηροῦ. — Cf. § 166, note.

ὅπως.

This is properly the dependent interrogative adverb corresponding with πῶς, *how*, 310. as ὁ-πόδος with πόσος, ὁ-πότε with πότε, &c. Thus, ἔστω δὲ οὖν ὅπως ὑμῖν φίλοιν (*Soph.*): the direct interrogation is πῶς ὑμῖν φίλοιν; indirect or dependt. (σκεψασθε) ὅπως δὲ φ.: hence, (say for yourselves,) *how you like to have it*, (and) *so let it be* = *so be it, as you like*. In most of its usages it coincides with ὡς, differing from it (originally) only as implying a question *how?*

a) As correlated to ὁδε, οὐτως. Frequent in poetry, but less so in prose. "Οπως ἔκαστος ὑμῶν — βούλεται, τοῦτον τὸν τρόπον φερέτω τὴν ψῆφον (*Ioscr.*) = ὅντινα τρόπον. χρή τούμδον σῶμα θάπτειν οὕτως ὅπως ἀν ἥγη νόμιμον εἶναι (*Pl.*). Ποιει ὅπως ἄριστόν σοι δοκεῖ εἶναι (*Xen.*). Like ὡς in comparisons, it frequently follows the term compared: "Ἐρωτι — ὅςτις ἀντανίσταται, πύκτης ὅπως ἐς χείρας, οὐ καλῶς φρονεῖ (*Soph.*).

b) The sense ὅτι, after *verba declarandi*, &c., is even more rare (viz. like ὡς, especially after a negative verb of this kind: οὐ λέγω ὅπως), and where it does occur, the sense is still that of a depend. interrogation: τοῦτον ἔχοι τις ἀν εἰπεῖν ὅπως οὐ δίκαιον ἔστιν ἀποθνήσκειν; (*Xen.*) = πῶς οὐ δ., "how is it not just —? can any one say how?" τοῦτον αὐτὸν μὴ μοι φράζε ὅπως οὐκ εἴ κακός (*Soph.*), *don't tell me* (that you are not a villain): *how are you not a villain?* Comp. § 159, R. 3.

c) The force of ὅπως is just the same in οὐκ ἕσθ' ὅπως —. *there exists not the way in which*, = it cannot be but that —, § 102 b, R. 2: 122, R. 2, and in the elliptical οὐχ ὅπως — ἀλλά —, "I say not how —" = *not only* —, *but* —, § 212. — It should be observed, however, that this phrase (and οὐχ ὅτι) is sometimes *not only*, sometimes *not only not*. Thus, οὐχ ὅπως ἔτρεσεν, ἀλλ' (or ἀλλὰ καὶ) ἔφυγεν, should prop. = *I say not how he was frightened* (he was frightened, and not only that) *but he also fled*. οὐχ ὅπως ἔφυγεν, ἀλλ' οὐδὲ ἔτρεσεν —: here the negation in οὐδὲ extends to both members, *he did not — I say not, flee — but (not) even tremble*. "Ἐφυγεν, οὐχ ὅπως ἔτρεσεν, *he fled*, (I say not how =) *much more, he was afraid; fugit, nedum extimuit*. But in the usage of the language, οὐχ ὅπως in the first clause is often *non solum non*, even when the adversative clause is positive: thus, οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ καὶ — κατὰ τοντωνι πολιτεύν (*Dem.*), *you not only are not grateful to them, but you even —*, viz. because the first clause is, *to say nothing of your being grateful* — (you are not grateful, and not only so) *but —*: in other words, οὐχ ὅπως has become a

[§] phrase of negation, as if it were one word, like οὐπως. On the other hand, in οὐχ ὅπως 310.] τοὺς πολεμίους ἐτρέψαντο οἱ "Ελληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν (Xen.), the οὐχ ὅπως is not treated as a negation of ἐτρ., but retains its proper force, *I say not how they routed — ; they not only did that, but also — .* With the infinitive : μὴ ὅπως δρχεῖσθαι, ἀλλ' οὐδὲ ὅρθονθαι εὖδύνασθε, *not only not to dance, but not even to stand upright* (Xen.). (τὸν Θηβαίοντος) ἡγεῖτο οὐχ ὅπως ἀντιπράξειν — ἀλλὰ καὶ συστρατεύσειν (Dem.), *that they would not only not act against him, but would even join with him in the expedition : = that far from acting against him, &c.*

d) With the superlative, ὅπως ἄριστα : to be explained in the same way as ὡς, viz. ὅπως δυνατόν ἔστι, &c. ("how can it be best done?")

e) After such verbs as σκοπεῖν, βούλευεσθαι, μηχανᾶσθαι, σπουδάζειν, φροντίζειν, and the like : *to see how, &c.* : see the rules and exx. in the §§ referred to in the Index. Hence the ellipsis, ὅπως οὖν ἔστεθε, (*see then*) *how ye shall be.* — Also after verbs of fearing and of prohibition, § 124 b, e.g. δέδοκα ὅπως μὴ γενήσεται, *I fear (considering with myself) how it shall not be.* Απειρήγται μοι, ὅπως μηδὲν ἐρῶ — , the prohibition being, ὅρα ὅπως μηδὲν ἐρεῖς.

f) As final particle, ὅπως and ὅπως μή with subj. and opt., § 122 and 131 b. εἰς καιρὸν ἥκεις ὅπως ἀκούντες = *your intention being how you may hear.* On ὅπως ἀν with subj., see under "Αν, § 302." It results from the proper interrog. signification of ὅπως that this particle (not ὡς or ἵνα) can be used with fut. indic. in the final sense, see the exx. at end of § 122. (To do so and so) ὅπως μαχοῦνται = *with this view and intention, how they shall fight.*

g) Its use with histor. tenses of indic. to denote an unattained result is rare. Εχρῆν σε Πήγασον ζεῦξαι ὅπως ἴφainον τραγικώτερος = *that you might have appeared, prop. how you would have — .* See the expl. under ἵνα.

ἵνα.

311. The root is either the pronoun of the third person *i* or *t*, or perhaps more probably the relative *o-* with the vowel lightened (attenuated) into *i*. The original meaning is "where," "in which (or, what) case," &c. (comp. ἐν in ἐνθα, *where*, and the first element of *in-de*, *un-de*, last of *alio-quin*.)

a) *ubi* and *quo*. ἵν' οἴχεται, *where (whither) it is gone*, Hom. Od. 4, 821 : and demonstratively, ἵνα γάρ σφιν ἐπέφραδον ἡγείσθαι, *for there (= it was there that)* — , Il. 10, 127. This use is almost entirely confined to the poets. ικόμην ἵν' ικόμην. οὐδὲ ὁρᾶς ἵν' εἰς κακοῦ, Soph. (ἵνα with gen.) With ἀν : σε προσθέσθαι πέλας χώρας θέλουσι, μηδὲ ἵν' ἀν σαυτοῦ κρατῆς, Soph., *and not where (if they place thee) thou shalt be thine own master.* (Brunck and Elmsl. κρατοῖς, wrongly, since "ἵν' ἀν is never final = ὅπως ἀν.)

b) With subj. and optat. it forms sentences of intention, *that, in order that.* Εξαίδα, μὴ κεῦθε νόη, ἵνα εἴδομεν (= εἰδῶμεν) ἀμφω, prop. *in that case (or, as the case in which) we shall both know it.* See § 122. 131. ἵνα τί; ellipsis, § 198 a, note.

c) More frequently than ὡς, it is used with the historical tenses of the indicative to denote *an unattained result*, i.e. something which *would be* (or *would have been*) *attained* on the supposition made by the speaker (in the form of a wish, a question implying a wish, or of a declaration of what *should be*, or *should have been*). Here, "I wish he had come, in which case (= so that) I should (might) have seen him," implying, "but he did not come, so I did not see him." See the exx. in § 131 b, R. 3. Thus, "he does (did) so and so, ἵν' γ (εἰη) τυφλός, as the case wherein he may (as

he purposes) be blind ;" but " he should have done so, &c., *ἴν' ἦ* (imperf. indic.) *τυφλός*, as the case in which he would have been blind." The force of the latter clause rests upon the convertible proposition, " where this (e. g. the doing) is, there that (e. g. the being blind) is," and "where that is, there this," so that the one being denied, the other is also denied. [§ 311.]

The absence of *ἄν* from the relative clause is explained by the kindred meaning of the two particles, *ἴνα* and *ἄν*: comp. *εἰ έβούλόμην λέγειν, ἤκουσας ἄν*, "if I had wished to speak, you would *in that case* have heard," with *έβούλόμην ἀν λέξαι, ἵνα ἤκουσας*, "I wish I had spoken, *in which case* you would have heard." Where *ἄν* does occur in the relative clause, it is drawn in by some other consideration: thus, *καίτοι οὐ προσήκειν ἀλλ' εὐθὺς λέγειν — ἵνα μᾶλλον ἀν ἐπιστένετο ύφ' ὑμῶν* (*Iseus*), the *ἄν* attaches itself to *μᾶλλον* as a set phrase (see *ἄν*, § 299).

ὅτι.

This is the Lat. *quod*, our *that*: not originally the neut. of *ὅτις*, but the ancient 312. form of neut. acc. of *ὅς*, *ὅτι*, covered with the vowel *ι*. Hence Hom. has indifferently *ὅ* and *ὅτι*.

a) *that*, after *verba declarandi, sentiendi, &c.* οὐκ δέεις ὅ με βάλεν Αἴας; Hom. prop. *hear you not this — which* (= *that*) *Ajax has wounded me?* λέγει (ἀκούει, οἴται, &c.) *ὅτι νοσεῖς*: ἔλεγεν ὅτι ἐνόσονν, ὅτι νοσοῖμι. § 159, R. 3, 4; 178 a, R. 5. On the moods in object-sentences with *ὅτι*, see § 108. 180 a, b; 137. On the difference between *ὅτι* and *ὡς* (*ὅπως*), § 159, R. 3. "Οτι and ὡς are very rare after verbs denoting a purely subjective or uncertain view (e. g. οἴεσθαι, δοκεῖν, νομίζειν, φάναι = 'to declare one's own opinion': but we find φάναι ὅτι, *Pl. Gorg.* 487; ὡς, *Dem.* 4, 48, *Xen. Hell.* 6, 3, 7; οἴεσθαι ὡς, *Xen. Mem.* 3, 3, 14. In later writers, δοκεῖν ὅτι, *Polyb.* 28, 9, 14; ἐλπίζειν ὅτι, *Arr. An.* 1, 4, 7. Cf. *Thuc.* 8, 54. νομίζειν ὡς, *Thuc.* 3, 88). But after λέγειν, to tell (with reference to the substance of the narrative), and εἰπεῖν (with reference to the expression), *ὅτι* and *ὡς* are not uncommon." Krüger. Also, it follows from the original meaning of *ὡς*, that this particle is preferred to *ὅτι* where the "as" or "how" is of more importance than the "that": hence, *πείθειν ὡς*, *to get one to believe*, and *ἀκούειν, πυνθάνεσθαι, ἀγγέλλειν, to bring a report, ἀποδεικνύναι, &c. ὡς*; and after verbs of *calumniating, reproaching, accusing, &c.*

On *ὅτι* in the sense (*the circumstance*) *that* —, (*in regard*) *that* —, § 170 a, R.: (*to prove*) *that* —, § 192 b, R. Τὸ δὲ μέγιστον ὅτι, § 197. And on *μὴ ὅτι* (= *μὴ εἶπω ὅτι*), *οὐχ ὅτι* (= *οὐκ ἔρω ὅτι*), see § 212, and cf. under *ὅπως*, § 310 c.

REM. We also find, οὐ μόνον ὅτι: thus, καὶ μὴν ὑπεραποθυνήσκειν γε μόνοι ιθέλοντιν οἱ ἑώντες, οὐ μόνον ὅτι ἀνδρες, ἀλλὰ καὶ γυναικες (*non modo — sed etiam, Pl.*). Likewise οὐχ ὅστον and οὐχ οἷον: οἱ μὲν οὐχ ὅστον οὐκ ἥμεναντο, ἀλλ' οὐδὲ ἐσώθησαν, *Thuc.*, which might have been expressed by οὐχ ὅπως, or by μὴ (οὐχ) ὅτι, ἥμεναντο. Οὐχ οἷον ὠφελεῖν δύνανται ἀν τοὺς φίλους, ἀλλ' οὐδὲ αὐτοὺς σώζειν, *Polyb.*

b) *because*, for διὰ τοῦτο ὅτι, whence also διότι. Ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἡ, ὅτι φιλεῖται, ὅσιόν ἐστι; *Pl.* Διὰ τί δὲ ἄλλο ἀλυποι ἀλλήλους εἰσὶν οἱ ἐμπλέοντες, η διότι ἐν τάξει — κάθηνται; *Xen.*

REM. The poets have in the same sense, οὐνεκα = οὐ ἔνεκα, i. e. τούτου ἔνεκα, ο —, and οὐθονεκα = ὅτου ἔνεκα.

With the superlative, though written as the conjunction, ὅτι τάχιστα, the word is ὅ τι, acc. neut. governed by δύναμαι, or nom. neut. subject to δυνατόν ἐστι, or the like. — Also in the elliptical ὅτι μή (*except*), the full construction is οὐδὲν ὅ τι μή.

§ ὅτε, when.

313. This adverbial form is not a compound with *τε*, but its second syllable is an ancient case suffix : cf. *quum*, *quando*. Like other temp. adverbs, it is also used in a causal sense, § 127, R. 1, whence ὅτε μή = *quando non* and *si non*.

On *μέμνημαι*, ὅτε, see § 178 a, R. 5, and note. — With *μέν* and *δέ*, *sometimes* — *sometimes*, the accent conforms itself to that of *ποτὲ*, viz. ὅτε *μέν* — ὅτε *δέ*.

The correlative of ὅτε is *τότε*, *then*. The corresponding interrogative *πότε*, *when?* indef. *ποτέ*, *at some (any) time*, § 274, and relative (depend.) interrogative, *ὅπότε*. Hence *ὅπότε*, as implying the question *when?* is indefinite. Cf. *παρήγγειλεν ὑπομένειν ὅτε οἱ πολέμιοι ἐπικέοιντο* (*Xen.*), and *εἴωθε γοῦν ὅπότε δεῦρ' ἐμβάλλοι*, *when-ever* —, *Xen.*

§ ὅπου, where.

314. As ὅτε, *πότε*; *ὅπότε*, *ποτέ* (encl.) of *time*, so *οὐ*, *ποῦ*, *ὅπου*, *πού* (encl.) of *place*. The correlative (*τοῦ* being lost) is *ἐνθα*, demonstr. or *ἐνταῦθα*. — In prose, *ὅπου* has taken the place of *οὐ*, as the simple relative *where*. — Sometimes, but rarely, it is *since*, *siquidem*, *quandoquidem* : and then the apodosis is often *ἡπού*, in the sense, *if*, *then surely*. ὅπου γὰρ Ἀθηνόδωρος καὶ Καλλίστρατος — οἵοι τε γεγόνασιν, *ἥπον* — *ἥμεῖς* — *ἄν δυνηθεῖμεν* (*Isocr.*), *if A. and C. have been able, surely we should be able*.

§ ἐπει (ἐπειδή).

315. Properly a particle of time, *when*, *after*, *postquam*, but, like most particles of time, also denotes cause, *since*, *quoniam*, *quandoquidem*. *ἐπει τάχιστα*, *as soon as ever*. — Both are also *since (ex quo) of time*. Οὐ πολὺς χρόνος ἐπειδὴ χιτῶνας λινοῦς ἐπαύσαντο φορῶντες (*Thuc.*). With *ἄν* : *ἐπειδάν*, *ἐπάν*, *ἐπήν*; the first by far the most frequent, and the second somewhat more so than the third.

In the sense “*for if not*,” “*for otherwise*,” “*for if so*” (where *εἰ δὲ μή*, or *εἰ δὲ* after a negat. proposition might have been used), there is an ellipsis : *since (if you doubt it, or, if you think so, &c.)* —. Νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ, *ἢν οὖδ' ἄν εἰς γνοΐη πότ' οὐδ'* *ἄν* *ξυμβάλλοι εἰ μὴ πύθουσθ' ήμῶν*, *ἐπει τοπάζετε*, *Aristoph.*

§ εἰ, if.

316. This is an ancient dative of the pronoun of the third person, *ι* or *ῃ*, comp. Lat. *si (sibi)*. Its original force is “*in this that*,” “*in the (case, hap, event) that*,” “*on the (condition) that*.”

For the use of *εἰ*, *ἴαν*, *ἢν*, in conditional propositions, see the Index.

From such expressions as *σκίψαι εἰ* —, *consider if* —, results the sense *whether* in

¹ This (the reflexive) pronoun is closely connected with the relative pronoun, so that, in point of sense, the conditional particle may be said to be directly derived from the relative. Thus in Sanscrit, from relat. *yas*, *yā*, *yat*, *᳚*, *ঃ*, *০*, we have *yadi* = ὅτε, “when,” and *yadī* = “if;” and in German, “wenn” is both *when* and *if*. Accordingly, the usages of the relat. (and interrog.) and of the conditional particle very often run over into each other. Thus, ὅτε and ὅπου approach to the sense of condition : *εἰ τις* is more nearly = *ὅς τις* than “*if any* :” θαυμάζω *εἰ* represents θ. *ὅτι* (see § 194 c); the *εἰ* of wishing may also be expressed by *ώς* and *πῶς* (the relat. *utinam*), and the interrogative *εἰ* (*whether*) by *πότερα*.

depend. interrogation, § 199 b. *εἰ* (*ἴαν*) is thus used only in indirect, and, indeed, [§ 316.] properly only in double questions, denoting a wavering between two considerations: but often only one member is expressed, the other being present in the mind of the speaker. Where both are expressed, the second is introduced by *ἢ*, § 199 c. Σκέψατε εἰ δὲ Ἐλλήνων νόμος κάλλιον ἔχει, whether it be not (*Xen.*). δεόμαι ύμῶν τούτη τὸν νοῦν προσέχειν εἰ δίκαια λέγω ἢ μή (= μη) δίκαια *Pl.* Comp. πρὶν δῆλον εἶναι . . . πότερον ἔφονται Κύρων ἢ σῦ (= οὐχ ἔφονται). — The same thing is expressed by εἴτε — εἴτε, § 199 c. In poetry we also find εἴτε — *ἢ*, *εἰ* — εἴτε, and — εἴτε with the first εἴτε omitted.

REM. Εἴτε — εἴτε is also conditional, viz. where several cases are put conditionally, *both if — and if*: but here also in English we use the interrogative *whether — or*. See § 194 a.

The use of *εἰ* in wishes, *εἰ γὰρ ὄφελον πρότερος ἰδεῖν*, is elliptical: *if it were so, it would be well*. Thus we say, *O if it were so!* (i. e. *how happy I should be!*) — 317. Hence with suffix *θε*, § 239, *εἰθε, utinam*. See exx. in § 129, and R. 2.

εἰ γε (= *si quidem*) *if at least, if, that is* (*εἰ — γε* when the *γε* distinguishes the interposed word, *εἰ γε* when its influence extends to the whole clause). Οὐδέποτε, *εἰ γε σὺ ἀληθῆ λέγεις, nobody, if, that is (or, if, at least) what you say is true*.

εἰπερ is *εἰ* strengthened by *πέρ*. It calls attention to the condition, and so adds emphasis to it. The force of *πέρ* may be rendered in the condition by *always supposing that —, in the apodosis by, then it quite follows that —*.

καὶ εἰ, is *even if*: the *καὶ* emphasizes the condition, marks it as improbable, extreme, or as the most unfavorable that can well be conceived. In *εἰ καὶ*, the *καὶ* gives emphasis, not to the condition, but to the thing supposed. *καὶ εἰ λέγω, even supposing I say*, i. e. *go so far as to suppose that I say*. *εἰ καὶ λέγω, supposing I even say*, i. e. *suppose I go so far as to say*. For (see § 222) *καὶ* adverbial implies a correlation *καὶ — καὶ*: therefore the first is *καὶ* (*ἄλλως*), *καὶ εἰ λέγω*; the second, *εἰ καὶ* (*ἄλλως*), *καὶ λέγω*. This is the principle of the distinction, but in practice the difference is often so slight, that no reason appears why one form should be chosen rather than the other.

εἰτα. ἐπειτα.

These particles, perhaps, are related to *εἰ*, *ἐπει*, as *δῆτα* to *δή*, *τηνικαῦτα* to *τηνίκα*; 318. and thus they may be considered as denoting the demonstrative apodosis of a suppressed condition (*if*) or relative (*when*). Thus Ellendt remarks that *εἰτα* may sometimes be explained by a sentence with *εἰ* or *εἰ καὶ*. *Soph. Phil.* 1837, *ἄλλ' εἰκάθω δῆτ'*; *εἰτα πῶς δὲ δύναμος εἰς φῶς — εἰμι*; i. e. (and if I yield) *then how — ?*

Others make *εἰτα* cognate with *εἰ* (corresponding forms in Sanskrit *ati*, *ēta*), and *ἐπειτα* = *ἐπ'* *εἰτα* (*Kühner*). — In Latin, the sense is expressed by *deinde*:

(a) In enumerations, *πρῶτον (μέν)* —, *εἰτα, ἐπειτα (δέ)* —. (b) In the usage with participles, see § 175 a (comp. 181, R. 2). (c) In interrogations, expressed with vehemence or indignation: as in the ex. given above. Εὖ τοσί, ἔφη, δέτι, εἰ νομίζουμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐν ἀν ἀμελοίνις αἰτῶν. Σ. "Ἐπειτ' οὐκ οὔτε φροντίζειν; (*Xen.*) It may be explained = *post talia* (Gronov.), *quum ita sit, ergo*: the Lat. uses *deinde* in the same way: *quæ nunc deinde mora est, aut quid jam, Turne,*

[§ 318.] *retractas?* Virg. Aen. 12, 889. *Hercules solus domat. Cur deinde latebras aut fugam vecors petam?* Sen. Herc. 1407. — Often κάτα, κάπειτα, which are more emphatic: κάπειτα τοιοῦτον ὅντα οὐ φιλεῖς αὐτόν; (*Xen.*) — Εἴτη, ξειτα, and then, § 185 a, R. 6.

§ ἔτι.

319. This particle is cognate with Lat. *et*, *at*, prep. *ad*, *at-que* = *ad-que*. Its meaning is, *further (on)*, *yet, still*. Comp. also Lat. *item*. ταῦτα μὲν οὖν πάντα ὁμοίως ἀμφοτέρων ἔστιν· ἀλλὰ τὸ μάχεσθαι οὐκέτι (οὐκ ἔτι, non *item*) ἀμφοτέρων (*Xen.*). ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἵππων ὁ λόφος ἐνεπλήσθη (*Xen.*).

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¹ The numbers refer to the paragraphs and remarks : n. = marginal note. The particular words which come under a general rule (especially of case-government) are, except in a few instances, not specified in this Index; e.g. for ἀτοσειν χεῖρα (22, R. 2), ἐβασιλεύσα, became king (111, R. d), see in Index II. "intransitive verbs" and "aorist of verbs denoting office and public station;" and so in other instances.

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